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# Quran and Heavens

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### ABSTRACT

The heaven is one of the subjects, which has noticed in particular in Holy Quran. God considers the creation of heaven, as his sign, and it has mentioned in many Ayah, in Holy Quran. This book with mentioning some properties, is advised Man to thinking and reflection about heaven, so he can find out God's traits and glory. In seven Ayah in Holy Quran, seven heaven is mentioned. Yet, new cosmology sciences, did not found any sing of this proposition. . It has caused that some groups, with Adherence to this subject, emphasis on the conflict between science and religion. Because of this, this study is purposed to attention and thinking in Qur'anic Ayah, and also investigating the idea of great Islamic philosopher and Interpreters in the area of Qur'anic proposition of Seven Heavens. While clarifying the concept and evidence of this proposition, it proofs the correlation and matching of science and religion.

**Keywords:** *Correlation between science and religion, Heaven, Seven heavens, Quran, Science.*

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### INTRODUCTION

Before interring the main discuss, it is worthy that for correct understanding, we root the subject of words firmaments, sky and heaven.

It has stated that firmament literally means sky, merry-go-round, sepehr (heaven), and ship (Dehkhoda Dictionary, Amid Persian culture, Razi, Moyne).firmament is an object like rotary orb in its place; and what is among it, unlike Falak movement, is moving, and we are among it, and it is called Falak (firmament), and because of its movement which is like wind, the philosopher has called it Ether (asir). (Birooni, 1386:56).

Falak (firmament) is a spherical, extensive and clear object, which the origin of spherical movement is in itself, and some of its properties is that it neither cuts nor darts, neither develops, nor ruins, it doesn't go out from its place, it hasn't conflict and there is no contrast in it, it doesn't stop its movement and there is no change in its properties. And the bodies which is in its center, like sun, moon, and stars are spherical bodies, and are non-ruin (Shifa book of Ibn sina, Quoted from Islam and heiat, 1356. P163-164).

TafsirNemooneh writes about the meaning of firmament (Falak): the word firmament literally means Breast growth of girls, and taking spherical shape. Therefore, it also refers to some pieces of earth, which is circular and other object, and hence, it also refers to circular movement of stars (Feizabadi, Panahi, 1386, 181)

Syed Hibat al din Shahrestani, proves with 14 reason that the word Falak(firmament) in Islam means Astronomy circuit and stars channel.(The same, p181)

**Heaven** is applied to something that is above, for example cloud, and roof, which shadows, but wasn't absolute related, and because nothing was related, it was the name of universe. And it is firmament which we stated, and the Persian called it heaven, i.e. like as of its movement (Birooni, 1386:58).

"Sama"(heaven), literally is root from the stem "somov(means height), and its Persian equivalent is heaven(Asmaan), which is combined from two word: 'As' , ((means Asia)) and maan((means like)), and it is a proper name, because heavenly planet in apparent motion, move like grindstone (mostarhemi, 1388, 85).

The origin of the word “Sama” (heaven), is from Arami, Syriac and Hebrew (Shimia), and mean upper and superior (above). The sky of anything is the above surface of itself, and even some persons has claimed that any upside than its low is heaven, and any low than its upside, is ground.

The heaven in the new physics is defined as: “destroyed (nonexistent) phenomenon and dome, which is the background of planets and stars (Bayenat, 87-86/8).

*The history of seven heavens* (multiplicity of the heaven: considering being septet of the heaven is originated in the history of human being). Nallino, an Italian orientalist, introduces the origin of the belief of seven floors arranged on each other, as a belief, which is belongs to the Babylonians people (Nallino, 1911, p105). The Babylon scientist, had succeed that observe several planet, including Venus, Mercury and Jupiter, and assume that each one is rotating in specific circle, around the earth, and with this reasoning, they add sun and moon to this planets, and resulted that each one of planet is seated in its specific heaven, and on this basis, there is seven heavens in the universe (Nekoonam,1387, p8). According to some scholars, ancient Iranian, also are consider sometimes under the influencing of Babylon thoughts, consider the heaven as seven floors (Tafazoli, 1369, p365). Also in the remained from Manichean religion, believing in multiple heavens is considerable.

