

How the end of the world is

It seems that in Koran what is pointed to as **ساعه** or **قيامه** is probably related to some horrible accident which will occur suddenly for the earth, a global which is the residence of numerous body-less ghosts or those having body. This accident will be probably a huge and destroying collision with some celestial bodies. In 47:18 it is said that this accident will happen **بَغْتَةً** (ie suddenly). In this state all the ghosts, who reside in bodies or have no bodies but the globe earth is their residence, suddenly will become perplexed and wandered and body-less and homeless, and will feel themselves losing their places, and this situation is just the same explained as desert of **محشر**.

الحاقه 69:2 ما الحاقه 69:3 و ما ادريك ما الحاقه 69:4 كذبت (1122) ثمود (550) و (6) عاد (75) 69:1
(بالقارعه) (409) (=2162)

What is that will happen? It is a striking thing which the people of **ثمود** and **عاد** denied it. It is probably some celestial body that probably will collide with the earth in the year 1709 **هجري قمرى** and create a hell on the earth. This **قارعه** or striking body will collide with the earth from the sky. Thus probably 69:4 is conveying the content: **كذبت (1122) ثمود (550) و (6) عاد (75) بالقارعه (409) من (90) السماء (133) الى (41) الارض (1032)** for which we have $182 \times 19 = 1122 + 550 + 6 + 75 + 409 + 90 + 133 + 41 + 1032$ and $\dots \times 19 = 4 \ 1122 \ 550 \ 6 \ 75 \ 409 \ 90 \ 133 \ 41 \ 1032 \ 69$.

القارعه (407) 101:2 ما (41) القارعه (407) (=448) 101:3 و (6) ما (41) ادريك (235) ما (41) 101:1
(القارعه) (407) (=730).

It seems that here also it is to be emphasized that this **قارعه** or **تصادف** is from the sky to the earth, **القارعه (407) من (90) السماء (133) الى (41) الارض (1032)**:

$101 + 1032 + 41 + 133 + 90 + 407 + 1 = 19 \times 19 \times 5$, in which probably 5 is pointing to the number of the words in the recent expression. **101** **سوره** with its feature as the verse **القارعه** which its gematrical value is **407** is probably **تصادف** **سوره** which its gematrical value is **575**, and the sum of the three recent numbers is $3 \times 19 \times 19$ in which 3 is probably pointing to these three numbers. In 101:2 it is questioned what **قارعه** is, and its answer is probably **تصادف**. Thus, probably in this verse **407** (القارعه) means $2 \ 575 \ 407 \ 101 = 19 \times \dots$: **تصادف (575)** (by displacing 101 and 2 with each other in the left expression we yet have a multiple of 19). The verse 101:3 having the gematrical value 730 states "What do you know about **101+730+3=606+19×12**?" **القارعه**. In this equation 606 is the gematrical value of **التصادف**. Thus, probably in the investigations we can place **التصادف** instead of **القارعه** in this verse, **3 929 101 = 19 × ...**: **929** (=606) **التصادف (606)** **ما (41) ادريك (235) و (6) ما (41)** and $\dots \times 19 = 3 \ 6 \ 41 \ 235 \ 41 \ 606 \ 101$ (by displacing 101 and 3 with each other in the left expression we yet have a multiple of 19).

و (6) [39] لا يزال (79) [209] الذين (791) [939] كفروا (307) [442] تُصِيبُهُمْ (547) [714] ... 13:31
بما (43) [86] صنعوا (217) [357] قارعه (376) [639] او (7) [42] تحُلُّ (438) [512] قريبا (313) [427]
من (90) [166] دار (205) [249] هم (45) [113] حتي (418) [495] يأتي (421) [524] وعد (80) [159]
[169] (66) الله ... And the disbelievers, due to what they have done, will always be struck directly by **قارعه** (or that knocker) or it will land near their houses until the promise of God (the Great Resurrection after hitting the second finisher) comes. We have for **و لا يزال الذين كفروا تصيبهم بما صنعوا قارعه**:

31 6 79 791 307 547 43 217 376 13 = 19 × ... Seemingly, **376** (قارعه) in **13:31** is indicating the same **31 575 13 = 19 × 19 × 376 × 9 + 19 × 19 × 376 + 19 × 9**: **تصادف (575)**.

Probably 9 in this equation refers to the number of words in the phrase. But the number of words in this phrase is 8, unless exceptionally (perhaps because it explicitly pointed to 9) we consider لا يزال as two words لا (31) and يزال (48), in which case we will have: $\dots \times 19 = 31 \ 6 \ 31 \ 48 \ 791 \ 307 \ 547 \ 43 \ 217 \ 376 \ 13$

And by this same calculation, and considering that it has been said that قارعه probably means a تصادف (coincidence) from heaven to earth, we have

و(6) لا(31) يزال(48) الذين(791) كفروا(307) تُصِيبُهُمْ(547) بما(43) صنعوا(217) تصادف(575)
 (من(90) السماء(133) الى(41) الارض(1032):
 و $\dots \times 19 = 1032 \ 41 \ 133 \ 90 \ 575 \ 217 \ 43 \ 547 \ 307 \ 791 \ 48 \ 31 \ 6 \ 13$
 $31 \ 1032 \ 41 \ 133 \ 90 \ 575 \ 217 \ 43 \ 547 \ 307 \ 791 \ 48 \ 31 \ 6 \ 13 = 19 \times \dots$

Probably this is the same celestial تصادف, occurred in 1979, resulting in the end of the world,

و(6) لا(31) يزال(48) الذين(791) كفروا(307) تُصِيبُهُمْ(547) بما(43) صنعوا(217) قارعه(376) 1709
 ،من(90) السماء(133) الى(41) الارض(1032): $(5371 = 13 + 5371 + 31 = 19 \times 19 \times 15)$
 and (if we only apply the numeral of the سورة)
 $6 \ 31 \ 48 \ 791 \ 307 \ 547 \ 43 \ 217 \ 376 \ 1709 \ 90 \ 133 \ 41 \ 1032 \ 13 = 19 \times \dots$ It is interesting that the two recent cases will still be resulting in multiples of 19 if we write only 1709 instead of «قارعه 1709 من السماء الى الارض»
 و(6) لا(31) يزال(48) الذين(791) كفروا(307) تُصِيبُهُمْ(547) بما(43) صنعوا(217) 1709 (=3699):
 $13 + 3699 + 31 = 19 \times 197$
 and (if we only apply the numeral of the سورة)
 $6 \ 31 \ 48 \ 791 \ 307 \ 547 \ 43 \ 217 \ 1709 \ 13 = 19 \times \dots$

As we said, it seems that the verses 101:1 to 101:3 are pointing to this fact that the earth will be struck due to a celestial accident resulting in the end of the world. And we read immediately after these verses:

(يوم(56) يكون(86) الناس(142) كالفرش(632) الميثوث(1079) (= $19 \times (101 + 4) = 1995$) 101:4

That day in which the people will become like the scattered butterflies.

