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Research Article

The Sky and its Turmoil on the Day of Resurrection Study in Light of Interpretations

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Abstract. This research attempts to explain the state of the heavens on the Day of Resurrection and what will happen there, based on what is mentioned in the verses of the Holy Quran. The reason for choosing this topic is that the Quran describes the state of the heavens on the Day of Resurrection in various ways. Therefore, we wanted to clarify and explain the meaning of those descriptions. We began the research by discussing the heavens and what was said about them in the Quran as a general introduction. Then we discussed the state of the heavens at the time of the Hour and the descriptions mentioned in the Holy Quran, treating each description as a separate topic. Finally, in two other sections, we discussed the timing of those disturbances and what will happen then. Then we concluded the research with a conclusion and results of the research in which we mentioned what we reached from this study. We ask God that we have been successful in presenting the topic, and we ask God to make this study purely for His noble sake.

Keywords: The Sky, Turmoil, Day of Resurrection, Interpretations

INTRODUCTION

Praise be to God, the One who revealed the Criterion, upon the one commanded to explain (may God's prayers and peace be upon him) as long as the reciter of the verses of the Qur'an recites, and as long as the call to prayer rises to the heavens, and upon his righteous and pure family, and his good companions, and those who follow them in goodness until the Day of Judgment.

Before discussing this topic, we must know that what is meant by the sky is the seven heavens, and what is meant is their kind, and each heaven was described with a description, so it was said: The lowest heaven: a restrained wave, the second: white marble, and the third: iron. The fourth is copper, the fifth is silver, the sixth is gold, and the seventh is a red ruby.⁽¹⁾ Between each heaven is a journey of five hundred years. The word "heaven" is mentioned one hundred and twenty times, and the word "heavens" is mentioned one hundred and ninety times.

The sky is the raised, protected canopy above us, in which we see no flaws. It is smooth, without any protrusions or unevenness, and it stands without pillars. God Almighty created it after the earth, when He turned to it while it was smoke, then He created it and spread out the earth after that. From it come blessings like rain, and from it come punishment like the sending of stones.

The Qur'an spoke about what is in it, mentioning that it contains the planets. God Almighty said: "And We have placed constellations in the sky" ⁽²⁾, and He said: "And We adorned the nearest heaven with lamps"⁽³⁾, and also the sun, the moon, and the stars, as well as the guards and shooting stars. God Almighty said: "And we sought to reach the heaven, but found it filled with powerful guards and shooting stars"⁽⁴⁾. And the planet Sirius, God Almighty said (And that He is the Lord of Sirius) ⁽⁵⁾, and the House of Glory in the lowest heaven, and the Lote Tree of the Utmost Boundary in the seventh heaven ⁽⁶⁾, and the Inhabited House in the fourth heaven ⁽⁷⁾, and Paradise: On the authority of Mujahid, he said, God Almighty said (And in the heaven is your provision) ⁽⁸⁾, it is Paradise in the heaven ⁽⁹⁾, and rain and snow.

The second topic (The state of the sky at the time of the Hour)

The Holy Quran spoke about what will happen to the heavens on the Day of Resurrection in many verses, including the Almighty's saying: "On the Day when the

(1) *alhibayik fi 'akhbar almalayik* 55 .

(2) *Surah Al-Hijr*: Verse 16.

(3) *Surah Fussilat*: Verse 12.

(4) *Surah Al-Jinn*: Verse 8.

(5) *Surah An-Najm*: Verse 49.

(6) The lote tree (*Sidrah*): a jujube tree, its fruit is like the large clay pots of Hajar, and its leaves are like elephant ears. It is called the lote tree of the utmost boundary because the knowledge of creation ends with it. It is also said that it refers to the angels. See: *Tafsir al-Baghawi* 7/405, *Tafsir al-Maturidi* 9/423.

(7) It was said that it was the sixth or the seventh. See: *Tafsir al-Tustari* 155, *Tafsir al-Tabari* 22/455.

(8) *Surah Adh-Dhariyat*: Verse 22.

(9) See: *Al-Tabari's Interpretation* 22/421.

earth will be changed to another earth, and the heavens as well” and His saying: “And on the Day when the sky will split open with clouds, and the angels will be sent down in successive ranks” ⁽¹⁰⁾, ⁽¹¹⁾ and His saying: “When the sky is split open” ⁽¹²⁾ And His saying (And when the sky is split open) ⁽¹³⁾ and His saying (On the Day when the sky will be in violent motion) ⁽¹⁴⁾ and His saying (On the Day when We will fold the sky like the folding of a scroll for books) ⁽¹⁵⁾ and His saying (Then when the sky is split open and becomes rose-colored like oil) ⁽¹⁶⁾ and His saying (And the sky will be opened and become gates) ⁽¹⁷⁾ and His saying (On the Day when the sky will be like molten metal) ⁽¹⁸⁾

Through these verses we see that God described the heavens on the Day of Resurrection with several descriptions, which we will explain, but they all indicate that the heavens and what is in them will be seized, folded and changed ⁽¹⁹⁾.

So the heavens that are known and that cover us will be destroyed on the Day of Resurrection and will perish. And His saying: (You will surely pass from one state to another) is the sky splitting, then turning red, then bursting open, that is: state after state.

Therefore, the Almighty God calls you to look and contemplate. God Almighty said: {Then look again and again, your sight will return to you humbled and weary.} ⁽²⁰⁾.

