**In the Name of Allah, the Most Compassionate, the Most Merciful**

**A CLASSIFICATION OF**

**ALMIZAN**

**THE INTERPRETATION OF HOLY QURAN**

**BY: Great Allameh Seyyed Muhammad Hussein Taba’tabaii**

**Complete Translation**

**BOOK EIGHT**

**CREATION OF MANKIND**

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&

His Masterpiece:

"**ALMIZAN, THE INTERPRETATION OF HOLY QURAN**"



**Image of Allameh (Oil Painting. Work: Seyyed Mehdi Amin, 1991)**

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### 

### Introduction

**In the Name of God, the most Compassionate, the most Merciful**

**إِنهُ لَقُرْآنٌ كَريم في‏ كِتابٍ مَكْنُون‏ لا يَمَسُّهُ إِلاَّ الْمُطَهَّرُون**

**This is an honorable Quran**

**Preserved in a Hidden Book which**

**No one can touch it except the purified ones!**

TEACHINGS OF QURAN IN ALMIZAN

**This is a "Reference Book"**

**or the "Theological Encyclopedia of the Holy Quran," Classified and Summarized from Allameh Tabatabaii's most famous Commentary of Quran, the:**

**"Almizan"**

**About the work:**

***"... In Tehran, I found this book in a library, I read a hundred pages, but in Mashhad I did not find it anywhere. It's a real pity! The book had taken the substantial Verses of Quran and quoted their interpretation from Allameh's Almizan ... Really, anyone who has this book, I buy it twice as much, let me know...! "***

On the website of the ***Goodreads*** ([***www.goodreads.com/book/show***](http://www.goodreads.com/book/show)***...,***) where the people introduce their most interested books they have read, a young reader from the holy city of Mashhad has mentioned the characteristics of the **first** **volume of** **"Teachings of Quran in Almizan,"** along with his favorite books, and wrote the above comment.

Nowadays, a great number of websites and digital libraries have quoted most of these 77 volumes at their digital libraries. The books had also been recommended by some university teachers to their students, as their reference book.

**The Purpose of Classification**

The Verses of the Glorious Quran include various subjects regarding Fundamentals of the Religion of Islam, its Requirements, Laws, Morals, Living Principles, as well as the topics regarding the Creation of the Universe, Heavens, Earth, Human; Verses foretelling the life after Resurrection, Paradise, Hell, and so on…, and the Human Final Destination, and his Return to the Almighty God.

These Topics and Rules have all been mentioned and developed throughout the Verses of the Holy Book, during the twenty three years of its Revelation according to the conditions of places and times, of course, without Classification.

It is evident that the Interpretations of Quran, as well as the famous Commentary of Almizan, have also followed the original arrangements, because the importance of such method for a Book of Guidance is well understood.

To facilitate a comprehensive study on the topics and laws of the Holy Quran there was a need to categorize the materials, these classified books served to comply with that need, which have originally been edited in 22 Volumes on 2007, then expanded to 77 pocket size books on 2012.

**Translation of the Classified Commentaries**

When the author completed the classification of 77 books in **Farsi** language, and after publishing a few early editions of it, he began to simplify them in Farsi and set them up in his Website, later on he started to prepare another abridged editions in English language and published them also at his website.

At this new attempt, the author tried to present the Complete Translations of these Valuable Classified Commentaries of Holy Quran to the International readers of Muslims and non-Muslims all around the world.