(و(6) تكون(476) الجبال(67) كالعهن(176) المنقوش(527) (= $101:5 \ 1252$)

And the mountains will become like the beaten colored wool.

Due to such a collision and horrible event, every one will die and, just like the collective exit of the butterflies from their cocoons, their spirits هجرى قمرى; place 1709 instead of the gematrical value of the word يوم in the expression of the verse 101:4 to see that $192 \times 19 = 1709 + 86 + 142 + 632 + 1079$.

These two verses are conceptually connected to each other,

يوم يكون الناس كالفرش الميثوث و تكون الجبال كالعهن المنقوش:

$56 \ 86 \ 142 \ 632 \ 1079 \ 6 \ 476 \ 67 \ 176 \ 527 = 19 \times \dots$

and since these two verses are completely connected to each other, we add their

numerals to obtain $(4+5=) 9$ for using as a numeral of a single verse in the

investigation of placing 1709 instead of the gematrical value of the word يوم:

$9 \ 1709 \ 86 \ 142 \ 632 \ 1079 \ 6 \ 476 \ 67 \ 176 \ 527 \ 101 = 19 \times \dots$ (Replacing 108 and 9 by each other in this expression yet yields a multiple of 19.)

In the verses 66 to 43 of the 43rd سورة, we read that the ساعه will come suddenly and the مؤمنين will enter the heaven while the مجرمين will become remainder (which is translation of خالد) in the torture of the hell. It seems that God is speaking about a sudden accident that will occur for the earth and will change it into a hell of fire. In this hell, the مجرمين (ie in fact their spirits that will have found no way to the upper طبقات and only the earth have been their nest) will become remainder while the مؤمنين will pull out of this hell and will enter the (spiritual) طبقات of the heaven. The design

of the creation is the reincarnation of the ارواح to give them the opportunity to save themselves from the earth bond, but if, until the time of occurrence of that terrific accident, some spirits will have not yet obtained the ability to save themselves, then only the مؤمن spirits will be rescued.

44:56 لا يذوقون فيها الا الموته الاولى و وفيهم عذاب الجحيم This verse describes the heavenly people as some people who are not involved in cycles of reincarnation and other deaths than the death that brings them to the heaven, and naturally they will be kept from the torture of the huge accident which will occur for the earth (because in principle they won't be on the earth).

In the verses 56:40 to 56:60 God is telling about the destiny of sinful people or those who have heavy karma to be settled in the day of واقعه, with the burn of the fire of the accident and thick smokes arising from catching fires due to the accident, and that how they will be suffering from the burn of the hell. In these verses, for one of the causes of their present situations, it is states that they used to say “Will we be raised up after we die and become dust and bones, or will also our forefathers be raised up?”, and God answers that all the first and last generations will be gathered in the day determined beforehand. As we see, God does not answer that, according to their belief, dust and bone will be raised up after death (although this might have been the most explicit answer), but in the face of this general question of the seekers who thought of return as only physical (and as if they were not able to realize originality of the spirit of man) he says that everyone gathers (as they are actually gathered on earth, but at that time they will lose their place of residence and have to choose a new position according to their reserves).

Verses 56: 1 to 56: 6 make explicit references to a terrible event that will happen to the earth.

89:21 كلا اذا دُكَّت الارض دكا دكا

89:22 و جاء ربك و المك صفا صفا

89:23 و جآء يومئذ بجهنم يتذكر الانسن و انى له الذكرى

Not so; When the earth is smitten hardly, and your Lord and His angel(s) come in line; On that day, hell will be brought forward and man will realize his mistakes, but it is too late.

As we see, the above verses speak of the crushing of the earth and the subsequent emergence of hell. In such a situation that all the spirits are wandering, the big spirit (God) and the angels come to take care of their affairs.

87:12 الذى يصلى النار الكبرى The one who comes into the great fire

87:13 ثم لا يموت فيها و لا يحيى Then he/she neither dies nor becomes alive in it

According to the above verses, God explicitly says that the process of reincarnation (death and resurrection) stops after the great event and in the created hell. The gematrical value of لا يموت فيها و لا يحيى is 658 (for which we have $19=8+5+6$) and the gematrical value of لا تناسخ is 1142, and for these two in relation to 87:13 we have $(13+87) \times 19 = 13 + 1142 + 658 + 87$.

25:25 و يوم تَشَقَّقُ السماء بالغمم و نُزِّل الملكة تنزيلا

The day when the sky will be split with clouds and the angels will descend.

2:210 هل ينظرون الا ان يأتىهم الله فى ظلل من الغمام و الملكة و قُضى الامر و الى الله ترجع الامور

Do they expect other than God and the angels to come to them in shadows from the clouds, and the work (of judgment) will become complete? And things are returned to God.