The sky that you see above you, with this strength and cohesion, is held up above you only by God, as He, the Exalted, says: {Indeed, God holds the heavens and the earth, lest they cease. And if they should cease, there is none who could hold them after Him.} ⁽²¹⁾.

God Almighty says: {And He withholds the sky from falling upon the earth except by His permission} ⁽²²⁾ So: there is permission for the sky to fall upon the earth, and to split and change.

First requirement: Substitution:

God Almighty said: “On the Day when the earth will be changed to another earth, and the heavens as well.” ⁽²³⁾ His saying “changed” is from the word “change,” meaning alteration, i.e., the heavens will be as if they were silver. On the Day when the heavens will be changed, He will spread them out and flatten them, then He will

(10) Surah Al-Furqan: Verse 25.

(11) Surah Ibrahim: Verse 48.

(12) Surah Al-Infitar: Verse 1.

(13) Surah Al-Mursalat: Verse 9.

(14) Surah At-Tur: Verse 9.

(15) Surah Al-Anbiya: Verse 104.

(16) Surah Ar-Rahman: Verse 37.

(17) Surah An-Naba: Verse 19.

(18) Surah Al-Ma'arij: Verse 8.

(19) See: Al-Arsh 1/330-331.

(20) Surah Al-Mulk: Verse 4.

(21) Surah Fatir: Verse 41.

(22) Surah Al-Hajj: Verse 65.

(23) Surah Ibrahim: Verse 48.

stretch them out like the stretching of a leather hide, so that you will not see any crookedness or unevenness in them. Then God will command the sky to rain, and it will rain for forty days until the water is twelve cubits above you. The changing of the heavens is evidence of the annihilation of this world in its entirety and its captives; because the annihilation of the heavens is beyond the imagination of creation, while other creatures witness its annihilation. So the mention of the annihilation of what is beyond their imagination is to make them know that this world will be annihilated in its entirety and replaced by another world that may remain for recompense, and God knows best.

The commentators mentioned several interpretations of this substitution:

The first statement: It is a change in the attribute of the sky, not its essence, as you say (I changed the ring to a ring). A group of scholars said this, meaning: changing its conditions, not destroying it, but emptying it of the sun, moon, planets, and stars, and opening its doors and splitting them open ⁽²⁴⁾. According to this interpretation, the change will be based on the following statements:

It was said: its splitting apart, the obliteration of its sun, the eclipse of its moon, and the multiplication and scattering of its stars and planets.

It was said: that it should be folded like a scroll of books.

It was said: that it would split open and not remain shaded.

It has been said that its states vary; it can be like molten metal, like a rose, or like oil.

It was said: Its conditions differ; it is in one state like molten metal, in another state like a rose, and in another state like oil.

It is said that He did not change the eye itself, but rather He changed the times and places for people according to the differences in their circumstances in joy and hardship, like someone who went from prosperity to affliction. He says: Time and circumstances changed, and likewise someone who went from affliction to prosperity.

The truth of this statement is indicated by what was narrated on the authority of Sahl bin Saeed, who said: The Messenger of God (peace and blessings be upon him) said: "People will be gathered on the Day of Resurrection on a white, dusty land ⁽²⁵⁾ like a loaf of pure white bread ⁽²⁶⁾" (There is no sign of it for anyone) and his saying: There is no sign of it for anyone means that there is no sign of it for anyone by changing its form, and the disappearance of its mountains and all its buildings, so that no trace remains in it by which to be inferred.

The second statement is that the heavens themselves will be changed, as in the Almighty's statement: "Indeed, those who disbelieve in Our verses - We will drive them into a Fire. Every time their skins are roasted through We will replace them with other skins so that they may taste the punishment." ⁽²⁷⁾ The heavens will be changed by creating other heavens. It has been said that they will be made of gold,

(24) See: Al-Fasl fi al-Milal wa al-Ahwa' wa al-Nihal 2/87.

(25) Al-Afraa' with the letter 'ayn' is white with a reddish tinge, and for this reason it is likened to a loaf of pure white bread. See: Tafsir al-Khazin 3/45.

(26) It is good news, extremely white with a reddish tinge, as if the fire had inclined the whiteness of its face towards red. See: the same source.

(27) Surah An-Nisa: Verse 56.

and it has been said that they will become gardens. This is the statement of a group of scholars.

Perhaps the correct view is to combine the two statements, which is that the sky first changes its attributes while remaining the same, and then it undergoes a second change, which is that it changes its own essence into something else. And God knows best.

The second requirement: schism:

God Almighty said: “And on the Day when the sky will split open with clouds and the angels will be sent down in successive ranks.”⁽²⁸⁾ And God Almighty said: “And the sky will split open, and on that Day it will be frail.”⁽²⁹⁾ And also: “When the sky splits open and listens to its Lord and is obligated to do so.” The sky is now tightly woven, impenetrable, well-constructed, and extremely powerful. God Almighty said: (By the sky containing pathways)⁽³⁰⁾. The woven thing: is that which is tightly bound together. But if the Day of Resurrection is to appear to us in its true form, which is that it is nothing but an endless space, and that no matter how hard the ascending ones persevere in it, they will only encounter the vast space that does not end, then the sky will split open, one sky after another⁽³¹⁾. Its splitting is a strange state, and its meaning is its tearing apart and the spreading of the planets and the removal of the barriers and limits that prevented the angels from leaving their heavens except for those who are permitted to do so⁽³²⁾. Tip has one block His saying: “(It split)” is from splitting, meaning cracking and splitting, such that its form changes, and its system is disrupted, cracked, split, and very weak in strength, with no power or determination. And it is torn apart, so on that day it will be relaxed, weak, and its parts will not be cohesive, and it will not be independent on that day due to the collapse of its structure. Because of the horror of that day, after its hardness it becomes light, like fluffy wool, i.e., wool in its weakness. (And Ibn Shajara said: “(Wahia) means: torn, taken from their saying: ‘Wahia al-Siqaa’, when it is torn)⁽³³⁾, Al-Zajjaj said: (It is said of everything that is very weak that it has become weak, so it is weak)⁽³⁴⁾, so the sky does not turn back anyone who penetrates its layers, or passes through its regions.