Creation myth in this texts, tell about creation of decuple heavens. However, in a SyriacManichaeic text, Exceptionally, the number of heaven, reaches to eleven (Najafi, 1391, p4).The Holy Quran quotes the seven heavens from Prophet Noah, and Allameh Tabatabaie, concludes in its following that unbelievers, believed on seven heavens, and Noah prophet argued with them using this matter. Then it specifies that the seven heavens, has been raised before Islam, and even before appearance of Jewishand Christianity religions. (RezaeeIsfahani, 1386:68). The story of being septet of heaven in Noah word implies that this problem is from prophets and oldest times (Tabatabaie, 1382, 49). In Bible, also several times states about heaven. Sometimes worldly heaven and sometimes spiritual heaven which is outside of this world, and there, there is sanctity and bliss, and it is God’s special shrine, and Christ rises from there with Adam’s son.

The Jewish rabbis believe that there are seven heavens, three of them are physical (or material), and four of them are spiritual, which angels and saints, are settled there (the same, 68).And also in Board of Ptolemaic(HeiateBatlamyous) it is mentioned about nine heavens. The Muslims at the caliphate period of Abbasian, became familiar with this theory, and because they consider it as a stable and powerful scientific theory, sought to interpret Qur’anic Ayah, proportionate with this theory. It will discuss more at follow.

#### ***Heaven and seven heavens in Quran:***

One of the important topics, which is referred in many Ayah in Quran, is sky or heaven. God considers the creation of heaven, as his sign, and on this basis, advice human to looking, think deeply and research about it. For example:

*What, have they not beheld heaven above them, how We have built it, and decked it out fair, and it has no cracks?*(Surah Qaf-Ayah6)

Or he says:

*How heaven was lifted up?* (Surah Al-Ghashiya-Ayah18)

And God introduces the heaven as the origin of blessing and favors and says:

*And in heaven is your provision, and that you are promised.*( Surah Adh-Dhariyat-Ayah22)

And of course in some Ayah, it has warned about heavens:

*Do you feel secure that He who is in heaven will not cause the earth to swallow you, the while it rocks?*(Surah Al-Mulk- Ayah16)

The collection of this this Ayah show that the heaven is beyond the limited knowing knowledge of human.

Yet, across Quran, seven Ayah definitely, and two Ayah implicitly have mentioned of heaven which all of the related Ayah is stated as follow:

- 1- It is He who created for you all that is in the earth, then He lifted Himself to heaven and levelled them seven heavens; and He has knowledge of everything.(Surah Al-Baqara-Ayah29)
- 2- Then He lifted Himself to heaven when it was smoke,.....,So He determined them as seven heavens.(Surah Fussilat-Ayah11-12)
- 3- Who created seven heavens one upon another. Thou seest not in the creation of the All-merciful any imperfection. Return thy gaze; seest thou any fissure? (Surah Al-Mulk- Ayah3)
- 4- Have you not regarded how God created seven heavens one upon another(Surah al-Nuh-Ayah15)
- 5- Say: ‘Who is the Lord of the seven heavens and the Lord of the mighty Throne?’(Al-Mu’minun-86)
- 6- The seven heavens and the earth, and whosoever in them is, extol Him; nothing is, that does not proclaim His praise, but you do not understand their extolling. Surely He is All-clement, All-forgiving.(Al-Isra-44)
- 7- It is God who created seven heavens, and of earth their like, between them the Command descending, that you may know that God is powerful over everything and that God encompasses everything in knowledge.(At-Talaq-12)

Moreover, in another Ayah:

8- And We have built above you seven strong ones (Al-Naba'-12)

9- And We created above you seven ways, and We were not heedless of creation. (Al-Mu'minun-17)

In addition, what has been discrepant is their evidence and matching. For clarifying the meaning of seven heavens, at the first we investigate the lexical meaning of "seven" and "heaven":

Heaven: (Sama') this words 120 times and its plural form 190 times is repeated in Quran (Al-mojam), and its origin is from (Samov) which means height and looming. The Heaven if anything is its upper (Raqeb), and it is a general concept, which has different evidence, so we see that is applied in various instant in Quran:

1-Sometimes it is referred as upside direction in the earth, as God says: *Hast thou not seen how God has struck a similitude? A good word is as a good tree -- its roots are firm, and its branches are in heaven (Ibrahim-24)*

2- Sometimes it is referred as a far region from earth (cloud area), as we read: *And We sent down out of heaven water blessed, and caused to grow thereby gardens and grain of harvest (Qaf-9)*

3- Sometimes it is referred as a compact layer around the earth: *and We set up the heaven as a roof well-protected ;(Al -Anbiya-32)*

4- Sometimes it is referred as upper planets: *Then He lifted Himself to heaven when it was smoke (Fussilat-11 ,TafsirNemooneh, 1376, V1, p165).*

5- Heaven means closeness and presence eminence, which is the place of managing all the universe, like :*He directs the affair from heaven to earth(As-Sajda-5)*

6- The purpose and meaning of "seven heaven" is the real name of septet heaven( Makarem Shirazim1386:167)

Seven: there is two meaning for the term seven:

A) Meant *seven* and the same specified and recognized number, which is used in mathematic.