The above two verses refer to the coincidence of the creation of clouds and the splitting of the sky on the Day of Judgment. It seems that the horrific event that happens to the Earth, and possibly to some extent to the solar system, to be accompanied by a terrifying sound (صور), and causes the Earth's atmosphere to be split (and actually scatters the Earth's atmosphere and probably destroys it. It is notable that in the Qur'an سموت or سماء is sometimes referred to as the layers of the Earth's atmosphere and sometimes as the sky containing the stars (it seems that often the seven skies refer to the seven layers of the atmosphere (atomic and molecular layers of O3, O2, NO, N2, O, He, and H which are stacked on top of each other according to their atomic weight(and the number of layers of the earth is the same)). This is probably due to the landing of a large celestial body on the Earth and its passage through the Earth's atmosphere and the creation of clouds due to the passage through the atmosphere. Such a landing, in addition to creating a cloud, creates a hell of heat on Earth, and in addition, due to the formation of thick smoke (دخان), from then on, the sun and the stars look dim and black from the point of view of the Earth's surface. In addition, such a horrific collision with such a mass passing through the planets of the solar system would certainly disrupt the normal orbits of these planets, and in fact cause them to somehow scatter (to these planets it can attributed the name of كواكب due to being brighter than the stars due to their proximity to Earth) (82:2 و اذا ٱنتثر الكواكب ٱنتثر) in such a way that it is likely that the moon will fall on the sun (the union of the sun and the moon القمر و الشمس). As we will see below, the above-mentioned split is also referred to in 69:16, whose gematrical value is 1878: $191656 \times 19 \times 19 = 16 \ 1878 \ 69$.

69:13 فاذا نفخ فى الصور

When it is blown through the trumpet at once (apparently referring to the sudden landing whistle). $19 = 3 + 1 + 9 + 6$

69:14 و حُمِلَت الارض و الجبال فُكَّتَا دَكَّة و حده

And the earth and the mountains are suddenly uprooted and crushed severely (here seemingly about the effect of a severe collision with the earth that removes the soil and the mountains is talked).

69:15 فى يومئذ وقعت الواقعة

So, it's the day that (such) event happens.

69:16 و انشقت السماء فهى يومئذ واهيه

And the sky will split, and it will be disunited in that day.

The word 766 (يومئذ) is used in the last two verses. The gematrical value of 69:15, which unlike 69:16, is completely directly in describing the Day of Judgment, is 1635, and the probable date of the Day of Resurrection is 1709 قمرى, or 1658 شمسى: $1635 + 1709 = 19 \times 176$ and $.. \times 19 = 16 \ 1658 \ 766 \ 69$.

14:48 يوم تُبَدَّل الارضُ غَيْرَ الارضِ و السموتُ و بَرَزُوا لى الله الواحد القهار

The day when the earth and skies become something else and they present themselves to the Almighty God. In this verse, it is said that due to the intensity of the changes that take place in the earth and its atmosphere, it is as if this earth and its sky (or atmosphere) are no longer the same as the previous earth and sky. This transformed earth and sky will be the place of the presence of God and the angels (for reckoning).

In 39:55 it is pointed out that the torment will come on suddenly (which probably means the same sudden accident). In 39:60 God speaks of the faces of sinners on the Day of Judgment, and in a verse immediately afterwards He says that God saves the pious so that they will not be harmed or grieved. This statement clears that the base of Day of Judgment is on torment and hardship, because it is actually synonymous with a sudden horrible accident for the earth, from which some people are saved by God from this hardship and torment

39:67 و ماقدروا الله حق قدره و الارض جميعا قبضته يوم القيمة و السموت مطويت بيمينه سبحانه و تعالى عما يشركون

And they do not value God as He deserves, while on the Day of Judgment the earth is completely in His hands and the skies are wrapped in His hands. Glory be to Him, and exalted be He above what they associate with Him. It seems that the skies, or the (السموت 537), in this verse, that is in 39:67, are the same layers of the earth's atmosphere, or (طبقات) (552) الجو (40), which on the Day of Resurrection, following its horrible events, are wrapped in the power of the hand of God:
...×19=67 512 40 537 39.

39:68 و نفخ فى الصور فصعق من فى السموت و من فى الارض الا من شاء الله ثم نفخ فيه اخرى فاذا هم قيام ينظرون

And it is blown in the trumpet, so whoever is in the heavens and the earth, except the one whom God wills, becomes unconscious, then it is blown again in the trumpet, and then they suddenly stand and look. The accident is likely to be accompanied by a terrible whistle that, in the first place, causes the anesthesia of almost all creatures on and inside the earth and in the atmosphere, but there are still creatures that are resistant and do not become anesthetized. The incident seems to continue with another (more) horrible whistle, probably a few months later, this time causing the almost sudden destruction of all living beings, and for this reason it is as if all the spirits are suddenly pulled out of the bodies and rise up watching things in a state of amazement.

39:69 و اشرقت الارض بنور ربها و وُضع الكتب و جاءء بالنبين و الشهداء و قضى بينهم بالحق و هم لا يظلمون

And the earth will be illuminated by the light of its Lord, and the records will be brought, and the prophets and the witnesses will be brought forth, and all will be judged righteously and without injustice. In this verse it is said that immediately after that death of all which is without recurrence and the spiritual resurrection of all beings, the spirit of souls illuminates the earth with the light of his existence and presence, and the prophets and witnesses will be present to participate in the system of judging the souls and determining their destiny, as, in fact, they have always been among us to guide these individuals such that anyone can use their existence.

84:1 اذا السماء انشقت

When the sky splits. The meaning of this verse seems to be that the Earth's atmosphere is split due to that penetrating mass.

84:3 و اذا الارض مَدَّت 84:4 و الفت ما فيها و تحلَّت

And when the earth is flattened, and throws out what it has inside and is emptied. In these verses, God refers to the eruptions and collapses of the earth, which cause the inside of earth to be pulled out and the earth's unevenness to flatten out when everything crumbles and trembles, and so on.

84:14 إنه ظن ان لن يحور

He certainly thought he would not return (to us) with a change of nature. The word رجعة (regression), which corresponds to reincarnation, is not used here, and in the word حور the meaning of change and return from one state to another is implicit. And it is clear that on the Day of Resurrection, when there is no more reincarnation, the decisions will be made on individuals in the spiritual realm, which is a nature beyond the physical body, in the presence of God.

80:33 to 80:37

فاذا جاءت الصاخة. يوم يفر المرء من اخيه. و امه و ابيه. وصحبته و بنيه. لكل امرئ منهم يومئذ شأن يغنيه.
In these verses, God reminds us when that terrible voice comes that in the situation that follows, not everyone is aware of his brother and father and mother and spouse and children because of the intensity of the work he has due to his worry about the situation that he is engaged in.