The meaning of (wa'adhinat lirabbiha)⁽³⁵⁾ is: she listened and obeyed simply by listening, (wahaqat) meaning: it is her right to listen and obey, and it was said: it is her right to do that, and this verb is in the passive voice, and the subject is God Almighty, meaning: it is God Almighty's right for her to listen. And the meaning: that there was nothing in the crime of heaven that prevents the influence of power in the separation and separation of its parts and execution. And it is possible that he wants

(28) Surah Al-Furqan: Verse 25.

(29) Surah Al-Inshiqaq: Verse 12

(30) Surah Adh-Dhariyat: Verse 7.

(31) For a split to be valid, the objects need not be solid, as things that are not solid can also be described in this way. See: Ruh al-Ma'ani 15/51.

(32) See: Al-Tahrir wa Al-Tanwir 19/9.

(33) Al-Labab in the Sciences of the Qur'an 19/325.

(34) Meanings of the Qur'an and Irabah for Al-Zajjaj 5/216.

(35) Surah Al-Anshaq: Verse 2.

and has the right to do this for the strength of God and the fear of God Almighty. Al-Zumakhshari said: It is a fact that there is no criticism or prohibition⁽³⁶⁾.

The author of the talkhis stated: There is no actual splitting, but rather it is a metaphor for the increasing density of the clouds and their spread throughout the area. It is also said, "The clouds have split open with thunder," when thunder is frequent. This does not mean that there is a literal splitting. It was also said: What is meant by that is the collapse of the structure of the sky and its change to something other than what it is now, just as the effects of collapse appear in a building, such as chipping of edges and cracking of corners, and that will be an indication of its collapse⁽³⁷⁾ and the collapse of the structure of the sky will be due to the appearance of the clouds that God Almighty has informed us of coming on the Day of Resurrection.

After it splits and opens, the clouds come out of the cracks and descend, so it remains without clouds. And since the splitting of the sky was due to the clouds coming out of it, the clouds were made as if the sky had split with them⁽³⁸⁾.

The sky will erupt with this great cloud from every side; its order will be disrupted, and nothing will remain of the planets as we see them today. The whole world will be destroyed.

Al-Alusi said: This is clearly evident to anyone who looks at it with observations, and there is no contradiction to what was said about it being the gate of heaven, that the angels (peace be upon them) descend and ascend from its direction, and this is due to the fact that they are small, mixed, close stars that are not distinguished in beauty⁽³⁹⁾.

Some people said: Its splitting is to open doors for the descent of the angels. It was said: For the terror of the Day of Resurrection. Al-Alusi said: There is no contradiction between the splitting being for the descent of the angels and it being for the terror of the Day of Resurrection, because the matter may have various causes such as these causes⁽⁴⁰⁾.

The third requirement: Cleavage:

God Almighty said: "When the sky is rent asunder"⁽⁴¹⁾ and He said: "The sky will be rent asunder by it"⁽⁴²⁾ The commentators said: Its rent asunder is its splitting⁽⁴³⁾, meaning: it will split open by the command of God⁽⁴⁴⁾.

Mujahid said: "(It will be split open by it)": It will be heavy and full on the Day of Resurrection. It was said: "(by it)" means "in it," i.e., the sky will be split open on the Day of Resurrection⁽⁴⁵⁾.

(36) See: al-Kashf 4/725.

(37) See: talkhis al-bayan fi mujazat al-qurani2/ 249 .

(38) See: Al-Kashshaf 3/280.

(39) See: Ruh al-Ma'ani 15/286.

(40) See: Ruh al-Ma'ani 15/51.

(41) Surah Al-Infitar: Verse 1.

(42) Surah Al-Muzzammil: Verse 18.

(43) See: Al-Wasit fi Tafsir al-Qur'an al-Majid 4/433.

(44) See: Al-Qurtubi's Interpretation 19/244.

(45) See: Al-Hidayah ila Bulugh al-Nihayah 12/7804.

Fourth requirement: Relief:

God Almighty said: "And when the sky is split open" ⁽⁴⁶⁾, meaning: it was opened and split open out of the awe of the Most Merciful, and it split open after it had been a protected roof. The split open is the opening. Al-Dahhak narrated on the authority of Ibn Abbas - may God be pleased with them - he said: It was split open for folding ⁽⁴⁷⁾.

Fifth requirement: Moran:

God Almighty said: "On the Day when the sky will be in violent turmoil" ⁽⁴⁸⁾. That is, it rotates, trembles, shakes, and moves while remaining in its place. The movement of the sky is the disturbance and movement of it by the command of God, and it is a sign of the descent of God.

The wisdom behind the removal of the sky is to warn and inform that there is no return or going back to this world, because it was created only for the development of this world and the benefit of humankind from it. When there was no way for them to return to it, God Almighty removed it, and that was for the destruction of this world and the development of the Hereafter.