B) *Seven*, as the symbol of multiplicity, and it has considerable example in Arab speech, and for example, we read in Quran: *Though all the trees in the earth were pens and the sea-seven seas after it to replenish it, yet would the Words of God not be spent. God is All-mighty, All wise.(Luqman-27),*

It is well clear that the meaning of *seven* word in this Ayah is not special to seven, but it means that if Hundreds of thousands sea became ink, it is impossible to write God's wisdom whit it and therefor, seven heaven refers to multiple heavens and numerous planets of above universe, without considering any special number.(MakaremShirazi, 1368:168)

Although we understand multiplicity from the concept of this sentence and such a sentences, but apparently this concept is due to number 7, and what recalls the multiplicity to the mind is the word "Sea" which induces the multiplicity without mentioning in the sentence. But the number seven doesn't have such a properties. Therefor regarding to different means which we stated of heaven and seven heavens, and according to several commentary possibilities in these Ayah, it couldn't be said that the purpose of Quran in all the cases, has not been one meaning of heaven and we can't impose one special meaning about seven heaven on Quran.

*Reviewing the ideas of Islamic Commentators and philosophers about seven heavens*

A time after stated about seven heaven, Greek cosmological theory, entered to the Islamic area, and the Muslims were familiar with "Ptolemaic Board" in Abbasian caliphate time.

But, a problem was emerged here:

And it was that the number of heavens in "Ptolemaic Board" was 9, but the number of heaven in Quran was seven. Thus, the Islamic scientists sought to justify and matching their scientific finding with Quranic Ayah, and several solution represented in this area:

1- Ali Sina(248-370Lunar), stated that the throne in Quran "*and the angels shall stand upon its borders, and upon that day eight shall carry above them the Throne of thy Lord(Al-Haqqa-17)*" is the same ninth heaven or Emyprean in "Ptolemaic Board". He tried that hereby create a relation between Divine word and "Ptolemaic Board" (Rasayel Ibn Sina, 1980, 128-129).

2- NasirTusi(597-672 Lunar), the famous Muslim Criticism and astronomer, tried to reduces the number of heaven from nine to seven. However, the scientists did not accept his affairs (Behboodi, p8).

3- AllamaMajlisi(1111 Lunar)the Shia famous Muhaddis, about SuraBaqarah/Ayah29 (then He lifted Himself to heaven and levelled them seven heavens) stated:

Being septet of heavens, does not have any conflict with their nine heavens, which is proved in astronomy, because the eighth and ninth heaven in religious language, is interpreted as throne and empyrean (Majlisi, 1370:5).

4- Haaj Molla Hadi Sabzevari, in his book (SharheManzoomeh) which is written in 1361 Lunar, introduces the eighth heaven as throne and Atlantic Ferris (or ninth heaven) or the same heaven. He considers it as matching the wisdom and Sharia (Sabzevari, 1369:269).

It is worthwhile saying that: AllamaMajlisi, Ali Sina and MollaHadiSabzevari, hadn't stated persuasive reason for this matching. Therefore, their opinion is not acceptable. Because the lexical and idiomatic meaning of heaven and throne, doesn't have any relation with eighth and ninth heavens.

Throne is meant siege, and is the irony of God's domination, wisdom and mandate (Qareshi, 1371, v6, Throne word).

The word heaven also literally means a roofed house, and in some cases, means govern throne, because it is elevated. In Quran and in narrative it means the center of orders of Islam, which the affairs of world is finished to it (Qareshi, v4, term heaven), and also the commentators considered it as the symbol of govern and it means Divine govern and monarchy (Tabatabaie, 1382, 155).

5- But, FakhrRazialso considers seven heaven as the same seven Ferris (moon, Mercury, Venus, Sun, Mars, Jupiter, and Saturn) and has adapted it with "Ptolemaic Board" (Kashani, 1340:156).

