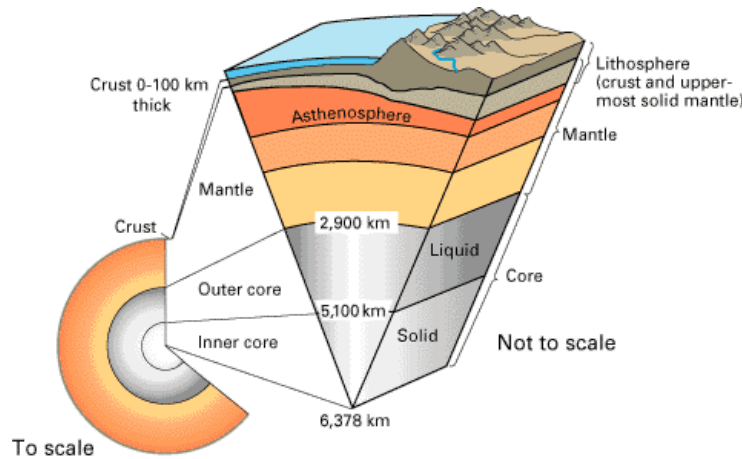


Creation of Universe

In 9 verses of Koran there are pointing to 7 skies (the gematrical value of جَوّ, which consists of 7 layers, is 9. Out of these 9 verses, there are pointing to seven skies in 7 verses with the form of نكره and in 2 verses with ال. Out of them, 7 verses are مكي and 2 verses are مدني):

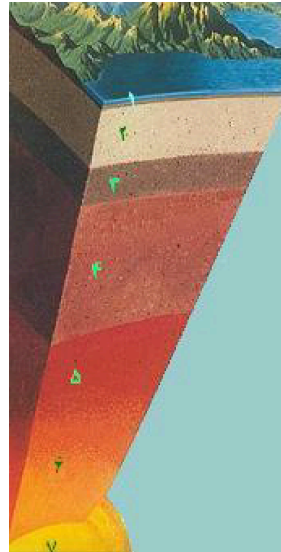
- 1- (مدني) 2:29 هو الذي خلق لكم ما في الارض جميعا ثم استوى الى السماء فسويهن سبع سموت و هو بكل شيء عليم
- 1'- (مكي) 17:44 تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَ الْأَرْضُ وَ مَنْ فِيهِنَّ وَ أَنْ مِنْ شَيْءٍ إِلَّا يَسْبِحُ بِحَمْدِهِ وَ لَكِنْ لَا يَفْقَهُونَ تَسْبِيحَهُمْ أَنَّهُ كَانَ حَلِيمًا غَفُورًا
- 2- (مكي) 23:17 وَ لَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَ مَا كُنَّا عَنْ الْخَلْقِ غَافِلِينَ
- 2'- (مكي) 23:86 قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَ رَبُّ الْعَرْشِ الْعَظِيمِ
- 3- (مكي) 41:12 فَقَضَيْنَ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَ أَوْحَى فِي كُلِّ سَمَاءٍ أَمْرَهَا وَ زِينَا السَّمَاءَ الدُّنْيَا بِمَصْبِيحٍ وَ حِفْظًا وَ ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ
- 4- (مدني) 65:12 اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَ مِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ أَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا
- 5- (مكي) 67:3 الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طَبَاقًا مَاتَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوُّتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ
- 6- (مكي) 71:15 أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طَبَاقًا
- 7- (مكي) 78:12 وَ بَنَيْنَا فَوْقَكُمْ سَبْعًا شَدَادًا

(In 65:12 we see the prediction of Koran that the earth has 7 layers.