19:71 و ان منكم الا واردها كان على ربك حتما مقضيا

And none of you will be there unless he has entered Hell. This is a definite ruling from your Lord

19:72 ثم ننجي الذين اتقوا و نذرُ الظالمين فيها جثيا

Then We will release the righteous, and leave in it the oppressors while fallen to the knees.

When suddenly that great event happens to the earth, everyone, good and bad, suffers from it, and consequently everyone is caught in the hell that arises from that event, but then the good people, that is, the souls of the righteous, are saved from this hell, because they are unencumbered enough to be raised up to the heavenly floors. But the souls of the oppressors, that have heavy burdens and are attached to the world and matter, cannot be freed. In fact, unlike some spirits, they are also not able to rise and to be taken off the earth before the Day of Judgment, and they are stationed around their usual place and are probably caught in the cycles of reincarnation.

78:17 to 78:23

ان يوم الفصل كان ميقتا. يوم ينفخ فى الصور فتأتون افواجا. و فتحت السماء فكانت ابويا. و سيرت الجبال فكانت سرابا. ان جهنم كانت مرصادا. للطغيين مءابا. لبئين فيها احقابا.

Definitely the date is the day of separation. The day the trumpet is blown and then you come in groups. The sky will be opened, and will be as gates. And the mountains move as if they were nothing more than a mirage. It is true that hell is an ambush place. It is a return for the rebellious. They will stay in it for a long time.

This horrible whistle will be followed by the sudden death of all and the sudden separation of the spirits from the bodies, as well as the surprise of the other spirits existent on the earth. And the atmosphere of the earth is removed (the sky is opened) as if the gates of sky have been opened. The earth shakes and gets turbulent so much that the mountains move and will flatten and leave a mirage of being mountain. This hell is the ambush place for the wicked in which they will remain caught. For the rebellious it is a return, that is, just as the spirits, instead of ascending to the heavenly classes during their reincarnations, returned to earth and in new bodies, for the rebellious, the earth of hell will be again a return place, and they must return to it after public death. They will remain in it and will not be able to separate from the earth, and they will probably have to stay in hell on earth for a long time until they acquire this ability (until they will have settled their reserves).

78:38 يوم يقوم الروح و الملائكة صفا لا يتكلمون الا من أذن له الرحمن و قال صوابا

The day when the spirit of souls and angels will rise in a line and no one will speak except the one whom the Most Gracious (رحمان) has given permission and he/she will speak the truth.

78:39 ذلك اليوم الحق فمن شاء اتخذ الى ربه مءابا

This is the day of truth, so whoever wills, can take the way back to his/her Lord.

Following that horrible event, God (the spirit of the souls), and the angels will come to take care of affairs of the spirits that are part of God Himself. Only those can be saved who have sought to return to their origin, God.

77:8 فاذا النجوم طمست

So, when the stars fade away

77:9 و اذا السماء فُرجت

And when the sky splits

77:10 و اذا الجبال نسفت

And when the mountains are broken up

77:11 و اذا الرسل اُقتت

And when time is set for the messengers

77:12 لاى يوم أُجَلت

Which day is time set for

77:13 ليوم الفصل

For separation day

77:14 و ما ادريك ما يوم الفصل

And what do you know what separation day is

In that massive event where smoke fills the space around the earth, the stars appear blurry and invisible from the earth surface. At that time, the Earth's atmosphere will have been split and destroyed, and the mountains will be broken up by terrible tremors. At that time, when the new spirits of the dead and the old dead are wandering, the messengers of God (who are transcendent spirits) are appointed to cooperate with God and the angels to take care of the affairs of these wandering spirits on the day when the pure and impure spirits are separated.

77:25 الم نجعل الارض كفاتا 77:26 احياء (21) و (6) امواتا (448)

Did we not make the earth a sufficient place for the living and the dead? $25 \times 19 = 448 + 6 + 21$, and $4 \times 19 - 148 \times 77 \times 19 = 448 \ 6 \ 21$. In these verses, it is mentioned that the earth is also the refuge of the spirits of the dead, spirits that have not been able to be so light and sublime that they can soar and therefore remain entangled in the earth and reincarnation.

77:30 انطَلِقُوا الى ظِلِّ ذى ثاث شَعَب

Go to the shadow of the three branches.

77:31 لا ظليل و لا يُغنى من اللّهب

It neither is shady (and cooling) nor does it protect against flame.

77:32 انها ترمى بشرر كالفَصْر

It throws sparks as big as palaces.

77:33 كانّه جمَلَتْ صُفْر

They are like yellow camels.

In the above verses, a scene from that event occurred on earth is described: the huge, thick smoke of three branches that seem to create a shadow against the sunlight, which shines through the atmosphereless space of the earth, but is itself very hot and burning. And sparks of fire as big as royal palaces in the color of yellow camels.

76:13 متكئين فيها على الارائك لا يرون فيها شمسا ولا زمهيرا

Leaned on the thrones in it (Paradise). They see neither sun nor cold there.

This verse implies that in the hell of the earth (having no cover), the sun probably plays a major role. But the verse says that if the paradise is not on the hell earth, it does not mean that it is cold.

75:3 ابحسب الانسان ان لن نجوع عظامه

Does man think that we will not gather his bones?

75:4 بلى قدرين على ان نسوي بئانه

Yes, we can even trim his fingertips.

In the above verses, God answers those who deny the resurrection and consider the return of man unlikely, and at the same time have no idea other than the physical return. God proves this power for Himself in these verses, but at the same time He does not confirm that it is so, but with the process observed until the end of the surah, He proves it in fact about the reincarnation and return of man in this world and not about the great resurrection.