6- Sheikh Qasemi states in Mahasen Al-Tavil commentary that seven heaven in Quran are the same septet planets, which some are above of some others (Qasemi, 1975:380)

It should be noted that: of course FakhrRazi and Sheikh Qasemi didn't know that someday Uranus, Neptune and Pluto, and small planets between Mars and Jupiter, will be added to the planet of the solar system and also the term heaven, doesn't mean literally heavenly planets (planets and stars), so that seven heaven be applied to seven planets of solar system. So, FakhrRazi and Sheikh Qasemi's saying is not acceptable, and actually is a kind of imposition on Quran.

7- Abdi al-QaderMaqrebi writes that the philosophy of expressing seven heaven in Quran is that the people couldn't see more than seven planets and think about them, and because the number seven was famous between people, so Quran also used this number (Maqrebi, JozeTabarak, 383).

It is worthwhile saying that: this saying also is not acceptable and is opposite of sense, because Arabs and non-Arabs observed many stars at nights and were able to think about them. But Quran in some cases, expresses some matters that human isn't able to counting and understanding them, "And He gave you from all you asked of Him. And if you should count the favor of Allah, you could not enumerate them. Indeed, mankind is [generally] most unjust and ungrateful. (Ibrahim-34) but if their purpose is that the number seven implicates .on diversity, is a acceptable probability, which should be investigated.

8- Some other scholars were saying that the meaning of seven heavens is planets circuits, which are turning around the sun (Vezerat Al-Aoqaf, 1420:384).

It is worth mentioning that this comment does not have any connection with literal and idiomatic meaning of heaven.

9- Some others have said that the meaning is different floors, which have dominance on earth. (The same, 380).

The author of the secret of septet heaven writes: with study and research that I have done about this, I have concluded that the meaning of seven heaven is seven layers equipped with atmospheric which involve the earth and begin from neighboring of earth, continues to thousands kilometers around it. These seven layers, which show as, schematic, respectively includes: Hemisphere, Ionosphere, N molecular layer, O atomic layer, HE atomic layer and finally vacuum layer that their amount totally becomes seven. It should be noted that, these layers are separate from each other.

Then, states that being corporeal of seven heaven, is not ruled out of its spiritual theory, because the order of super corporeal, can appear in the material and material worlds. So with representing figures, it provides detailed information about thickness and content of these layers (Moradi, 1373, 84next).

It is worth mentioning that: Heaven sometimes means atmosphere of earth (e.g. Ayah7, Surah Q), therefor this possibility can be proposed.

10- AllamaShahrestani states that: it is mentioned in Quran and Narratives that We have created seven heavens and seven earths. Seven heavens includes: Venus, Earth, Mars, Jupiter, Uranus and seven heavens are the atmosphere, which has surrounded these seven heavens.

It should be mentioned that: when AllamaShahrestani was asked why you don't consider Neptune and Pluton? He answered that these two planet don't observe with normal eyes. Therefor is hasn't mentioned in Quran and Narratives (Behboodi, p10 and also Sadeqi, 1380: 229). Of course, the main problem of Shahrestani's saying is that the term earth doesn't implicate literally and idiomatically on the six above planets.

11- Some other experts and commentators believe that: all of these planets and systems and stars and even galaxies, are only the first heaven in Quran and the other six heavens are out of view of human (same, 12)

12- Mohammad baqerBehboodi in the book seven heaven provided this theory: Quran only considers solar system about seven heavens, not other systems, because the fate of earth is related only with destiny of solar system, and seven heaven in solar system are the same seven planets, which is above of human and earth. In his idea, these seven heaven includes Mars, Jupiter, Saturn, Uranus, Neptune, Pluto and asteroids (the key of seven heavens mystery), and in the following he represents detailed explanation about each one of these planets (heavens) (Behboodi, 13).

It should be noted that: he doesn't explain that why he didn't consider mercury and venus and moon, and also he didn't explain that how the fate of earth isn't related with outside of solar system (regarding to the movement of sun and system and comets). 13- it obtain from AllamaTabatabaee's total speech, about Ayah (Al-Sajdah/5, Fussilat/12, Al-Mu'minun/17, Noah/15) that he states another meaning about heaven in Quran, and considers heaven as a spiritual subject, i.e. closeness and presence station, and a way of conducting and managing the universe, through which divine order will be stream (Tabatabaee, 1382: v16:47 and v19:327).

It has to be said that: although heaven means closeness and presence station (spiritual heaven), it is not acceptable in all of the Ayah of Quran, because in some Ayah, it has mentioned that rain is sent from heaven (i.e. atmosphere and the place of clouds). "And We have sent down blessed rain from the sky and made grow thereby gardens and grain from the harvest" (Qaf-9).