Up to this date the complete English Translations of the following editions has been published in the under-mentioned website**:**

**BOOK 1 - INTRODUCING GOD, HIS COMMAND AND HIS CREATION,**

**BOOK 2 -**[**DEVISING, PREDESTINATION, AND DESTINY**](http://almizanref.epage.ir/images/almizanref/content/files/2-ALMIZAN%20English%20CLASSIFICATION%20-COMPLETE-%20Devising%20Predestination%20Destiny%20.pdf)

**BOOK 3 - DIVINE DECREE AND DIVINE TRADITIONS**

**BOOK 4 - START AND END OF THE UNIVERSE**

**BOOK 5 - CREATION SYSTEM**

**BOOK 6 – ANGELS**

**BOOK 7 – JINN AND SATAN**

**BOOK 8 – CREATION OF MANKIND (Present Volume)**

**BOOK 29 - MUHAMMAD Last Messenger of Allah**

**BOOK 31 - Specifications of HOLY QURAN - Revelation, Collection, Interpretation**

**BOOK 38 - ISLAMIC FAMILY LIFE**

**BOOK 41 - ISLAMIC SOCIETY**

**BOOK 42 - BASIS OF ISLAMIC ETHICS**

**BOOK 54 - PARADISE**

**BOOK 56 - MEETING WITH GOD**

Please refer to **the Editor's Website**

[**www.almizanref.ir**](http://www.almizanref.ir)

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<https://sites.google.com/site/almizanclassified>

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I hope my Merciful God will help me to finalize my long road to Complete English Translations of all these Books, as He Granted me the life and opportunity to find my way to His Glorious Word through the Commentary of Almizan from my years of 41 up to now of my old year of 85, and same to His devoted servants all around the world to study these books, and achieve to a deep understanding of the concepts of **the Divine Revelation of Holy Quran and the Muslims Belief and Religion.**

**Seyyed Mehdi** **Amin** (Habibi)

TEHRAN.

**August 15, 2021 – September 5, 2021**

**PART one**

Beginning the

Human Life

### 

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### CHAPTER ONE

## The Adam

# The First Man

« ... وَ بَـــدَاَ خَلْـــــقَ‏الاِنْســـانِ مِــــنْ طيـــنٍ ! » (7/سجده)

**"And He originated the creation of man out of clay!"**

**(Holy Quran, Sajda: 7.)**

The Holy Verses of the Quran seem to be almost explicit in that the human beings of today - whom we are - lead through reproduction to a certain couple whom the Quran has named the husband as "Adam" and are also explicit that this first human being and his wife were not born of any parent, but were created from soil or mud or layer or earth - according to the different interpretations of Quran.

This is the meaning that the Verses express with their strong appearance, the fact is that the appearance of the Verses in this meaning does not reach the level of explicitness and the text is not in exact wording of this meaning. But it is possible to consider this meaning as a necessity of Quran that the present generation of human beings leads to a man named "Adam."

**(Almizan: V. 32; P. 91.)**

# Who is Adam?

Is this word used for the kind of human? That is, the nature of humanity that exists in all people? Or is it a human being whose name is Adam? It is not known.

If he is an individual of human being, was this person born of another kind of animal, such as a monkey, and through the evolution of species and the emergence of a more perfect person from a perfect person, or the emergence of a perfect person from an imperfect person, and also an imperfect person from a more imperfect person?

Or that the named person was a perfect person having the perfect intellect, who was born from a pair of imperfect human beings not equipped with the device of reason, and has become the origin of the emergence of the type of human beings equipped with reason and duty bearer, and that the present human being, who is a perfect kind of man whose every individual leads to the first man, who was also a perfect man called Adam, who was born through evolution from another type of man, which was imperfect and lacks intellect, and also that type leads to another type and this regression process continues in all kinds of animals, until at the end it leads to the simplest animal that is more imperfect than any other animal.

Conversely, if we start from that imperfect and simple animal, we will inevitably go from imperfection to perfection and from perfection to most perfection, until we end up with man, but man without reason and then we will be transferred from that animal to perfect man, and all these species would be in a series, interconnected and born from each other, in a way that simple animal we have mentioned to be the supreme ancestor of modern man.

Or that the chain of offspring and reproduction that currently exists among us human beings is interrupted after reaching Adam and his wife, and Adam and his wife were formed from the earth and were not born of a mother or a father. Neither of these cases are of the necessities of Islam and the Holy Quran.