The sixth requirement: scraping:

God Almighty said: "And when the sky is stripped away" ⁽⁴⁹⁾, meaning: it is stripped away, so that its place becomes roads that nothing can block. And the stripping away is another event that will occur to the heavens on the Day of Resurrection. And in another reading: "It was stripped away" ⁽⁵⁰⁾ That is: it was peeled off as the skin of a sheep is peeled off when it is skinned, and scraping it is folding it like folding a scroll. So it was removed and no cover or sky remained ⁽⁵¹⁾. Al-Alusi said: (And it was said: The meaning is that the place of the sky was opened by scraping, so that all of it became roads that nothing could block, and there is something far in it) ⁽⁵²⁾.

Seventh requirement: Folding:

God Almighty said: "The Day We will fold the heaven like the folding of a scroll for writings." ⁽⁵³⁾ And He said: "And the heavens will be folded in His right hand." ⁽⁵⁴⁾ That is, We will fold them and return them to destruction and annihilation, so they will be nothing. It was said: We will annihilate the heavens and then bring them back again after they have been folded and disappeared ⁽⁵⁵⁾. Rather, the thing is folded in the witness after it softens in itself, and it is possible that the sky will split open for

(46) Surah Al-Mursalat: Verse 9.

(47) See: Al-Lubab fi Ulum al-Kitab 20/68.

(48) Surah At-Tur: Verse 9.

(49) Surah At-Takwir: Verse 11.

(50) See: Introduction to the Science of Tajweed, p. 140.

(51) Al-Alusi's interpretation 15/213.

(52) Surah At-Tur: Verse 9.

(53) Surah Al-Anbiya: Verse 104.

(54) Surah Az-Zumar: Verse 67.

(55) Al-Qurtubi's interpretation: 11/348.

the descent of its inhabitants, so that only the angels who are on its edges will remain in it, then it will close up and become clear for folding, and God knows best ⁽⁵⁶⁾.

It was said that the meaning of "folded" is that it is taken possession of with his right hand, like your taking possession of the folded thing with your hand. That is: He divides it because He - the Most High - swore that He would fold it and destroy it in the Hereafter. So He spreads it out and then stretches it out like the stretching of the leather of Ukad, so that no crookedness or unevenness is seen in it⁽⁵⁷⁾.

The eighth requirement: its color:

And when the sky splits open, it will be in a different state than it is now. God Almighty said: "Then when the sky splits open and becomes rose-colored like oil." ⁽⁵⁸⁾ The interpretation of this verse contains many details, the gist of which is that it will be similar to two things: First: its color will be red ⁽⁵⁹⁾ similar to a rose.

The second is that it will melt and become liquid, similar to oil.

When the sky splits open, it will change color like dyes, becoming red like a rose, and it will become so from the intense heat of the fire.

Others said that it was likened to paint - that with which something is painted - because of its softness and weakness, so it is like paint in its melting and flowing ⁽⁶⁰⁾. That is: it was melted until it became like oil, and it was said like the juice of oil; because it changes colors in an hour.

The ninth requirement: It should have doors:

God Almighty said: "And the sky will be opened and become gates."⁽⁶¹⁾ It was said: The meaning of opening is to reveal it by removing it from its place⁽⁶²⁾. It was also said: It will be cut into small pieces until it becomes like the planks in the familiar gates⁽⁶³⁾.

Al-Shihab said: The intended meaning of "opening" is not what is known of the opening of doors, but rather it is in accordance with His saying (When the sky is split open), for the Qur'an explains itself. Then he explained the point of the expression in this way, saying: "Opening" and "splitting open" are similar. He expressed the splitting open as an indication of the perfection of His power, so that splitting this great body was like opening a door in ease and speed ⁽⁶⁴⁾.

(And it was) the meaning of (became) because it indicates the transition from one state to another, and the fact that the sky, by splitting, does not become actual

(56) Al-Maturidi's Interpretation 10/175.

(57) Al-Tha'labi's Interpretation 7/228.

(58) Surah Ar-Rahman: Verse 37.

(59) Some scholars said: The sky is originally red, but because of its extreme distance and the barriers between it and the eyes, they cannot perceive its true red color. On the Day of Resurrection, it will be seen in its true color, after the barriers are removed and it is close to the eyes.

(60) See: Al-Tafsir Al-Wasit by Tantawi 14/144.

(61) Surah An-Naba: Verse 19.

(62) See: Al-Lubab fi Ulum al-Kitab 20/101, Tafsir Fath al-Qadir - matching the printed version 5/365.

(63) See: Interpretation of Gardens of Spirit and Basil 31/25-26.

(64) See: Fath al-Bayan fi Maqasid al-Qur'an 15/34.

doors. They said that the statement is based on the eloquent simile, meaning: so its cracks became, due to their spaciousness, like doors, or so they became, due to the abundance of cracks, as if everything were doors, and at that time there will be no barrier between the inhabitants of the heavens and the people ⁽⁶⁵⁾.

The term “doors” refers to paths and routes ⁽⁶⁶⁾.

If it is said: This verse implies that the entire sky becomes doors by that action, then the answer is that this is not true. Rather, there are cracks and also there are doors. The meaning of opening the door is not the same as the meaning of cracking. The estimate: So those open places were doors, and when those doors became very numerous, it became as if they were nothing but doors; and this is from the category of omitting the addendum, i.e.: so they had many doors, because they all become doors ⁽⁶⁷⁾.