The earth actually consists of 7 layers: 1- The outer crust of the earth. This crust is mainly composed of granite and its mountains. The temperature reaches 1100 degrees at a depth of 11 km. 2- The layer beneath the outer crust. This layer is composed of magnesium and iron silicate and the temperature is approximately 1400 degrees at 400 km. 3- The third layer of the earth is located at a depth of 400 to 700 km and is composed of the same elements of the upper layer. The temperature is above 1400 degrees. 4- The fourth layer extends to a depth of 2900 km. At the bottom of it, the temperature of iron and magnesium silicate is approximately 3800 degrees Celsius. 5- The temperature of the fifth layer is above 3800 degrees and violent interactions take place in it. 6- The sixth layer is composed of iron and nickel alloy and small amounts of iron sulfide. According to a theory, currents in this cortex cause the earth's

magnetic force. Its temperature is between 3800 to 4200 degrees. 7- The seventh layer is composed of the same iron and nickel as its upper layer and the temperature in its center reaches 6000 degrees.



Retrieved from the United States Geological Survey government website
<http://pubs.usgs.gov/gip/dynamic/inside.html>)

In 7 verses of the Qur'an it is mentioned that the sky and the earth came into being in 6 days (or periods) and at the end (for example, the seventh day) God found establishment on the throne (which makes 7 in total; $7=1+6$ corresponding to 6 work days per week and one day off):

One- 7:54 ان ربكم الله الذى خلق السموت و الارض فى ستة ايام ثم استوى على العرش يغشى الليل النهار يطأه حثيثا و الشمس و القمر و النجوم مسخرت بامره الا له الخلق و الامر تبارك الله رب العلمين

Two- 10:3 ان ربكم الله الذى خلق السموت و الارض فى ستة ايام ثم استوى على العرش يدبر الامر ما من شفيع الا من بعد اذنه ذلكم الله ربكم فاعبدوه افلا تذكرون

Three- 11:7 و هو الذى خلق السموت و الارض فى ستة ايام و كان عرشه على الماء ليبلوكم ايكم احسن عملا و لنن قلن انكم مبعوثون من بعد الموت ليقولن الذين كفروا ان هذا الا سحر مبين

Four- 25:59 الذى خلق السموت و الارض و ما بينهما فى ستة ايام ثم استوى على العرش الرحمن فسئل به خبيرا

Five- 32:4 الله الذى خلق السموت و الارض و ما بينهما فى ستة ايام ثم استوى على العرش ما لكم من دونه من ولى و لا شفيع افلا تتذكرون

Six- 50:38 و لقد خلقنا السموت و الارض و ما بينهما فى ستة ايام و مامسنا من لغوب

Seven- 57:4 هو الذى خلق السموت و الارض فى ستة ايام ثم استوى على العرش يعلم ما يلج فى الارض و ما يخرج منها و ما ينزل من السماء و ما يعرج فيها و هو معكم اين ما كنتم و الله بما تعملون بصير

The word يومين, meaning 2 days, is mentioned 2 times in the Qur'an at the 2 endings of the interconnected interval of 4 verses 9 to 12 of Surah 41 (فصلت) which are also interconnected in terms of content:

41:9 قل انكم لتكفرون بالذى خلق الارض فى يومين و تجعلون له اندادا ذلك رب العلمين
 41:10 و جعل فيها رويسا من فوقها و برک فيها و قدر فيها اقوتها فى اربعة ايام سواء للسائلين
 41:11 ثم استوى الى السماء و هى دخان فقال لها و للأرض انتبیا طوعا او كرها قالتا أتينا طائعين
 41:12 فقضهن سبع سموت فى يومين و اوحى فى كل سماء امرها و زينا السماء الدنيا بمصبيح و حفظا و ذلك تقدير العزيز العليم

It seems that the meaning of سبع in the seven verses shown in numbers 1 to 7 refers to the atmosphere around the earth, which is composed of seven molecular and atomic layers stacked on top of each other, while the meaning of السموت السبع in the two verses shown by numbers '1 and '2 is the seven astronomical classes, something that seems to have not yet been recognized by modern science.