The Qur'an mentions in three places that on the Day of Resurrection, after being blown into trumpet, people will come from the graves (to their Lord):

36:51 و تَفْخُ فِي الصُّورِ فَإِذَا هُم مِّنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ

And the trumpet is blown, so at once they rush from their graves to their Lord

54:7 خُشْعًا أَبْصَرُهُمْ يَخْرُجُونَ مِّنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ

They come out of the graves with humble eyes like scattered locusts

70:43 يَوْمَ يَخْرُجُونَ مِّنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ

The day they come out of the graves quickly, as if running towards the idols

As it was said, all living beings die following the terrible sounds of that great event (the blowing of trumpet). As a result of this sudden death, as if all living human beings suddenly leave their bodies en masse. Since man is really a soul, not a body, in fact, the human body is like a grave for the soul. Just as the grave is the place where the body or corpse is located, so the body is the (temporary) place where the soul is located, so it plays the role of the grave for the soul, and in that great event, these spirits residing in bodies suddenly and collectively leave their graves, ie leave their bodies. So probably 509 (اجداث) is the same 58 (ابدان) or 105 (اجسام), and perhaps that is why 58 509 and 105 509 are both multiples of 19. Word 58 (ابدان) in each of the three verses 36:51, 54: 7, and 70:43 seems to show its being special in some way: $9 \times 19 = 43 + 58 + 70$, and $2873 \times 19 = 7 \times 58 \times 54$, and that the gematrical value of 36:51, if we replace الاجداث with ابدان, is 138×19 . By adding the numerals of the surahs, and adding the numerals of the verses for these three verses separately, we get the fictitious expression 160:101 for all these three verses that all convey the same meaning. With what explained above, as a rule, the exact meaning of each of these three verses is obtained by substituting 103 (ابدانهم) for 540 (الاجداث) in each of them, and perhaps that

is why 101 540 160 and 101 103 160 are both multiples of 19. It seems that as it was said, in order to get the exact meaning of 36:51, the word 540 (الاجداث), which $33 \times 19 = 51 + 540 + 36$ seems to emphasize on its being special in the verse, should be replaced with the word 103 (ابدانهم) such that the phrase (90) في (730) نفخ (6) و (الاجداث) is obtained: $206 \times 19 = 6 \underline{730} \underline{90} \underline{327} \underline{782} \underline{45} \underline{90} \underline{103} \underline{41} \underline{247} \underline{206}$. And whenever we replace (الاجداث) in 54: 7 with 136 (الاجسام), the exact meaning of the verse is probably obtained in the form of (971) ابصر (293) هم (45) يخرجون (869) من (90) الاجسام (136) كانهم (116) 7 971 293 45 869 90 136 116 208 990 $54 = 19 \times \dots$: (990) منتشر (208) جراد and $\dots \times 19 = \underline{990} \underline{208} \underline{116} \underline{136} \underline{90} \underline{869} \underline{45} \underline{293} \underline{971}$. And finally, at 70:43, it seems that the replacement of both (الاجسام) and (ابدانهم) in place of (الاجداث), in addition to the replacement of possible dates of the Resurrection (1709 AH, 2279 AD, And 1658 Solar Hijri) instead of يوم, is emphasized to obtain 1709 (142) نصب (41) الى (116) كانهم (332) سراعا (136) الاجسام (869) من (90) يخرجون (869) يخرجون (869) من (90) اجسام (136) سراعا (332) كانهم (116) الى (41) نصب (142) 1709 (يوفضون) 952 or 2279 يخرجون من الاجداث سراعا كانهم الى نصب يوفضون 2279 or 1709 يخرجون (869) من (90) ابدانهم (103) سراعا (332) كانهم (116) الى (41) نصب (142) 1709 (يوفضون) 952 or 2279 يخرجون من ابدانهم سراعا كانهم الى نصب يوفضون 2279 or 1658 يخرجون من ابدانهم سراعا كانهم الى نصب يوفضون 1658 $\dots \times 19 = \underline{952} \underline{142} \underline{41} \underline{116} \underline{332} \underline{136} \underline{90} \underline{869} \underline{1709}$ and $\dots \times 19 = \underline{952} \underline{142} \underline{41} \underline{116} \underline{332} \underline{136} \underline{90} \underline{869} \underline{2279}$ and $\dots \times 19 = \underline{1709} \underline{869} \underline{90} \underline{103} \underline{332} \underline{116} \underline{41} \underline{142} \underline{952}$ and $\dots \times 19 = \underline{43} \underline{1658} \underline{869} \underline{90} \underline{103} \underline{332} \underline{116} \underline{41} \underline{142} \underline{952} \underline{70}$.

50:42 يوم يسمعون الصيحة بالحق ذلك يوم الخروج

The day when they hear the loud voice correctly. This is the day of exit. Apparently, the verse has an important message, and perhaps that is why we have $117 \times 19 = 56 - \underline{2279} = 2223$ for its gematrical value, 2223, in which 2279 is the predicted year for the Resurrection and 56 is the gematrical value of يوم, just as the gematrical value of 840 (الخروج) (يوم) (56) (ذلك) (750) (يوم) (56) (الخروج) (840) is 12-1658, in which 1658 is the predicted year of the Resurrection in Solar Hijri, and 12 is the number of months of a year, and for that we also have $\dots \times 19 = \underline{840} \underline{56} \underline{750}$, as for 840 (الخروج) (يوم) we have $19 - 7 \times 19 \times 19 - 2 \times \underline{2279} \times 19 = \underline{56} \underline{840}$.

But exit what from where is the meaning of the verse? From what has been said before, it seems that the meaning is the sudden and mass departure of the souls from the bodies following the event of a collision with the earth, which leads to the sudden death of all living beings, so the meaning of verse 50:42 is probably (يوم) (56) يسمعون (236) الصيحة (144) بالحق (141) ذلك (750) يوم (56) الخروج (840) من (90) ابدانهم (103): $\underline{50} + \underline{103} + \underline{90} + \underline{840} + \underline{56} + \underline{750} + \underline{141} + \underline{144} + \underline{236} + \underline{56} + \underline{42} = 19 \times 19 \times 7 - 19$, and $19 + 15149206250913269343 \times 19 \times 19 \times 19 = \underline{56} \underline{236} \underline{144} \underline{141} \underline{750} \underline{56} \underline{840} \underline{90} \underline{103}$. It seems that the verse is very emphatic on (3) ج (6) و (200) ر (600) خ (30) ل (1) ا $\underline{3} \underline{6} \underline{200} \underline{600} \underline{30} \underline{1} = 19 \times \dots$) so we have $141022 \times 19 \times 19 = 19 + 22901 \times \underline{2223} = \underline{42} \underline{89} \underline{90} \underline{50}$ where 2223 is the gematrical value of the verse.