And what has been mentioned in the verse is a response to those who claim that the sky cannot be breached, and in it is a response to those who claim that it was scraped, as is well known about the earlier philosophers, even though Mulla Sadra confirmed in the *Asfar* that their masters were contrary to that. And the philosophers today deny the sky known to the Muslims and they have not brought anything to which the verses and authentic reports about its description can be interpreted, as is not hidden from the intelligent and fair-minded person ⁽⁶⁸⁾.

The tenth requirement: It should be like a delay:

God Almighty said: “And the sky will be like molten metal.”⁽⁶⁹⁾ And molten is: the melted thing, whether we say: it is the dregs of oil⁽⁷⁰⁾. Or we said: It is molten iron or copper or something similar⁽⁷¹⁾. God Almighty has explained in *Surah Al-Kahf* ⁽⁷²⁾ The word “molten” is something that melts and resembles very hot water, but the comparison to molten metal is only due to the abundance of color, not to softness; so in this interpretation there is a kind of weakness ⁽⁷³⁾.

Section Three (When do all these disturbances occur) ?

The first view is that the splitting will occur at the first blowing of the trumpet ⁽⁷⁴⁾ This will happen at the end of the world when people are in their markets, and angels will descend and surround the people of the earth, so people, beasts, and jinn will flee to the corners of the earth ⁽⁷⁵⁾. It is an event that will occur before the Day of

(65) See: *Al-Tahrir wa Al-Tanwir* 30/32.

(66) See: *Al-Lubab fi Ulum al-Kitab* 20/101, *Tafsir Fath al-Qadir* 5/365.

(67) See: the same two sources.

(68) See: *Ruh al-Ma'ani* 15/213.

(69) *Surah Al-Ma'arij*: Verse 8.

(70) The sediment of oil and other liquids: what remains at the bottom. See: *Mukhtar al-Sahah* 130, entry (dard).

(71) See: *Al-Tafsir Al-Mazharī* 10/63.

(72) In verse 29, in the words of God Almighty: “And if they cry for relief, they will be relieved with water like molten metal, which will scald their faces.”

(73) See: *Al-Maturidi's Interpretation* 9/476.

(74) See: *Al-Asas fi Al-Sunnah* 3/1227.

(75) See: *The Necklace of Pearls in the News of the Awaited One*, p. 401.

Resurrection, and it is one of the signs of the Hour, because it will occur when the system that God established for the movements of the planets and the movement of the earth is corrupted, and this is required by its association with the scattering of the planets, the bursting of the seas, and the scattering of the graves ⁽⁷⁶⁾.

The second opinion: that it occurs after the second blowing of the trumpet. Al-Biqā'i said: after rising from the graves. The people of the first opinion are refuted by what the Messenger (peace and blessings be upon him) said: that he will resurrect the people on the Day of Resurrection and the sky will be drenching them - that is, raining - ⁽⁷⁷⁾. It is inferred that the sky existed at that time.

As is known, scholars have differed on the number of blasts. Some believe there are two blasts: the blast of (the swoon), which is death, and the blast of (the resurrection and the gathering) ⁽⁷⁸⁾.

Others believe that there are three blasts: and that there is a blast before the blast of shock, which is (the blast of terror).

The first blast (the blast of terror) that he speaks of is the one by which the world changes, so the earth shakes, nursing mothers are bewildered, children grow old, the sky becomes like molten metal, it splits open, its stars scatter, and its sun and moon are eclipsed ⁽⁷⁹⁾.

The second blast (the blast of the thunderbolt) is death, and in it everything will perish, that is, everyone will die. He will command the sky to rain for forty days, and He will command the bodies to grow.

Then the third blast (the blast of resurrection and gathering), which is called the blast of the rising of the Lord of the worlds: the people of every heaven descend, then the Almighty descends in shadows of clouds ⁽⁸⁰⁾.

Herein lies the problem in understanding the first two statements. When they say that the splitting occurs after the first blast, there is confusion as to whether it is meant after the blast of the swooning for those who believe there are two blasts, or the blast of terror for those who believe there are three blasts.

And also, whoever says it occurs after the second blast, does he mean after the resurrection and gathering, according to those who say there are two blasts, or does he mean after the swooning, according to those who say there are three blasts .

We see that at the first blowing something happens to the sky, at the second blowing something else happens to it, and at the third blowing something else happens, and God knows best.

Third statement: That will happen between the two blasts - the second and the third - and that there will be forty years between them. Then the heavens will be folded up.

(76) See: Al-Tahrir wa Al-Tanwir 30/171.

(77) See: Ma`arij al-Qubul 2/790.

(78) See: Al-Asas fi Al-Sunnah 3/1213.

(79) See: Guidance to the correct belief and refutation of the people of polytheism and atheism, p. 251.

(80) See: Resurrection and Rebirth 336.

The verses that mention that the sky will split open and crack, and other such changes, do not mention whether what is meant is the splitting that will occur on the Day of Resurrection, and then what will become of the people after the standing, questioning, and reckoning, or what is meant is another splitting that will occur in the direction of the upper part of the sky, preceding the entry of the people of Hell into Hell?

It is most likely that the splitting will occur in two places, because the sky will change. The first is between the two blasts, and the second is at the final blast for the descent. So the verses about the splitting can be interpreted in this way and that. And we see that on the Day of Resurrection the sky will split, then the people will be judged, then it will split again, and no one will be questioned ⁽⁸¹⁾.