But AllamaTabatabaee's speech, in some cases is right and can change the face of discussion about it, which we analyze it in follow.

14- some others of authors say that it understands from Ayah29 Surah Baqarah and Ayah15,16 Surah Noah that the meaning of seven heavens is the heavens of earth which moon is bright and sun is shiny.

15- Dr. Mohammad jamal al-din AL-fandi, categorizes seven heavens of Quran as follow: the first heaven is solar system. The second heaven is the Milky Way galaxy, the third one are a collection of galaxies which its name is "Al-majmooat Al-Mahaliah" (local collection), the fourth heaven is "anaqid Al-daraja Al-oulaa" heaven, which is about 20-50 million light-years far from us, the fifth heaven is "anaqid Al-daraja Al-sani" heaven, which is about 100 - 150 million light-years far from us. The sixth heaven is "anaqid Al-daraja Al-salasa" heaven, which is about 2 - 3 million light-years far from us, and the seventh heaven is the heaven that we are aware of its radio waves (Al-fandi, 1992, 189-193).

It is worth mentioning that: his theory is not acceptable, it means that the term heaven hasn't used literally and idiomatically for special galaxy and its application hasn't mentioned in Quran in this way.

16- Tantavi believes that the number seven is not real and there could be more heaven and in his idea, the origin of the number seven is Greek thoughts, which is inherited from Alexandria scientists, because they believed on nine heaven, which their seven numbers (Moon, mercury, Venus, Sun, Mars, Jupiter, Saturn) are turning around earth and the eighth and ninth heaven had been the place of fixed stars and the origin of movement respectively. These thoughts, which has come down to us by Farabi and Ibn Sina, caused matching with seven heavens of Quran, throne and empyrean. While in new sciences, six hundred so little planets is found between Mars and Jupiter, which the biggest one is called "Ceres" which is 500 mm in diameter. So if God has stated that there are seven heavens, it will be no conflict that there be more heaven and the number is not important and this number seven in Quran is not the reason of restriction the number of heavens (Tantavi Johary, 2004, v1:46).

We should mention that: some contemporary authors strongly have criticized Tantavi that these sayings is opposite of Quran, which determine the number seven (same, 227, 232-242-2).

18- Some experts also with proposing seven heavens of Quran have claimed that according to new discoveries of cosmology sciences in galaxies, this proposition of Quran is considered as a scientific miracle of Quran (Paknejad, 1350, v1, 111).

Recent and contemporary commentators, have rejected much of those old commentators have stated about interpretation of heaven and the samples that mentioned here. Now for more information we deal with this issue: Rashid Reza in his commentary on Surah Al-A'raf-54 writes that: the narratives, which is, is stated in it that heaven and earth have created on Friday and Thursday and angles on Saturday, is from Israelites and we don't accept it. Our timing will make sense with the movement of earth on its around, therefore how we can speak about the days of week, before creation of earth? To the belief of Rashid Reza the means of days of creation is different times and stages of creation (Rezaee Isfahani, 1389:210).

He also says that: the saying of Quran about creating the heaven from smoke should be understood using new sciences in other method. It seems that the meaning of smoke (Dokhan), is cloudy material from which solar system is created (the Laplace theory) (Mohammadreza Rashid, v1, p247 & 250).

AllamaTabatabaee, agrees with this idea that the related Ayah about creation and creating the heavens and earth and the days of creation, should be understood by using new sciences (Tabatabaee 1382, v17, p267).

He also says that: the method of old commentators was related to an image that Ptolemaic Board was provided as the world.

Nowadays we know that those assumptions and imagines had been wrong (Tabatabaee, 1382, v8, p158).

AllamaTabatabaee, also believes that four subject in the meaning of seven heavens, can be understand from the total Ayah about creation of heavens and relating cases of the word heaven in Quran:

The first is that the heaven of world, which is one of the seven heavens, consists of all the world of constants (fixed star) and planets.

Second, is that all of the seven heaven are material creatures.

The third one is that seven heavens (except the heavens of world) are the world expect heavenly planets, and the commentaries which has done in the basis of matching the heavens with the planets, is wrong. The fourth is that each one of seven heavens, which are material creatures, have "Malakout" (non-material world) and in parallel on seven heavens, there are seven "Malakout" (non-material world) of heaven. The relation of "Malakout" (non-material world) of heaven with the heaven is the

relation of conscience with appearance. Landing the angels from heaven and their rising to it, coming provisions from the heaven and saying that the doors of heaven won't be open to unbelievers and subjects like this that has mentioned in Ayah and narratives, all are related to "Malakout" (non-material world) of heaven, not material heavens. (Tabatabaee, 1382, v17, p368-370).