In any case, the appearance of the Quranic Verses affirm the latter case, namely, it appears from the appearance of Quran that the present generation of man leads to Adam (AS) and his wife, and Adam and his wife were not born of parents, but were created from the earth.

**(Almizan: V. 32; P. 92.)**

# How Adam Was Created?

« ... وَ بَـــدَاَ خَلْـــــقَ‏الاِنْســـانِ مِــــنْ طيـــنٍ ! »

(7/سجده)

**"…And He originated the creation of man out of clay!"**

**(Holy Quran, Sajda: 7.)**

The Holy Verses of Quran do not state how man was created from the earth. Whether he have extraordinary causes and factors in his creation? Or was his creation instantaneous according to the Divine Creation, without taking any time, the corpse made of mud turned into an ordinary body with a human soul? Or that this transformation has taken place over a long period of time, and that the different talents one after another has been developed for him, and that he has taken on one form after another, until his talent for capturing the human soul has become perfect, then the human soul has been breathed in him, and like a sperm in the womb, the causes and conditions has affected him one after another? None of these possibili-ties are mentioned in the Holy Quran.

The only clearest Verse about the creation of man in the Quran is the following Verse:

**“To God the case of Jesus is as that of Adam whom He created from the earth and then said: ‘Exist!’ Adam came into existence!”**

**(Al-Imran: 59.)**

All the Verses of the Holy Quran which expresse the creation of Adam (AS) from the dust or from clay and the like, make it clear that his creation was instantaneous and without the passage of time and without parents.

When the God Almighty Says: **"I created a human being from mud!"** Or He Says: "**God started the creation of man from mud!"** All imply that the creation of Adam (AS) was different from the creation of other human beings and other living beings.

**(Almizan: V. 32; P. 93.)**

# Concept of Adam's Chosen over all People of the World

« اِنَّ اللّــهَ اصْطَفى ادَمَ وَ نُوحا وَ الَ اِبْراهيمَ وَ الَ عِمْــرانَ عَلَى‏الْعالَمينَ !»

(33/آل‏عمران)

**“God chose (and gave distinction to) Adam, Noah, the family of Abraham and Imran over all the people of the world!”**

**(Holy Quran, Al-Imran: 33.)**

Choosing "**over all the people of the world,**" is a kind of adopting and giving authority and precedence to the named people in a matter or matters in which others do not participate. The adopting and choosing Adam (AS) was from several aspects: The first aspect was his being the first Caliph among the human race, as is affirmed in the following Verse: "**When your Lord said to the angels: I am appointing someone as my deputy on earth!” (Baqara: 30.)**

The second aspect is his opening the issue of “repentance” among the human beings, which the God Almighty Says in this regard: "**But later his Lord chose him; accepted his repentance and bestowed Guidance upon him!” (Taha: 122.)**

The third is in terms of the legislation of the religion for which God first Commanded: "**Yet, should any guidance come to you from Me, those who follow My guidance will not go astray, nor will they be miserable!” (Taha: 123.)**

These are the aspects in which no one participates the Adam (AS), and what great Gifts and Blessings they are!

**(Almizan: V. 5; P. 298.)**

### CHAPTER TWO

## Adam's Early Place of Residence

# Where Was Adam’s Paradise?

« وَ قُلْنا يا ادَمُ‏ اسْكُنْ اَنْتَ وَ زَوْجُكَ ‏الْجَنَّةَ...!»

(35 تا 39 / بقــره)

**“We said: O Adam, dwell with your mate in paradise!”**

**(Holy Quran, Baqara: 35-39.)**

In the above Verses, we see that the repentance of Adam (AS) was happened between two Commands of God announcing them to go down, and this implies that the repentance happened when Adam and his wife had not yet departed from Paradise, in the meantime they were not in Paradise and they did not have the previous situation.