On the authority of Ali (may God be pleased with him), he said: The sky will split open from the Milky Way. In the traditions, it is said that it is the gate of heaven, and astronomers say that it consists of very small, closely spaced stars that are not distinguished in beauty. This is clearly evident to anyone who observes it with observations, and there is no contradiction to what has been said about it being the gate of heaven, that the angels, peace be upon them, descend and ascend from its direction, and this is due to the fact that they are small stars close together and not distinguished in beauty.

We see that His saying, "On the Day when the sky will split open with clouds," refers to one place, and His saying, "On the Day when We will roll up the heavens," refers to another place, which is after the reckoning of mankind. We believe that the sky will split open before the Resurrection.

It was said: Everything that was said about the sky is a metaphor for the sky becoming disturbed, its parts being cut off, the world's order being changed, and the sun and planets becoming like clouds, due to their dispersal, dissolution, and scattering in the atmosphere, and their return to their original state as they were ⁽⁸²⁾. If the universe and everything in it is in turmoil, then the Day of Resurrection will occur. In this state, the angels will descend in groups after groups to judge and determine the fate of Paradise or Hell.

Then God Almighty will gather all of creation on the Day of Resurrection in one place, and when these heavens are split open, the inhabitants of the lowest heaven will descend - and they are more numerous than those on earth from among the jinn and mankind - Then the people of the earth will say to them: Is our Lord among you? They will say: No. Then the second heaven will split open and its inhabitants will descend - and they are more numerous than the inhabitants of the lowest heaven - and they will say: Is our Lord among you? They will say: No. Then the rest of the heavens will split open, each heaven containing more angels and people from the earth than are under it. Then the seventh heaven will split open, and its inhabitants will descend, then the Lord, the Almighty and Majestic, will descend with the

(81) See: Al-Sam'ani's Interpretation 6/186.

(82) See: Al-Maraghi's interpretation 19/7.

Cherubim ⁽⁸³⁾ - and they are more numerous than the inhabitants of the seven heavens, and the inhabitants of the earth, in the bearers of the Throne - ⁽⁸⁴⁾

Those who said: The heavens cannot be pierced and then joined together, based their argument on their imagination of them as domes of solid metals, and the wise have not yet reached their true nature ⁽⁸⁵⁾.

Section Four: Events that occur after the disturbance of the heavens

First requirement: The appearance of clouds:

It is a thin, beautiful white cloud that is above the seven heavens, as it was narrated in the hadith that the supplication of the oppressed is raised above the clouds ⁽⁸⁶⁾. But this cloud is not like the cloud of this world; the name is the same, but the reality is different, because the names in the Hereafter, even if they share the names with the names in this world, are different, just as this world is different from the Hereafter ⁽⁸⁷⁾, and it is like a fog, and it was said that it is a veil between heaven and earth, and the angels ascend in that cloud, copying the deeds of the children of Adam so that they may be judged on earth ⁽⁸⁸⁾.

It was said: It is the well-known cloud, which is the thin white cloud, its thickness is like the thickness of the seven heavens, and its weight is likewise, so it descends upon the seventh heaven and pierces it with its weight, and so on until it descends to the earth ⁽⁸⁹⁾.

It was said: It is a cloud in Paradise ⁽⁹⁰⁾.

The clouds in the sky take paths, and through these paths their surface is split open ⁽⁹¹⁾.

The meaning of the sky splitting open with clouds. That is, from the clouds. As the speaker says: I shot with the bow, and from the bow. Meaning the same thing ⁽⁹²⁾. Ibn al-Jazi said: The meaning of "with clouds" is that clouds come out of it ⁽⁹³⁾, and "ba," "ala," and "an" in this context have the same meaning ⁽⁹⁴⁾.

Abu Ali al-Farisi said: The sky split open and there were clouds over it, just as you say: The prince rode with his weapon, meaning he rode with his weapon on him ⁽⁹⁵⁾.

(83) The Cherubim: They are the masters of the angels. Among them are Gabriel, Michael, and Israfil. See: Tahdhib al-Lughah 10/118.

(84) See: Mujahid's interpretation 498, Tawfiq al-Rahman in lessons on the Qur'an 3/272, Al-Tafsir al-Mazhari 1/250.

(85) See: Al-Tahrir wa Al-Tanwir 19/9.

(86) See: Al-Samarqandi's Interpretation 2/535.

(87) See: Al-Uthaymeen's interpretation: Al-Fatihah and Al-Baqarah 3/12.

(88) See: The Wonders of Interpretation and the Marvels of Exegesis 2/814

(89) See: Marah Labid to reveal the meaning of the Glorious Qur'an 2/131.

(90) See: Al-Hidayah ila Bulugh al-Nihayah 8/5205.

(91) See: The Qur'anic Interpretation of the Qur'an 10/9.

(92) See: Summary of the statement 2/250.

(93) See: Ibn Juzayy's Interpretation 2/81.

(94) See: Symbols of Treasures 5/316, Al-Nisaburi's Interpretation 5/233.

(95) See: Al-Wahidi's Intermediate Commentary 3/338.

The meaning of “it split open because of him” is that God split it open with his rising, so it split open because of him. The meaning of “it split open because of him” is that the earth rose up because of him when he rose up⁽⁹⁶⁾.

Humans have not seen it yet, except what came in the shade of the Children of Israel in their wandering⁽⁹⁷⁾. God Almighty said: “Do they await anything but that God should come to them in the shadows of the clouds with the angels⁽⁹⁸⁾”

It appears that whoever said that did not mean by it those thin, white, high clouds that appear in the summer days, but rather he meant by it that cloud that is heavy with rain, which is closer to white than to black⁽⁹⁹⁾.