2:29 refers to the creation and formation of the earth before the creation of atmosphere and its seven layers. Also, apparently, the meaning of the عرش in relation to the Earth's atmosphere is the same ارض و سماوات, because عرش means roof and its foundations (with more attention to the roof rather than the foundations), which is a metaphor for expressing the roof-like state of the atmosphere relying on (the bases of) the ground, and it seems that the meaning of استوا on عرش is settling down on the formed sky and earth, not to carry out further operations on them, and in this sense this state of impractical settlement is attributed by the Jews to the day of rest and relief for God, which this attribution is objected to by God (stating that there is no fatigue for God) in verse 50:38, which is the only verse out of the seven verses referring to استه ايام that does not have the word عرش. (Interestingly, also 6 of the 7 verses containing استه ايام are مکی and one is مدنی (in Mecca, there was hard work and resistance, and in Medina, there was governance).) But in relation to the astronomical sky, the meaning of the عرش is apparently cosmos, and probably it is why it has come with the adjective عظیم in 23:86.

In 4 verses 41: 9 to 41:12 God seems to divide these 6 days or periods as follows: a two-day (or two-period) period for the creation of the earth, 4 periods for the Earth developments, orogeny and emergence of mines, and so on, and it seems that these four periods also include those two periods (in other words, over a certain interval of time, perhaps due to differences in performance, two different divisions have been made, one two periods and the other four periods) and therefore a total time interval of 4 periods is considered for this range, and after these 4 periods, a two-day (or two-period) period for the formation of the atmosphere around the earth (it also seems logical that the atmosphere appeared in the last stages and after the complete formation of the earth). Also, in 41:11, it is mentioned that the atmosphere is dragged along with the earth due to its weight. (As we can see, it seems that God wished that just as the earth and the atmosphere are separately 7 layers, the time interval of their creation is also 2-period separately.)

In 11: 7 it is pointed out that the infrastructure of the earth and the atmosphere after being created, was on the base of water (as if the bases of عرش or of atmosphere were on the water that had covered the whole earth) and we know that water was the source

of the beginning of evolution and احسن choice (good choice) or natural selection, and this is what scientific theories about the creation of life from early waters point to:
 11:7 و [39](6) هو [11](75) الذى [741](850) خلق [730](836) السموت [537](696) و [39](6) الارض [1032](1142) فى [90](165) سته [465](548) ايام [52](131) و [39](6) كان [71](145) عرشه [575](704) على [110](217) الماء [73](151) ليلو [78](223) كم [60](130) ايكم [71](181) احسن [119](201) عملا [141](249) و [39](6) لنن [90](202) قلت [530](630) انكم [111](222) مبعوثون [674](881) من [90](166) بعد [76](126) الموت [477](609) ليقولن [226](446) الذين [791](939) كفروا [307](442) ان [51](92) هذا [706](773) الا [32](71) سحر [268](339) مبين [102](220)

Evolution in Arabic becomes 728 [615](تطور), and احسن choice (good choice) or natural selection becomes 308 [132](الطبيعى).

The total gematrical value of this verse is $12958 = 682 \times 19$. The gematrical value of ليلو [78](223) كم [60](130) ايكم [71](181) احسن [119](201) عملا is 469 (of which the sum of the digits is 19 and the number of letters of this phrase is also 19) and the gematrical value of اصطفاء الطبيعى is 314 and we have $16551 \times 19 = 314\ 469$. Also for the phrase [181] ايكم [130] كم [223] ليلو we have ... $\times 19 = 223\ 130\ 181\ 201\ 165\ 796$. Whenever we put the phrase لاصطفاء الطبيعى in the verse instead of the phrase ليلو ليلو [78](223) كم [60](130) ايكم [71](181) احسن [119](201) عملا, the gematrical value of verse becomes $26 \times 19 \times 19 = 9386$. Also, if we include the phrase "فى تطور" after the phrase "ايكم احسن عملا" in the verse, the total gematrical value of the verse becomes: $729 \times 19 = 13851$.