22:7 و ان الساعة آتية لا ريب فيها و ان الله يبعث من فى القبور

This verse, which has a gematrical value of $2 \times 19 + 6 \times 19 \times 19$, refers to both the time of resurrection and its how. The phrase 339 (90) فى (90) من (90) in 22: 7 for which we have $\dots \times 19 = 7$ 339 90 90 22 is an allusion to: $(19 \times 12 + 19 = 247)$ الارواح

ان (51) الله (66) 22+90 90 339+247+7=19×... So it seems that in 22: 7 God says (66) الله (51) الله (66) 7 51 66 582 247 22=19×...: (247) الارواح (582) يبعث, or considering the whole verse and the dates (1709 lunar, coincident with the year 2279) predicted for the time of resurrection (الساعة), it seems that God is stating in 22: 7 that

و (6) ان (51) 1709 (or 2279) آتية (417) لا (31) ريب (212) فيها (96) و (6) ان (51) الله (66) يبعث (582) الارواح (247):

19+...×19×19=7 247 582 66 51 6 96 212 31 417 1709 51 6 22 and

...×19=7 247 582 66 51 6 96 212 31 417 2279 51 6 22

44:10 فارتقب يوم تأتى السماء بدخان مبين

Wait for the day when the sky will bring clear smoke.

Apparently, this verse is more related to the description of the Day of Judgment or $44+155+10=19 \times 12 - 19$ قيمه: in which 155 is the gematrical value of قيمه. Massive smoke appears to form when celestial bodies enter the Earth's atmosphere or after colliding with the Earth. Apparently we have to wait for this to happen in 1709 lunar or 2279 AD or 1658 Solar Hijri. So probably at 44:10 it may be possible to keep only يوم تأتى (ف) (80) ا (1) ر (200) ت (400) ق (100) ب (2) and put one of these dates in place of يوم تأتى, and $44+1709+2+100+400+200+1+80+10=19 \times 19 \times 7 + 19$: السماء بدخان مبين: and $19-165 \times 19=10+80+1+200+400+100+2+2279+44$, and $\dots \times 19=10$ 80 1 200 400 100 2 1658 44 (7 probably refers to the seven layers of atmosphere and 165 refers to the gematrical value of الله الا الله).

7:40 ان الذين كذبوا بآياتنا و استكبروا عنها لاتفتح لهم ابواب السماء و لايدخلون الجنة

It is true that for those who disbelieved in Our revelations and were arrogant towards them, the gates of sky will not be opened and they will not enter Paradise..... So it turns out that hell is not in sky, that is, hell on earth and as a result of that event (collision) occurs. In this verse (in the part لايدخلون الجنة) there is an indirect reference to the confinement of (most) souls in the atmosphere and around the earth.

22:1 يايها الناس اتقوا ربكم ان زلزله الساعة شىء عظيم

In this verse, the earthquake of the Last Judgment is explicitly called very massive. The time of the resurrection (probably 1709 lunar years coinciding with 2279 AD) is called as $22+167+1=19 \times 10$: (الساعة) (167) and $\dots \times 19=1$ 1709 22 and $\dots \times 19=1$ 2279 22.

Verses 1 to 6 of Surah 56 refer to a subversive and crushing event that takes place on the earth in its time, and then in verse 7 of this Surah it is said that you are three groups. Although the immediateness of this statement suggests that at the time of the Day of Judgment you are three categories, there is no explanation for this and no proof of the truth of this issue, and God may have said that you are three categories in general, apart from the events of the Day of Judgment, one group will be blessed and saved on the Day of Resurrection, and a group will be of cruelty and torment on the Day of Resurrection, and a group will have preceded before them (و السبقون السابقون) who are those مقربون who have ascended to the heavenly levels before the Day of Judgment. Evidence of this can be seen immediately in the next few verses describing these مقربون and saying that a large group of them are from the past and only a few of them are from the latter, and it is quite clear that the past had more opportunities to

refine themselves through the cycles of reincarnation to let themselves go out of these cycles and ascend to the heavenly classes.

70:8 يوم تكون السماء كالمهل

The day when the sky becomes like molten metal. In this verse, there is both a reference to the time of resurrection and the how of resurrection. It seems that in 70:8, the meaning of the 133 (السماء) is 40 (الجَوّ) (that is, the atmosphere of the earth) which becomes like molten metal under the influence of penetration of celestial body or bodies making the earth resurrection, ... $\times 19 = 8$ 40 133 70, and the reference of 56 (يوم) is to the Day of Judgment that is probably 1709 lunar or 2279 AD, $97 \times 19 = 8 + 1709 + 56 + 70$ and $127 \times 19 = 8 + 2279 + 56 + 70$. If يوم is considered as described noun and the rest of the verse is considered as its adjective, then the whole verse 70: 8 with the gematrical value of 791, refers to the time of resurrection, probably the year 1658 Solar Hijri, $133 \times 19 = 7 \times 19 \times 19 = 8 + 1658 + 791 + 70$ (in which also 133 can be pointing to the gematrical value of the السماء and 7 can be pointing to the number of atomic-molecular layers of the Earth's atmosphere). Thus, the meaning of 70: 8 is 8 56 476 40 126 70 = $19 \times 19 \times 19425596888$, (126) كالمهل (40) الجو (476) تكون (56) يوم.

70:9 و تكون الجبال كالعهن

And the mountains shall be like puffy colorful wool. It is clear that due to such a collision or collisions with the earth and the enormous and powerful vibrations that result from it, the solid crust of the earth and especially its heights will be shattered and crushed.

73:18 السماء منفطر به كان وعده مفعولا

In the changes of that day, the sky is split. The promise of the Lord is achievable. It seems that due to the entry of some large celestial body into the Earth's atmosphere and its subsequent collision with the Earth, the Earth's atmosphere is scattered and literally split. So it seems that the key point that 73:18 states is that (379) منفطر الجو (40) (73 = $19 \times \dots$), به (7).

75:6 يسأل ايان يوم القيمة

He/She asks when the resurrection will be.