This cloud will come after the resurrection⁽¹⁰⁰⁾. And the clouds come as a prelude to the coming of God Almighty⁽¹⁰¹⁾.

It is possible that his saying: “The sky will split open with clouds” means: the clouds will remain above the heads of the creatures, shading them⁽¹⁰²⁾.

And in the clouds the angels descend, and in their hands are the records of the deeds of the servants⁽¹⁰³⁾.

The second requirement: The descent of the angels:

God Almighty said: “And the angels were sent down in successive ranks”⁽¹⁰⁴⁾ meaning: with the Most Merciful⁽¹⁰⁵⁾ His statement indicates the strength of the descent to begin the process of separation in the position of the Resurrection, and it is like His statement: (Do they await anything but that God should come to them in the shadows of the clouds with the angels?⁽¹⁰⁶⁾ to honor the believers⁽¹⁰⁷⁾).

(96) See: Al-Kashshaf 3/280.

(97) See: Al-Muharrar Al-Wajeez 4/252, Al-Kashshaf 3/280.

(98) Surah Al-Baqarah: Verse 210.

(99) See: Al-Manar Commentary 2/210.

(100) See: Tafsir Yahya bin Salam 1/477, Tafsir al-Nisaburi 5/234.

(101) These verses provide evidence that the heavens and celestial bodies are subject to being torn apart and joined together, contrary to the philosophers' argument that the movement of the celestial bodies is circular, and that being torn apart and joined together can only occur with rectilinear motion, and that their convergence in one place is impossible. See: Divine Signs on Fundamental Topics, p. 465. It also states that they said: Because the celestial sphere is the determinant of directions, if it were to undergo rupture and rejoining, this would necessarily involve movement, and that movement must be towards a direction, and there is no direction beyond the determinant of directions. This has been refuted, and the answer to the first point is that it is based on the premise that the Creator is an agent by nature. And that the celestial bodies do not accept annihilation, and that is forbidden, rather the Creator is an agent by choice, so by his choice he deprives the celestial sphere of its circular motion and moves it in a straight line, so it accepts rupture.

Regarding the second: it is based on the fact that direction is a fixed, established matter that cannot be exceeded by movement, and this is prohibited. Rather, it is a matter of consideration or addition, so what you mentioned is not required of it, and because the celestial bodies are bodies, and every body is capable of being breached and joined.

(102) See: Al-Maturidi's Interpretation 8/21.

(103) See: Al-Kashshaf 3/280.

(104) Surah Al-Furqan: Verse 25.

(105) See: Tafsir Yahya ibn Salam 1/477.

(106) Surah Al-Baqarah: 210

(107) See: Al-Wajeez by Al-Wahidi, p. 777.

The descent is the descent group after group, meaning that there is not one reckoning, but reckoning after reckoning. If the angels of the lowest heaven descend, they line up around the assembled world in the gathering place in a row, and if the angels of the second heaven descend, they line up behind this row in another row, and so on. That is, they surround those who come after them until they become seven rows around the world ⁽¹⁰⁸⁾. And in their hands are the records of the deeds of the servants, to be presented at the time of presentation and reckoning, to be evidence and a witness against them ⁽¹⁰⁹⁾. As for their descent, given their large number and the small size of the earth compared to the sky, it is said that it is not unlikely that God will widen the earth in width and length so that it can accommodate all of them ⁽¹¹⁰⁾.

They descend in a tangible form in which people see them as they see pieces of cloud ⁽¹¹¹⁾.

It was said: There is nothing in the verse that necessitates the splitting of the sky to be accompanied by the descent of the angels, nor the clouds to be accompanied by the angels, so let the understanding go in arranging that in every possible way ⁽¹¹²⁾.

The gist of the meaning is that there is an eruption accompanied by the descent of the angels, because that splitting is permission for the angels to come to the place of gathering.

And His Almighty saying: (And the angels will be on its sides) ⁽¹¹³⁾ That is: the species of angels. The word “arja” in the language means: the sides and regions, the singular of which is “rajaa”. The “arja” are: the pieces that fall from the sky, so the angels descend and stand on its pieces. There are aspects to “arja’iha”: it is said to mean on its sides, or its sides, or its doors, or what is narrower than it. That is: they resorted to its edges and stopped at its sides, its borders, its diameters, and the margins of what did not split when those pieces that were not split in themselves were split. It was said: The king is on the edges of the world, and they remain there until God Almighty commands them to descend and surround the earth. The meaning is: they descend to the earth and guard its edges.

On that Day, the angels will be seen on the sides of the heavens in various states—some prostrating, some standing, some going, some returning. This is how people will see them on that Day. The angels, who are hidden from our sight today, we will see on the Day of Resurrection, just as we see one another.

If it is said: The angels die in the first shock, according to the Almighty’s saying: “So all who are in the heavens and all who are on the earth will be struck unconscious” ⁽¹¹⁴⁾, then how can it be said to them that they stand on the edges of the sky?

Answer: From two perspectives:

First: They stand for a moment on the edges of the sky and then they die.

(108) See: Marah Labid to reveal the meaning of the Glorious Qur’an 2/131.

(109) See: Al-Zuhayli’s Al-Munir Interpretation 19/51, Al-Sha’rawi’s Interpretation 17/10420.

(110) See: Al-Nisaburi’s Interpretation 5/234.