It also imply that God’s Callout: "**Their Lord then called out to them saying: Did I not forbid you from this tree? (A’araf: 22,)** was happened after His first Warning and Prohibition that: "**Then the Lord said** …**But do not go near this tree lest you transgress!" (A’araf: 19.)** In the above first Phrase, the word "**called out**" is mentioned, which is specific to the distance, and in the second Phrase, the word "**Then the Lord said**" is mentioned, which is specific to the near. (Be careful!)

It should also be noted that from the appearance of the Phrase: "**He told them to leave the garden as each other's enemies and go to earth to dwell and benefit from the means therein for an appointed time!” (A’araf: 24,)** and the Phrase: "**He said: In earth you will live, and in it you will die; and from it you will be raised from the dead!” (A’araf: 25,)** it turns out that the way of life after the descent is different from the way it was before the descent. The truth of life in this world is mixed with the truth of the earth, that is, it has afflictions and requires hardship and misery, and it is necessary for man to be formed in it, and to be part of the earth again when he dies, and then to be resurrected from the earth again.

While the life in Paradise is a Heavenly life, it did not originate from the earth, which is the place of change and transformation.

From this we may decisively say that the Paradise of Adam (AS) was in Heaven, although it was not the Paradise of the Hereafter, the Perpetual Paradise (whoever enters it will not go out!)

**(Almizan: V. 1; P. 254.)**

# Human’s Heavenly Residence

« وَ يا ادَمُ‏ اسْكُنْ اَنْتَ وَ زَوْجُكَ‏ الْجَنَّةَ...!»

(19-22 / اعراف)

**“[Then He said to Adam:]**

**O Adam, dwell with your mate in paradise!”**

**(Holy Quran, A’araf: 19-22.)**

This Verse is addressed to Adam (AS) and his wife and says: "…**And eat thereof whence you wish,”** and makes permissible for them to take possession of all kinds of food, except the tree which made it an exception: **“But do not approach this tree!”**

**“Then Satan tempted them,”** and said to them: “**Your Lord has only forbidden you from this tree lest you should become angels, or lest you become immortal!”**

He swore to them that: "**I am indeed your well-wisher! Thus he brought about their fall by deception!”**

The devil swore with firm oaths to the two that I am benevolent to you and did not want to deceive you, but by this trick he deceived them.

Their Lord cried out to them: “**Did I not forbid you from that tree?”**

This Verse indicates that Adam and Eve were far from the Position of Closeness to God when God was addressing them, because the “call” means calling from a distance.

“**They said: Our Lord, we have wronged ourselves!**

**If You do not forgive us and have mercy upon us,**

**we will surely be among the losers!”**

This words from Adam and Eve indicate the utmost supplication and request of the two, so they did not ask for anything and only mentioned their need for Forgiveness and Mercy and said: If you do not have Mercy on us we will be loser in every sense and forever!

The story of Adam's Paradise shows that before Adam was placed on earth, God created a purgatory and Heavenly Paradise and placed him there, and if He forbade him from eating of that tree, it was because by this means, He should test human nature and show that human beings cannot reach the Position of Nearness to God, and attain eternal happiness and Paradise except by living on earth and being educated in the environment of command and prohibition, duty and obedience!

**(Almizan: V. 15; P. 44.)**

# What Was Adam’s Sin?

«...وَ لا تَقْرَبا هذِهِ ‏الشَّجَرَةَ فَتَكُونا مِنَ الظّالِمينَ !»

(35 تا 39 / بقره)

**“…But do not approach this tree,**

**lest you should be among the wrongdoers!”**

**(Holy Quran, Baqara: 35-39.)**

What does it mean the Adam’s sin?

Whether a Prophet also commits sin?