75:7 فاذا برق البصر

So it is then that the eyes stare (perhaps it is 1709 lunar or 2279 AD, the sum of each with the gematrical value of the verse, 1407, is a multiple of 19:

$19 - 165 \times 19 = 1709 + 1407$ (in which 165 is the gematrical value of لا اله الا الله) and $194 \times 19 = 2279 + 1407$)

75:8 و خسف القمر

And the moon becomes dark.

75:9 و جمع الشمس و القمر

And the sun and the moon gather.

The astonishing events of that day are likely to be so intense that the condensation of thick smoke around the Earth obscures the view of the Moon from the Earth's surface before it falls on the Sun, possibly due to the departure of the Moon and other (small) planets due to the entrance of mass of massive celestial bodies striking the earth (also, getting away of the moon from the earth to the sun also causes it to fade away).

75:9 و (6) جمع الشمس (113) الشمس (431) و (6) القمر (371) (=927), $75 + 6 + 113 + 431 + 6 + 371 + 9 = 19 \times \dots$. It seems that the gathering of the sun and the moon means the absorption of the moon in the sun due to the entry of mass or heavy celestial bodies that collide with the earth

and disrupt the order of rotation of the planets of the system. That is, probably 75: 9 means "وَجُذِبَ الْقَمَرُ فِي الشَّمْسِ" whose gematrical value is **1603**:

$19+19\times19\times19-1603\times19\times19+12\times1603\times19\times19=9$ **1603** 75 (and of course everyone is aware of the relation of the moon (and the sun) with the number 12), or by borrowing the infinitive انكدار (meaning to fall) from verse 81: 2 (which has a similar theme), probably 75: 9 means "وَالْقَمَرُ انْكَدَرَتْ عَلَى الشَّمْسِ", (431) الشمس

و (6) انكدرت (675) القمر (371) على (110) الشمس (431), or "وَالْقَمَرُ انْكَدَرَتْ عَلَى الشَّمْسِ", 9 6 675 371 110 431 75=19×..., or "وَالْقَمَرُ انْكَدَرَتْ عَلَى الشَّمْسِ", 9 6 371 675 110 431 75=19×....

And it is interesting that the sum of the gematrical values of all three sentences "وَالْقَمَرُ انْكَدَرَتْ عَلَى الشَّمْسِ" and "وَجُذِبَ الْقَمَرُ فِي الشَّمْسِ" and "وَالْقَمَرُ انْكَدَرَتْ عَلَى الشَّمْسِ" is a multiple of nineteen.

81:1 اذا الشمس كُوِّرَتْ 81:2 و اذا النجوم انكدرت

As the possible initial meaning of تكوير (twisting something and turning it into a circular shape) and انكدار (falling) dictates, these verses probably refer to the day when some massive celestial body enters the solar system, which finally hits the earth and makes a hell from it, and the order of the solar system, which has been tuned for a long time, will be disturbed, and the planets moving in orbits around the sun (especially the smallest and closest ones) will go out of their orbits and become chaotic, and the natural result of such a state is their collapse (ie o the smallest and closest of them) to the sun, the mother of the solar system, and this rotating fall on the sun and the circular absorption in the sun is a clear example of تكوير. Therefore, it seems that the meaning of النجوم in 81: 2 is the same planets that are entangled in انكدار or fall on the sun. Clearly **81:2**, which has the gematrical value **1513**, has a prominent feature, $19+2\times19+81\times19=2+1513+81$. Thus it seems that the meaning of 81: 2 is in fact "و (6) اذا (702) النجوم (130) انكدرت (675) على (110) الشمس (431)", 2 6 702 130 675 110 431 81=19×..., and this can be trusted more when we realize that we have for the expression, على (110) الشمس (431), $110\ 431=19\times22690\approx19\times1513\times14.9966953$ where in addition that $19=0+9+6+2+2$, we see how close **110 431** is to a multiple of **1531** (that is, to a multiple of the gematrical value of "و اذا النجوم انكدرت" (note the proximity of 14.9966953 to 15); in fact we have $19\times5-19\times15\times(6+702+130+675)=110\ 431$.

81:11 و اذا السماء كُشِطَتْ

And when the atmosphere around the earth is peeled (that is, like a (protective) skin, it is torn from the earth and destroyed, and the heat and fire on the earth create a great hell). This happens at the time of resurrection, which is probably the year 1709 lunar or 2279 AD, that is, the meaning of the verse is probably (40) الجو (702) اذا (6) و (6) اذا (702) الجو (40) كُشِطَتْ, which has the gematrical value $\dots\times9\times9\times19$ (in which 9 is the gematrical value of جَوَّ), or 2279 و اذا الجو كُشِطَتْ في (90) 1709 the gematrical value of which is a multiple of nineteen.

In 81:13 it is said that Paradise is brought near (أُزِلَّتْ), while in the case of Hell (جحيم) such a phrase is not used and (in 81:12) it is said that it is ignited (سُعِرَتْ), which means that Paradise is not on earth and is brought, but Hell will burn on this earth.

82:1 اذا السماء انفطرت 82:2 و اذا الكواكب انتثرت 82:3 و اذا البحار فجرت 82:4 و اذا القبور بعثرت

When the heavens are rent asunder, and when the stars are scattered, and when the seas overflow, and when the graves are turned upside down. In these verses, God refers to the splitting of the atmosphere and the derailment of the planets of the system and the turbulence of the oceans and turning upside down of the land as a

result of that great event. (It is noteworthy that, as the meaning of بُعْثِرَتْ implies, 82: 4 refers to turning upside down of what is in the earth and their emergence, as in 99:2, و افلا يعلم اذا بُعْثِرَ ما فى 9, 100: 9, اخرجت الارض اثقالها, the exit of heavy loads in the earth in the event of the resurrection is mentioned. The reference in 82: 4 is exactly repeated in 100: 9, اخرجت الارض اثقالها, which means the same thing and does not mean the physical resurrection of the dead buried in the earth.) Whenever we write الجَوَّ instead of السماء in 82: 1, the gematrical value of the verse becomes $78 \times 19 = 1482$ (in which $15 = 8 + 7 = 2 + 8 + 4 + 1$).