Basically it seems that according to the Qur'an, the sky is the same above the human head, which is often the atmosphere, and we should say that in fact sky, in the sense that it is generally thought, has no physical existence, and what, with tolerance, we call sky is actually read correctly by the Qur'an as النجوم, but سماوات meaning the gases around the earth really have a physical existence:

51:47 و السماء بنينها باييد و انا لموسعون

In this verse, there is talk about the expansion of the world, which is referred to by the السماء, and we know that this is a proven scientific subject, so the meaning of (السماء) in this verse is $51 + 133 + 130 + 47 = 19 \times 19$: (النجوم) (130), and the verse is actually expressing (6) النجوم (130) بنينها (118) باييد (27) و (6) انا (52) لموسعون (262): $47\ 262\ 52\ 6\ 27\ 118\ 130\ 6\ 51 = 19 \times \dots$

As mentioned, it seems that by 506 سموت (132) سبع (or separately as 2) ب (60) س (60) سموت (132) سموت (506) in the Qur'an, God means the 7 molecular and atomic layers around the earth that are stacked on top of each other to form (جَو) or 506 132 = $19 \times 19 \times (2 \times 40 + 7) + 19$: (الجَو) (40), and $198258566 \times 40 \times 40 \times 19 = 400\ 6\ 40\ 60\ 70\ 2\ 60$, and $\dots \times 19 = 9 + 132\ 506$, and $40 \times 19 = 9 + 751$ where 751 is the gematrical value of سبع سموت طباقا.

Sum of the numerals of the surahs related to the seven verses related to سبع سموت (which we said are about 9 جَو) is 347 and sum of numerals of these verses is 100 and we have $24 \times 19 = 100 + 9 + 347$. Sum of the numerals of the surahs related to the two verses related to (النجوم) (130) (السموت) (537) (السبع) (163) (which we said are about 130)

is 40 (equal to the gematrical value of الجو) and sum of the numerals of these verses is 130 (equal to the gematrical value of النجوم) and we have:
 $\dots \times 19 = 130$ 130 537 163 40

67:5 لقد زيننا السماء الدنيا بمصبيح و جعلناها رجوما للشياطين و أعتدنا لهم عذاب السعير
 We have rightly adorned the lower atmosphere with meteorite flames (God seems to be emphasizing that it is in the lowest of the 7 atmosphere layers that, probably due to the higher mass density of this atmosphere and the consequent intensity of friction with the celestial stones that have been able to reach this layer, these stones ignite and burn due to friction, and therefore this layer in particular, as mentioned in 41:12, has the function of protection of the earth) and We named these flames, or in fact, the trajectory of the flames, as the arrows belonging to the demons that are meant here celestial rocks, and for these celestial rocks we prepared the torment of a blazing fire (caused by an increase in temperature due to friction with the lower atmosphere). It seems that 67: 5 is all about $67 + 308 + 5 = 19 \times 19 + 19$: (308) شهاب and especially in it, the meaning of $19 \times 7 + 19 = 152$ (بمصبيح), is: (308) شهاب
 $67 + 152 + 308 + 5 = 19 \times 28$.

In verses 67: 5, 15:17, and 37: 7, God appears to refers to the scattered celestial stones colliding with the earth's atmosphere by the words شيطان, شيطان رجيم (meaning the devil who is driven away (and displaced and scattered)), and شيطان مارد (that is, the rebellious and disobedient devil):

15:16 و لقد جعلنا فى السماء بروجاً و زينها للنظرين

We placed the towers in the sky and adorned them for the beholders (the strongholds of the layers of the atmosphere, adorned with the sight of the stars because of their transparency).

15:17 و حَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ

We saved (the atmosphere) from every expelled devil (it protects itself by resisting against the celestial stones).

15:18 الا من استترق السمع فاتبعه شهابٌ مبین

Except for the meteor which penetrates to the lower layer of the atmosphere (God uses the concepts of eavesdropping and espionage, which is equivalent to infiltrating the enemy's heart, to convey the concept of penetration), in the case of which the light of a bright meteor will follow it as a trail (and eventually it will burn).