What appears at first stage from the Verses is that Adam (AS) has not committed a formal sin, as the God Almighty Said in the above Phrase: **“…But do not approach this tree, lest you should be among the wrong-doers!”** Also the Phrase: "**Adam disobeyed his Lord, and went amiss!” (Taha: 121,)** and also like the confession that he himself made and was narrated in Quran: "**They said: Our Lord, we have wronged ourselves! If You do not forgive us and have mercy upon us, we will surely be among the losers!” (A’araf: 23.)** This is what seems from the appearances of the Verses before we consider all the relative Verses, but if we think over the details of Verses of the story and pay attention to the prohibition of eating from the tree, we become sure that the above-mentioned prohibition was not an imperative prohibition and a legislative one, so that the disobedience of it to be a sin against the God Almighty, but it was only a guidance, and good-wishing, and the God Almighty wanted to explain the expedient of avoiding eating from it and the mischief of eating from it, but not to oblige Adam (AS) by force of law to avoid from approaching it.

There are several reasons for this meaning:

The **first** reason is that the God Almighty, in both Surahs of Baqara and A’araf mentioned the oppression as outcome of opposing the prohibit-tion, and Said: **“…But do not approach this tree, lest you should be among the wrongdoers,”** then in Surah Taha He changed the “oppression” into “misery” and Said: **"Be careful that the devil does not expel you, otherwise you will be miserable!"**

**Then** the God Almighty expressed this “misery” in a few Phrases which is an interpretation and Said: "**Indeed you will neither be hungry in it nor naked! Indeed you will neither be thirsty in it, nor suffer from the sun!” (Taha: 118-119,)** and with this statement, God has made it clear that what is meant by “misery” is the worldly misery and “suffering,” which is an inseparable necessity of earthly life. Because it is on earth that man suffers from hunger, thirst, bareness and the like.

So it turned out that God forbade Adam not to suffer from such afflictions and did not state any other reason to show the imperative prohibition and legislation. For this reason, the named prohibition was a Guidance, and opposing the prohibition of Guidance is not a sin, and committing it is not considered outside the ritual of servitude.

**(Almizan: V. 1; P. 255.)**

# Adam's Breach of Promise after Recognizing the Enemy

« وَ لَقَــدْ عَهِــدْنــا اِلــى ادَمَ مِــنْ قَبْــلُ فَنَسِــــىَ وَ لَـــمْ نَجِــدْ لَــهُ عَزْمــا ! »

(115 / طه)

**“And indeed We had taken a covenant from Adam but he forgot;**

**We did not notice any firm resolution in him!”**

**(Holy Quran, Taha: 115.)**

* I swear that We made a will to Adam in the previous times, but he left the will and we did not find him who has the firm determination to keep it, or to wait for that will.

As for what was the meaning of that covenant, as it comes from the story of Adam (AS) in several places in the Holy Quran, it was an expression of the prohibition of eating from the tree, which Said: "**But do not approach this tree!” (A’araf” 19.)**

* "Remember the covenant which We made with Adam, and the word which We Said to the Angels: Prostrate yourselves before Adam, and all prostrated except Iblis!"

We created this scene to make it clear to Adam himself how he forgot our covenant and did not try to keep it with a decisive will.

So when Iblis refused to prostrate, we said to Adam in order to benevolently guide him to his goodness: You see this Iblis who refuses to prostrate, he is the enemy of you and your wife...!

If in the Phrase: "**So do not let him expel you from paradise,”** the God Almighty instead of forbidding the devil from doing so, He forbade Adam and Eve, which implies His prohibition from obeying the Iblis, and from neglect of his seduction and underestimate his deceits. This means that you should not obey him, and neglect his temptations so that he does not dominate you and be encouraged in expelling you from Paradise and making you miserable.

**(Almizan: V. 28; P. 26.)**

# The Forbidden Tree and its Reality

«...وَ لا تَقْرَبا هذِهِ ‏الشَّجَرَةَ فَتَكُونا مِنَ الظّالِمينَ !»