There is another theory for interpreting the seven heavens in this among: the number seven in these Ayahs is for stating diversity and the number seven isn't purposed. Holders of this view say that ancient Romans and Greeks had used the number seven for induction indefinite sum (Baqerian, 1371, p151).

### ***Surveying the floors and seven heavens***

We already mentioned that two Ayahs in Quran, is about the floors of heavens and totally, it is referred to seven heaven in seven Ayahs.

God in Surah Noah /15 States that:

*Do you not consider how Allah has created seven heavens in layers?*

*Who created seven heavens in layers? (Surah Al-Mulk/3).*

Now we analyze the creation of seven heavens and the commentators purpose from seven heavens.

It should be said about "layers" (Tebaghan) that seven heavens are above of each other, because it (Tabagh-Layer) means that put something above something.

Now if we consider seven heavens as seven planets of solar system, which are visible without telescope, each one has a definite distance from sun and each one is above the other, and if we consider that all we observe including fixed and mobile stars, belong to the first heaven, it founds that there are other worlds in higher universe, which each one is more valuable from the other.

And Almighty Allah continues: *you don't see any fault and conflict and defect in God's creation*

And with greatness of universe, everything is order, stability, cohesion, and exact compounds and laws, and if there was a disorder in world, it would destroy all the universe.

And also it is mentioned in "Al-Tafsir Fee Zelale Quran" (a commentary book of Quran): "we don't have any knowledge of seven heavens and its dimensions and area, and it is possible that our land (earth) be one of the seven lands, and Allah knows the other lands, and maybe their example is that earth have the same kind of heavens in the compounds and properties. (SeyyedQotb, 1381, v8, 152).

It is inferred from Ayah29 Surah Baqarah and Ayah15 Surah Noah that the meaning of seven heavens is the heaven of earth which Moon is bright and Sun is shiny in it. Whether aerospace, which is divided to seven type in terms of concentration and dilution of air, or the seven stars of solar system, which Sun warms and shines their house like a heater.

Another probability which is available is that the devising of heavens to seven, is a division which is clear to God and is unknown to mankind and basically each numerable is divisible to low and high. (the same, 1362:71).

With investigating Ayahs and narratives, related to seven heaven, it seems that in some cases, the meaning of seven heavens is material heavens and in some cases, the meaning of them is spiritual and mere heavens (non-material). Thus it seems that we should match these two type of Ayahs and narratives; sometimes also in these narratives these two subject has matched. Someone asked from Imam Ali: how much is the distance between earth and heaven? Imam answered: "in the size of the vision of human eyes and the prayer of oppressed". In this narrative, Imam Ali stated sentence of both heaven. It means that the distance of visible heaven to Earth, is as human visual and the distance of the distance of spiritual heaven to Earth is as the pray of oppressed. AllamaTabatabaee in matching these two type of Ayahs and narratives says that: "matching these two sentence is because of this that they are in fact unified and the ratio between them is appearance and inside ratio" (Tabatabaee and others, 1388:189). Also he states that: appearance is that all of seven heavens in Quran, are material heavens which are arranged straticulate and only underside heaven is visible which has stars. Therefore since in Ayahs and narratives, seven heavens introduced as a place for traffic of angels, we could conclude that there is a kind of relation between angels and this heaven. There are seven immaterial (incorporeal) world for angels which are non-material and have a kind of relation with this heaven (Tabatabaee, 1382, following Ayah12- Surah Al-Sajdah).

We can propose three probability about seven heavens, according to the basis that AllamaTabatabaee has chosen (existence of seven material heavens and seven immaterial heavens):

1- Our planet (Earth) is the first ground and Heavens(all the universe) be the first heaven which is decorate with stars and the second ground is the one that in terms of level of existential is in lowest level of immaterial world (Limbo world) and it is the conscience and fact of this material ground and it is immaterial and incorporeal. That Limbo ground also has a Heaven which is immaterial too and is the conscience of material heaven, and that ground and second heaven have conscience which are more conscience from second ground and heaven and that is the third heaven and similarly there will be seven grounds and heavens which are conscience of each other and the seventh ground and heaven are in the top of incorporeity and is the place of great angels for example Gabriel, Michael and seraphim and has surrounded all the lower world. The relation of these seven world with each other is like mental, mind and spirit. Our mind has surrounded our mental imagery and our spirit surrounds our mind.