(111) See: The Qur’anic Interpretation of the Qur’an 10/10.

(112) See: Al-Tahrir wa Al-Tanwir 19/10

(113) Surah Al-Haqqah: Verse 17.

(114) Surah Az-Zumar: Verse 68.

The second: those who are excluded in the Almighty's saying: (except whom God wills) ⁽¹¹⁵⁾.

Al-Dahhak bin Muzahim said: "When the Day of Resurrection comes, God will command the lowest heaven with its inhabitants, so it will split open, and the angels who are in it will descend and surround the earth and those on it, then the second one." Then the third, then the fourth, then the fifth, then the sixth, then the seventh, and they lined up in rows without rows. Then the highest angel descended on his left side, Hell. When the people of the earth saw it, they scattered. They would not come to any region of the earth except that they would find seven rows of angels, so they would return to the place where they were. That is what God says: "I fear for you the Day of Calling Out, the Day when you will turn away fleeing, and you will have no protector from God."⁽¹¹⁶⁾ And that is His saying: "And your Lord will come, and the angels, rank upon rank, and Hell will be brought forth on that Day" ⁽¹¹⁷⁾, and His saying: "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" ⁽¹¹⁸⁾.

And the angels at that time will say to the criminals, "It is forbidden, forbidden, O criminals, that you should have good tidings today when you see us." That is what He says: "The Day they see the angels, there will be no good tidings that Day for the criminals, and they will say."

The third requirement: The descent of the Lord of the Worlds:

On the authority of Abdullah bin Amr, he said: God descends when He descends, and between Him and His creation are seventy thousand veils, some of which are light and some darkness. Then the water makes a sound in that darkness, a sound from which hearts are torn apart ⁽¹¹⁹⁾.

CONCLUSION

From the above and by referring to the sources of interpretation of the previous verses, it becomes clear to us that the sky that covers us will be destroyed on the Day of Resurrection, and it will split open, causing a disturbance in the system of the planets, and it will be affected by the manifestations of upheaval, so the cohesion between them will disappear, and there will be nothing in what is called the sky except paths and gates, in which nothing will meet anything else, due to the horror of that day, and that is the destruction of the upper world, so it is a violent scene.

The author of Al-Manar said: If we interpret some of the verses in light of others and extract the meaning from their totality, we can say: When the Inevitable Event occurs, and the Striking Calamity strikes, and the sun is folded up, and the stars scatter, and the sky is split open. The earth was shaken violently, and the mountains were crumbled to dust, so that at first they were like carded wool, then they became

(115) Surah Az-Zumar: Verse 68.

(116) Surah Ghafir: Verse 33.

(117) Surah Al-Fajr: Verses 22-23.

(118) Surah Ar-Rahman: Verse 33.

(119) See: Ibn Kathir's Tafsir 6/107, Gharaib al-Tafsir wa Aja'ib al-Ta'wil 2/813.

scattered dust. For the matter of this universe will return to how it was before creation. That is: a nebulous substance, which is what was expressed in the beginning of creation as smoke and in the account of destruction as clouds. Many Western astronomers predict the destruction of this world by a cataclysm caused by the collision of some planets with each other, which will nullify the general attraction by which this system was established. It is in the same sense as what was mentioned about the sky splitting open with clouds, and this meaning did not occur to anyone at the time of the revelation of the Qur'an ⁽¹²⁰⁾.

Its splitting is a reality of that terrible day, and a sign of the Resurrection. Some of them will separate from each other and will be like a red rose from the heat of Hell. It is like oil, meaning it melts and flows like oil, and it has colors like molten metal, and it is weak, and it goes through different states, and it becomes doors. Its first state is weakness, then splitting, then opening, then separation until it disappears, and it becomes as if it never existed.

Then the angels descend to surround the world from all directions of the earth so that none of them may escape from the gathering ⁽¹²¹⁾.

Finally, the purpose of all these noble verses is to remind the wise person to take heed and learn a lesson on the day when this familiar world will be changed into another new world, which God Almighty will bring about according to His will and desire.

Some have said: We do not know for certain what is meant by the word "heaven" in the Quran. However, the texts allude to the cosmic events of that great day, all pointing to the unraveling of this observable universe, the disruption of its bonds and the controls that hold it together in this exquisite and precise system, and the scattering of its parts after they break free from the constraints of the natural law. The truth about all those incidents is beyond what we can imagine now.

It is perhaps a strange coincidence that astronomers are now predicting something similar to this, which will be the end of the world, based on their purely scientific observations, and according to the little they know about the nature of this universe and its story as they have assumed it to be.

As for us, we almost witness these amazing scenes, through the definitive Qur'anic texts, which are general texts that suggest something general, and we stop at the suggestion of these texts, for they are for us the only certain news about this matter, because they are issued by the owner of the matter, who created. And He who knows what He created with certainty. We almost witness the earth, with its mountains and this mass, huge in relation to us, small like dust in relation to the universe, being crushed in one fell swoop. And we almost witness the sky cracked and fragile, and the planets scattered and disturbed. All of this is conveyed through vivid Quranic texts, vividly depicting scenes as if they were present. Then, majesty envelops and engulfs the scene, and the clamor that fills the senses—the blast, the pounding, the splitting, and the scattering—subsides. All of this calms, and the throne of the One, the All-Powerful, appears in the scene.

(120) See: Al-Manar Interpretation 2/211.

(121) See: Clarification of Objectives and Correction of Rules 1/95.

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