37: 6 I am the adornment of the heavens and the earth, the adornment of the stars. Indeed, We adorned the heavens and the earth with the adornment of the stars (by making the atmosphere clear). 37: 7 And save me, all the devil, and make him a protector against every rebellious celestial being. 37: 8 They do not listen to the Most High, and they scatter me. All these stones are not able to penetrate (and listening and spying, which is equivalent to penetrating) to the upper classes of the atmosphere, and they are driven everywhere due to the presence of the atmosphere. 37: 9 They shall be cast out, and shall be tormented, and shall be tormented. 37:10 Unless I am a hypocrite, follow the Shahab Shaqib unless the rock (which is faster) sneaks in to penetrate the lower layers of the atmosphere (before destruction), in which case the meteorite will follow the rock sinking deep into the atmosphere (towards the earth).), Will be formed.

37:6 انا زيننا السماء الدنيا بزينة الكواكب

Indeed, We have adorned the sky of the earth (that is, the atmosphere) with the adornment of the (view of the) stars (by making the atmosphere transparent).

37:7 و حفظا من كل شيطان مارد

And We made it a shield against every rebellious celestial stone.

37:8 لا يسمعون الى الملا الا على و يُقذفون من كل جانب

These rocks are not able to penetrate (and listening and spying, which is equivalent to infiltration) to the upper layers of the atmosphere and are pushed everywhere due to the presence of atmosphere.

37:9 دحورا و لهم عذاب واصب

They are rejected and necessarily tormented.

37:10 الا من خطف الخطفة فاتبعه شهاب ثاقب

Unless a rock (which has a higher velocity) sneaks into the lower layers of the atmosphere (before being destructed), then a meteorite sequence will follow the rock sinking deep into the atmosphere (toward the earth).

In 37: 6 God says we adorned the sky of the earth or the atmosphere with the زينة الكواكب. He does not say انا زيننا السماء بالكواكب. So it seems that He did not place the planets themselves in the sky of the world (or دنيا of السماء) or in the atmosphere, but rather He placed their adornment or, in fact, the power of seeing their light in this sky, and so God probably means that this sky of the world is such that as being as a shield on the ground, it is transparent for the radiations of stars (and the sun and the moon) and the light of these stars is seen as an ornament through it. Imagine that instead of the air around the earth, there was a black or colored gas that would prevent the light and heat of celestial bodies from reaching the earth. It is true that atmospheric gases selectively transmit the spectrum of sunlight to the Earth, and that the eyes of living things on Earth have become so sensitive in the process of evolution that they are able to perceive the most energetic spectrum passed through. Is the most energetic spectrum on Earth, below the Earth's atmosphere, the most energetic spectrum outside the Earth's atmosphere or not? If so, we must conclude that the Earth's atmosphere is really transparent, otherwise we can only say that the earth's beings see it as relatively transparent due to their evolution, and in other words, it is transparent to them.

44:38 و ما خلقنا السموت و الارض و ما بينهما لعبين

The meaning of (السموت) 537 in this verse is the same layers of (جَوّ) 9 around the earth, ... $\times 19=38$ 9 537 44, and God is saying that We did not create the earth and its atmosphere (which have become suitable for creation of life) to play, irony that man should not sit in this suitable earthly space to comfort, and should not neglect the purpose of life.

51:7 و السماء ذات الحُبك

According to one of the meanings of حُبك, the meaning of the verse is "I swear by the layered sky" and with this meaning, the verse probably refers to (جَوّ) 9 and its seven layers, especially since the verse number is also 7. The gematrical value of 51:7 is 1301: $33223 \times 9 \times 9 \times 19 = 7$ 9 1301 51

It seems that the meaning of 537 (ملك (90) السموت) in 57: 5 is the same the universe or 5 130 90 537 $57=19\times\dots$: (النجوم (130))

71:15 (1) [3] لم تروا (677) [839] كيف (110) [218] خلق (730) [836] الله (66) [169] سبع (132) [197] سموت (506) [628] طباقا (113) [186]

Did you not see how God created the seven heavens in layers (on top of each other)?