Similarly the seventh heaven surrounds all the heavens and sixth heaven also surrounds its lower heaven and etc. so, the relation of these heavens to each other isn't like nested planets, and this idea is the most famous and acceptable theory among scientists. 2- The worldly ground and heaven (all the universe) are the first ground, and the lowest level is the Limbo world of the first heaven, and also all of the universe plus lowest level of limbo (the first heaven) are the second heaven, and the higher level of limbo is the second heaven and similarly each heaven is considered toward the higher heaven of ground. Because each surrounding is heaven that the surrounded and each surrounded is ground that the surrounding, therefore all the universe will be ground that the seventh heaven.

3- The corporeal world contains seven corporeal grounds and seven heavens, either like the bulbous shape model of world, or like the nine or ten dimensions world or every other model, and each ground and heaven includes incorporeal conscience and because each incorporeal heaven is bigger than smaller heaven, the conscience of that heaven also surrounds the smaller heaven. It has mentioned in "Atib Al-Tebian" that the other problem which should be understood is that Quran in many Ayahs, considers the number of heavens as seven, as it has referred in the following Ayahs:

And constructed above you seven strong [heavens] (Quran-78-12).

*Do you not consider how Allah has created seven heavens in layers? (Noah-15)*

Then He directed Himself to the heaven while it was smoke and said to it and to the earth, "Come [into being], willingly or by compulsion." They said, "We have come willingly.

And He completed them as seven heavens within two days and inspired in each heaven its command. And We adorned the nearest heaven with lamps and as protection. That is the determination of the Exalted in Might, the Knowing. (Quran- Al Fussilat-11 – 12)

1- Heaven is seven, and we can't predicate seven heavens to planets, because the planets of Heavens are even more than 70000 and we can't not allocate some of them.

2- All of the Atmospheric planets are in the first heaven and their movement is in the first heaven, the circuit which the planets are moving in it is called "Falak"(Ferris, firmament, orbit) as it is mentioned in Quran:

Each, in an orbit, is swimming (Yaasin-40)

All [heavenly bodies] in an orbit are swimming(praying) (Al-Anbiya-35).

3- According to what results, Sun is moving.

4- The raw material of seven heaven is smoke, as the raw material of Earth is soil and surely smoke is softer than air, and in Day of Judgment, Heaven and Earth return to their origin.

5- surely, seven heavens are straticulate, which each one is located above of the other and also they have body, although they have a soft matter, because the thing that is incorporeal of matter and aspect, doesn't have position (Teyb, 1387, v13:210).

Don't you see that how God has created the Universe and seven Heavens in floors?

And the floors of objects are thirteen floors, four lower world (soil, water, air and fire) and nine supreme world (seven heaven, throne and empyrean.

Each floor is above of another floor, in the soil floor, there are jinn, human, animal, plants, solids, in the water floor there are marine animals which are multiplied terrestrial animals, and also there are jewels that the divers exploit from the bottom of the sea. Air floor contains cloud, wind and rain. Fire floor contains rainbow and electricity.

The floors of heaven, which contain atmospheric planets, Sun, Moon, planets, and fixed star, angels, throne, siege, bred and pen, and nobody knows except God, are spirits world and lights world.

Should we don't consider this almighty God? And worship a carved and lifeless body, which human makes it? (Natural sciences and Quran, 211).

Now according to the previous interpretation, we find that all of the commentators have a close and similar ideas. Now we analyze this discussion in the point of view of Sunni commentators. In interpreting these subjects that Heaven is created from smoke, they have stated that God first created light, and then created a green substance from that light, and it became water from the shame of God's glory, and Allah created wind and inserted it in the back of wind and created glorious throne from it and put it to water. Then created fire from water, then the water boiled and created heaven from its steam (Meibodi, 1374, v2, p384 and similar matters in Tabari comminatory, 1379, v6, p1514).

Also they have said that each day of sextet days of creation of Heaven and Earth is equal to thousand years (Meibodi, 1374, v1, p32 and v6, p1514).