(35 تا 39 / بقره)

**“…But do not approach this tree,**

**lest you should be among the wrongdoers!”**

**(Holy Quran, Baqara: 35-39.)**

The forbidden tree in the story of Adam is a tree that approaching it requires misery and affliction in the life of this world, and that misery is for a human being who forgets His Lord in this world, and neglects His Position. As if Adam wanted to cumulate the benefits of that tree with the covenant he had, in order to have both, but he failed, and the result was his forgetting the covenant and being entangled in the afflictions of this worldly life, but he compensated this damage with his repentance in the life Hereafter!

It seems that the prohibition in the above Phrase was the prohibition of eating the fruit of that tree, not the tree itself. If the God Almighty interpreted it as (do not approach that tree,) it was to convey the severity of the prohibition and the exaggeration in emphasis.

**“Lest you should be among the wrongdoers!”**

The God Almighty has Said in this Surah: **"You should be among the wrongdoers,"** and in Surah Taha, interpreted it as **"being miserable!"** It is clear from this point that the outcome of the mentioned oppression is being entangled in the afflictions of living in this world, such as hunger, thirst, nakedness and fatigue. Therefore, the oppression of Adam and his wife was oppression over themselves, not the disobedience of God, because the sin of disobedience and oppression reach the God Almighty.

As a result, it becomes clear that the prohibition mentioned (i.e. do not approach the tree,) was a guidance prohibition, not an imperative prohi-bittion having punishment for its disobedience. So Adam and his wife oppressed themselves and deprived themselves of Paradise, not disobedi-ence to God.

Getting out of Heaven, following the eating of that tree, is a necessary effect and evolutionary property of that eating, just like dying after eating poison and burning after falling into the fire, as in all cases, the prohibition is as guidance and the effect is a Genetic effect not legislative effect.

**(Almizan: V. 1; P. 246.)**

# Results of Eating from Forbidden Tree

« فَوَسْوَسَ اِلَيْهِ الشَّيْطانُ قالَ يا ادَمُ هَلْ اَدُلُّكَ عَلى شَجَرَةِ‏الْخُلْدِ وَ مُلْكٍ لايَبْلى؟»

(120/طه)

**“Then Satan tempted him. He said: O Adam! Shall I show you the tree of immortality, and an imperishable kingdom?”**

**(Holy Quran, Taha: 120.)**

The "**tree of immortality**" refers to the same tree that Adam and his wife were forbidden to eat. The "**tree of immortality**" means a tree that eating of which causes a person to live forever, and by a property that does not grow old, it means a kingdom that is not affected by the passage of time and the friction of disturbances and obstacles, so the meaning returns to this, for example, that the Iblis said to Adam: Do you want me to guide you to a tree so that by eating its fruit you will have eternal life and a permanent kingdom?

It is as if the devil wanted to say that if your Lord forbade you from it, it was because He does not want you to stay in Paradise with the immortal kingdom, or to say that it was because you did not stay in Paradise forever, because having permanent kingdom requires eternal life, too. (Be careful!)

They ate of that tree, and their private parts appeared to them, and they tried to stick on themselves from the leaves of Paradise. Adam disobeyed his Lord and fell in astray. Then his Lord chose him and accepted his repentance and guided him. He said: All of you go down, while some of you are enemies of others, so if My Guidance comes to you, whoever follows it will not go astray, nor will he be unlucky, and whoever turns away from My Guidance, he will suffer a difficult life, and we will gather him blind on the Day of Resurrection!

**(Almizan: V. 28; P. 29.)**

### CHAPTER THREE

## Adam's Becoming Earthling

# Adam's Repentance and its Results

«ثُمَّ اجْتَبيهُ رَبُّـهُ فَتابَ عَلَيْهِ وَ هَدى ! »

(112/طه)

**“Then his Lord chose him, and turned to him clemently,**

**and guided him!”**

**(Holy Quran, Taha: 112.)**

In this Verse, the God Almighty States that He has chosen Adam as His special servant for Himself, so that no one other than God is a partner in him. As if He assumed him having components, which He has collected from here and there, gathered those components in one place after their bring dispersed, and then turned to him and guided him, and has set him forth towards Himself.