82:3 و اذا البحار فجرت

And when the seas break the limits and overflow

81:6 و اذا البحار سجرت

And when the seas burn

It is conceivable that if a celestial body or more such bodies were to strike the earth, in the first instance, in addition to the crumbling of mountains and heights due to severe vibrations from the collision, since most of the earth's surface is covered by ocean water, the entry of this celestial body and its collision with the earth (and possibly its direct landing in the ocean) causes severe turbulence and a sudden and rapid rise in the oceans, which is indeed breaking limits and flooding by the surface waters of the earth, and possibly the heat released by collisions and the heat of the celestial body itself cause the oceans to boil, explode, and actually ignite.

84:7 فاما من اوتى كتبه بيمينه 84:8 فسوف يحاسب حسابا يسيرا 84:9 و ينقلب الى اهله مسرورا 84:10 و اما من اوتى كتبه وراء ظهره 84:11 فسوف يدعوا ثورا 84:12 و يصلى سعيرا

It seems that at the time of resurrection and hell on earth, in order to get rid of this hell and go out of the earth, the spirits intend to go upwards where God and the angels are located. Their benefactors are led up to it, and it seems that when the letter of their deeds is given to them, since in worldly life what is delivered is usually received with the right hand, they will receive the letter by the right hand because they are facing the deliverer. But their evils are not allowed to go up there and they are sent back to the earthly hell, so they face the earthly fire and their backs are to the world above, and therefore, when the letter of their deeds is delivered to them, it is as if it is delivered to them from behind because they have their backs to the deliverer. 84:10 has the gematrical value $2300, \dots \times 19 = 10 + 2300 + 84$, and with this interpretation, it seems that it means "و اما من اوتى كتبه وراء ظهره اقبالا للارض", which has the gematrical value 184×19 .

86:1 و السماء و الطارق

I swear by the sky and the pounder that strikes with a terrible sound.

86:2 و ما ادريك ما الطارق

And how do you know what that pounder is?

86:3 النجم الثاقب

It is a splitting celestial body.

Nowhere else in the Qur'an does it appear has been mentioned explicitly, as in these verses of this 17-verse surah (perhaps referring to the date 1709), the celestial body striking the earth and splitting the earth's atmosphere, which creates a hell of the earth. That celestial body (referred to in these verses by the word نجم) comes from the cosmic space (and is not related to the Earth's atmosphere). Therefore, السماء in 86: 1 refers to the universe, or in the Qur'anic interpretation, النجوم, and perhaps that is why whenever we place النجوم instead of السماء in 86: 1, the gematrical value of 86: 1 becomes 483, for which we have $30 \times 19 = 1 + 483 + 86$. On the other hand, 86: 3 says that the celestial body is a splitter, and it is clear that it means that it splits the sky or

النجم(124) الثاقب(634) السماء(133) ", " , 86: 3 is saying " , السماء. That is, 86: 3 is saying " , السماء(133) which is 3 133 634 124 $86=19 \times \dots$. But in 86: 3 the meaning of this 133) السماء(133) which is implicitly stated is 3 40 133 $86=19 \times \dots$, الجوّ(40), meaning that the final meaning of the verse is 40+634+124=19 \times \dots , (40) (40) الجوّ(634) الثاقب(124) النجم(124).

89:22 و جاء ربك و الملك صفا صفا

Your God, with the angels, will come to earth, line by line, on the Day of Resurrection.

The book "Tafsir al-Mizan" has explained that the meaning of جاء ربك is in fact امر ربك. But code research on inserting the word امر is not successful. If instead of the word 'امر' we investigate inserting of the word نفس (which for its gematrical value, both as general and as orthographic, in the forms of 190 and 60) س(80) ف(50) ن(50), we have $10 \times 19 = 190$ and $26740 \times 19 = 60$ 80 50 (in which also $19=0+4+7+6+2$)) we will have: $\dots \times 19 = 6$ 5 190 222 6 121 171 171 which is a powerful confirmation of the sentence " (و(6) جاء(5) نفس(190) ربك(222) و(6) الملك(121) صفا(171) صفا(171) " meaning that God Himself and the angels come in lines. The truth is that those who assign tasks to God are wrong. God is very comfortable, honest and sincere in speaking. Somewhere He says that on the Day of Judgment His crystal legs will appear, and somewhere He considers Himself closer to man than the veins of the neck, and somewhere He says that on the Day of Judgment He will come down to earth in lines with the angels. God Himself knows better who He is and how He acts, and He does not need us to interpret His expressions, even though it means also امر ربك.

89:21 كلا(51) اذا(702) دكت(424) الارض(1032) دكا(25) دكا(25)

No. In that time, the earth is hardly crushed. $\dots \times 19 = 51$ 702 424 1032 25 25. When will the earth be crushed like this? Probably in 1709 AH, coinciding with 2279 AD and 1658 Solar Hijri. If we put the date 1658 instead of the gematrical value of اذا, we will have , دكا(25) دكا(25) الارض(1032) دكت(424) كلا(51) **1658** $25 \times 19 = 51$ 702 424 1032 25 25 $51 = 25 \times 19 \times \dots$, and also we can put one of these dates instead of اذا 51 **1658** $19 \times \dots = 51$, دكا الارض دكا and $\dots \times 19 = 21$ 1709 51 89 and $\dots \times 19 = 21$ 2279 51 89.

2:167 و قال الذين اتبعوا لو اَنّ لنا كَرّه فنتبرأ منهم كما تبراء منا كذلك يريهم الله اعمالهم حسرت عليهم و ما هم بخرجين من النار

In this verse, the followers of the Lords of disbelief are quoted on the Day of Resurrection stating that if they are allowed to return again (perhaps similar to returning as in the cycle of reincarnation), they will seek an avoidance from that Lords as they seek an avoidance from them on the Day of Resurrection. God states that in this way, He shows them their deeds as regrets, and adds that they will not come out of the fire. It seems that leaving the fire stated here is the opposite of entering the fire stated elsewhere in the Qur'an, where it states that everyone, good or bad, enters it (because it is a sudden event caused by a collision with the earth afflicting all) but the good ones leave it after entering it, and in this verse He reiterates that the bad ones does not leave it (after that universal entry) (and this does not necessarily mean that for always they do not leave there).