We have: $\dots\times 19=15$ 186 628 197 169 836 218 839 3 71. Most likely the reference of God in 71:15 is to 50] جَوَّ (9) [50] of the earth, $5\times 19=15+9+71$, which has seven layers, and the meaning of the verse is: [3] (1) لم تروا (677) [839]

[كيف (110) [218] خلق (730) [836] الله (66) [169] الجو (40) [118]. The gematrical value of الم تروا كيف خلق الله الجو is 1624 and the sum of it with 71 and 15 is

$9\times 19+9\times 9\times 19$, in which 9 is the gematrical value of جو.

Even in the case of non-standard gematrical valuation, we have: (الم (71) تروا (607)

and كيف (110) خلق (730) الله (66) الجو (40): $19\times\dots$ 71 607 110 730 66 40

$19\times\dots\times 19=15$ 40 66 730 110 607 71 71.

79:27 ء انتم اشد خلقا ام السماء بنها 79:28 رفع سمكها فسويها 79:29 و اغطش ليلها و اخرج ضحيها 79:30 و الارض بعد ذلك دحيها

Is your creation harder or the creation of the universe that raised and arranged its highest points? The process of creation of the universe has gone through dark (and cold) periods as well as light periods of luminous explosions. And finally He rolled the earth like a sphere (the combination of the earth's rotation around the sun and the earth's slower motion around itself is the perfect embodiment of the rolling motion).

This translation of these verses implies that the meaning of السماء in 79:27 is النجوم, that is, it seems that 79:27 is stating that (ام (41) خلقا (305) اشد (491) انتم (1) ء

and النجوم (130) بنيتها (68): $19\times\dots$ 1 491 305 731 41 130 68

$\dots\times 19=68$ 130 41 731 305 491 1 and

$4\times 19133\times 19133\times 19\times 19+\dots\times 133\times 19\times 19\times 19=27$ 68 130 41 731 305 491 1 79 (where 133 is the gematrical value of السماء.)

85:1 و السماء ذات البروج

In this verse, it seems that the oath is to the seven layers around the earth, and in it, the layers of the atmosphere, each of which has a protective role for the earth, are interpreted as بروج or towers (perhaps in similarity to nested castles and towers for multi-layered protection in ancient times). The gematrical value of this verse is $7\times 1985\times 19$ (in which the 85 is the number of the surah, and 7 is probably referring to the seven layers of the atmosphere (as the gematrical value of السماء is 7×19)).

85:1 with the gematrical value of 1482 refers to 1 9 1482 $85=19\times\dots$, جَوَّ (9), and perhaps that is why in 85:1 instead of السماء we can put جَوَّ and have: (6) جَوَّ (9)

ذات (1101) البروج (242): $19\times 19\times 4=85+242+1101+9+6+1$

86:11 و (6) السماء (133) ذات (1101) الرج (304)

I swear to the sky having repetitive cycles. $\dots\times 19=6$ 133 1101 304 It is clear that the meaning of (السماء (133) in 86:11 is 11 40 133 $86=19\times\dots$, الجَوَّ (40), and

therefore in 86:11 **الرجع ذات السماء** with the gematrical value 1538 is the same **الرجع ذات** with the gematrical value 1445, $\dots \times 19 = 11$ 1445 1538 86 and $\dots \times 19 = 1445 + 1538$.

87:17 و(6) الءاخره(838) خير(810) و(6) ابقى(113)

And **آخرة** is better and more lasting. $19 \dots \times 19 \times 19 = 6$ 838 810 6 113. In this verse it is said that the hereafter or **آخرة** is more lasting or more **باقى** than this world and it is not said that it remains (forever). Religious and theological teachings, such as what is narrated from Imam Ja'far Sadegh, believe in the alternation of periods (long and not eternal) of survival for the universes of God. It seems that the word **خلود**, which is used in other places in the Qur'an, does not necessarily mean eternity, but can also be applied to a long time. Also, since the verse is addressed to all human beings, not to those who are able to secure their hereafter just in this world, it seems that the meaning of **آخرة** in this verse is the time after the event of 1709 AH and the resurrection, during which better souls with the tolerance of God will be saved (and perhaps for this reason the number of this verse is 17 and in its gematrical value, 1773, the number 17 stands out, $\dots \times 19 = 17$ 1709 87).