In addition of these subject we should state that:

No doubt will remains that Heavens are seven (septet) and the number seven is the real meaning of seven, and isn't the symbol of multiplicity, because firstly is unlike of the appearance of Ayahs, specially this matter that in some cases, Quran uses the word seven instead of the word Heavens, using Ayah29-Surat Baqarah, which refers to seven Heaven:

*"And made them seven heavens"*

Or Ayah12-Surat Fussilat:

“So He determined them as seven heavens.”

And finally Ayah12-Surat Al-Naba’:

“And constructed above you seven strong [heavens]”

Second when the real number is purposed, the number seven uses as a symbol of multiplicity and for example, the number seven doesn’t use for three hundred object, while we know that according to the theory of astronomy scientists, the number of galaxies is more than billion, now how could we use the number seven for multiplicity? (Yazdi, 1367, 240-241).

These were some of the ideas which stated in this regard, but in fact the subject is that yet there is no definite understanding about seven heavens for today human and still this subject needs more serious and universal efforts.

#### **Assessment:**

In general it should be said that seven heavens in Quran is remained behind the veil of ambiguity, that Muslim philosophers and commentators, had observed it for many years, and among available ideas, there is no idea which have has a clear viewpoint to this complicated and wonderful Qur’anic subject, in a manner that be compatible with both the world of Quran and with the outer world of Quran.

- According to different meaning which we stated about heaven and seven heavens and according to many commentary probability in these Ayahs, it couldn’t be said that the purpose of Quran in all the cases is a one meaning of heaven and we can’t impose a special meaning on Quran about seven heavens. Thus it clarifies that all the persons who strongly have states one meaning about seven heaven and attribute it to Quran, and insisted on it, haven’t gone the right way.

Regarding to the ambiguity about the meaning of seven heavens in Quran, and according to ambiguities which scientifically there are about heavens and galaxies and various ideas which represent every day, it couldn’t be said that which one is definite and certain theory. Therefor the claim of scientific miracle of Quran about seven heavens, doesn’t seem correct and right, because even if one scientific theory proves seven heavens, yet its miracle doesn’t prove. Because as stated, seven heavens also has been proposed before Islam, in Noah people and among Jews.

- Since it is possible that the meaning of the term Heaven doesn’t mean the same in Quran and scientific terms (e.g. one says the spiritual heaven and another empty space or the place of heavenly planet), so it couldn’t be said that that there is conflict between seven heavens proposition and cosmology findings, because cosmology claims that seven heaven haven’t explored and Quran claim that seven heavens are available. Thus according to possibility of verbal sharing of the term heaven, we can’t say that two above term have conflict, and if both (science and religion) represent one meaning for heaven, again science doesn’t reject existent of seven heavens, but it haven’t proved them (Rezaee, 1387, 32). Therefore according to JavadiAmoliquote, “neither we can impose the subject of non-certainty reason on definite scientific finding, nor can we impose non-certainty theory of empirical knowledge on Quran and narratives” (JavadiAmoli, 1381, 627).

- Most of Islamic commentators, because of this that they assumed Ptolemaic Board as a strong and fixed theory, tried even with adding throne and empyrean (Kursi) to seven heavens, make compatible seven heavens proposition in Quran with nine heavens of Ptolemaic Board and match them. Of course it is clear that Quran is opposed of Ptolemaic Board about this subject and there is no compatibility among them.

## **CONCLUSIONS**

As stated before, one of the proposed subject in Quran is seven heavens, a problem that cosmology hasn’t found any reason to proving this claim yet. But it is not a reason to being non-scientific of Quran, because empirical knowledge doesn’t have such a claim (on the other hand, the end of universe, hasn’t explored yet and many sciences still continue their primary period). As in agree with this idea, the head of Palomar observatory says: all of this wide and great world which our camera can observe and contains One hundred million galaxies, is a little particle and low value of a greater world...of course I am not sure that whether there is another world over it or not (Kamreie, 1387, 38). Thus, wisdom and logic say that we prefer definite reason of Quran which originate from revelation, than guessing reason of human. The gist is that not only there is no conflict between science and religion, but also these two are complementary of each other, and if some conflicts seems, is more the conflict of religious commentaries and interpretations with science, and not conflict between science and real religion. Finally we should mention that one of the new challenges and problems in Islamic communities, is analogy between religious proposition and scientific theories, and usually when an apparent conflict arises between these two, unfortunately some ones base the scientific hypothesis and justify and interpret divine Ayahs based on it. It strongly threats the base of religion. Thus related institutions, especially Howzah and universities hold some various sitting and seminars, and also motivate and encourage student to researches in this area, so that with proving truth of religion, prevent from Serious damage to it.



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