The Guidance here means guidance in the realm of religion, which is the true belief and righteous deeds, and the reason for this is that in the Holy Verse, God considered the guidance following the choosing.

Adam was guided to a goal for which his choosing was also intended, because his choosing was for his religious happiness, that is, it was to make worship exclusive to God Almighty, his guidance must have been towards the same goal, and this guidance was inevitably a guidance that there was no intermediary between God Almighty and the one who has been guided, and for this reason it did not accept any violation.

The Guidance towards the interests of the life of this world, although it is also from God Almighty, but it is one of the things in which other causes between God and the servant are mediators, for this reason there is possibilities that the causes violate the effects.

"**Yet, should any guidance come to you from Me,**

**those who follow My guidance will not go astray,**

**nor will they be miserable!”**

**(Taha: 123.)**

In this Verse, a Decree is narrated from God that is a branch of Adam’s descent. It is an evident emphasis in the Phrase: "S**hould any guidance come to you from Me**,” which refers to the inevitable occurrence of the condition, as if He Said: "If a guidance came to you from me and it will surely come, then whoever follows my guidance...!"

The fact that the God Almighty has absolutely Said: “**Those who follow My guidance will not go astray, nor will they be miserable!”** shows that both the misguidance and misery of this world and the Hereafter have been denied from those who follow it. It is a fact, because the Divine Guidance is an innate religion, which God Almighty has invited towards it in the language of His prophets, and the natural religion is a set of beliefs and deeds that human nature requires, and the devices that his creation is equipped with, and invites to it. It is clear that the happiness of everything is to achieve the same goals that its creation and the devices of its creation demand, other than that it has no other happiness. As the God Almighty Said: **“Be devoted to the upright religion. It is harmonious with the nature which God has designed for people. The design of God cannot be altered. Thus is the upright religion!” (Room: 30.)**

**“Whoever ignores My guidance will live a woeful life**

**and will be brought in Our presence blind on the Day of Judgment!” (Taha: 124.)**

The cause of hardship in this world and blindness on the Day of Judgment is the forgetting God and turning away from His Guidance. Whoever forgets God in this world, God will forget him in the Hereafter!

**(Almizan: V. 28; P. 31.)**

# Results of Adam's Story and his Exit from Paradise

« وَ لَقَــدْ عَهِــدْنــا اِلــى ادَمَ مِــنْ قَبْــلُ فَنَسِــــىَ وَ لَـــمْ نَجِــدْ لَــهُ عَزْمــا ! »

(115 / طه)

**“And indeed We had taken a covenant from Adam but he forgot;**

**We did not notice any firm resolution in him!”**

**(Holy Quran, Taha: 115.)**

The story of Adam's Paradise with all its features is an example that represents the future destiny of one by one of his children until the Day of Judgment. By forbidding Adam from approaching the tree, it represents the religious invitations and Divine Guidance after Adam, and by the disobedi-ence of Adam, which God called it forgetting the covenant, He represents the disobedience of his children, which is the result of their forgetting the Guidance of God and His Revelations. The only difference between Adam and the children of Adam is that Adam's trial was before the legislation of the religious laws, and God’s prohibition had the sense of guidance, but in case of his children it is a legal religious forbiddance.

This story has been mentioned in several places in the Quran, but in this Surah it has been narrated with the shortest Phrases and the most beautiful expression, and as the last Phrase of it testifies the main consi-deration in that expression is the Decree issued on the legislation of religion, reward and punished.

This story depicts and embodies the condition of the human beings according to their earthly nature and material life that: The God Almighty created him in the best consistency, and immersed him in innumerable blessings, and housed him in the paradise of equability, and warned him from transgressing and going to extremes and excesses resulting from following the carnal desires and the deception of the world, which result in forgetting the Lord of Glory, so that the human kind would not forget the covenant between himself and God, and would not follow the devil in his obsessions.

If a human’s heart filled with the love of worldly pleasures, and forgot the Position of his Lord, the ugliness of life and the effects of misery will gradually be revealed to him, then he suffers from the descent of calamities, from the betrayal of the times, and from the deviation of the causes and losing the protection of Satan. Slowly, with a blessing, he repays another lost blessing and turns to a torment in order to escape from a more severe torment, and in escaping from a painful pain, he endures another worse pain, until he comes out of the paradise of blessings altogether and descends to the abyss of misery and evil.

This is the same face that was exampled to Adam from the life of the world, at first time the Almighty God entered him into Paradise and honored him, but finally he reached to such extent that he reached!  
But there is a fact that all these happened before the legislation of religious law and his Paradise has been a purgatory one, which has been exampled to him in a non-worldly life.

**(Almizan: V. 28; P. 25 & 38.)**

# What was the Result of Adam's Exit from Paradise?

«...فَلا يُخْرِجَنَّكُما مِنَ‏الْجَنَّةِ فَتَشْقى !»

(117 / طه)

**“So do not let him expel you from paradise,**

**or you will be miserable!**

**(Holy Quran, Taha: 117.)**

The Phrase: "**Or you will be miserable,**" is a subset of the departure of Adam and his wife from Paradise, and the meaning of **"misery"** is torment and suffering. Because life outside of heaven, which will inevitably be the earth, is a life mixed with suffering and torment. There is a lot of need and a lot of activity is needed to meet it. There is a need for food, drink, clothing, shelter, and so on.

The reason that the meaning of "misery" is suffering is the next two Verses which refer to the interpretation of misery and say: You, who are from the mud of the earth, in Paradise you will neither be hungry nor naked nor thirsty and nor heat!

(And this in itself is the reason that the prohibition in the Verse under discussion is a guidance, that is, in its opposition there is no other problem but what corruption is in nature of the deed itself, like suffering to provide the means of living.)

You are worthy to stay in Paradise, neither you feel hunger nor be naked. Yes, you will never be thirsty or sunburned there!

The meaning of "not to be sunburned" seems to be that there is no trace of the heat of the sun in heaven, which makes it necessary to have a house to escape from sun in order to protect oneself from the heat of the sun or the coldness of its absence.

**(Almizan: V. 28; P. 28.)**

# Results of Satan's Enmity with Human kind

« وَ اِذْ قُلْنــــا لِلْمَــــلائِكَــــةِ اسْجُــــدُوا لاِدَمَ فَسَجَـــــدُوا اِلاّ اِبْليــــسَ...!»

(61 / اسراء)

**“When We said to the Angels: Prostrate before Adam!**

**They all prostrated, but not Iblis!”**

**(Holy Quran, Isra: 61.)**

As you can see, in the Holy Verse, some things have been omitted for the sake of brevity, because the purpose is to express the causes and factors that caused the human beings to continue in their oppression and depravity, but their generation will not be dismantled. In this regard, the Almighty God first said that the early humans did not believe in the Signs and Miracles of their own request, the last ones also will follow them and will not believe like the first ones! Then God reminded His Holy Prophet that there will soon appears intrigues and seductions which will take your nation in the heat of test plan. Then the God Almighty tells the story of Adam and Iblis that Iblis swore to mislead Adam's descendants and asked God to open his way. It is not very unlikely that most people will turn to the path of error and be immersed in oppression, rebellion and deviation from the Revelations of God, because on the one hand they are surrounded by Divine Tests and on the other hand are surrounded by Satan with his army of cavalry and infantry.

**(Almizan: V. 25; P. 246.)**

# The Cause of Adam and his Wife Becoming Earthly

«وَ قُلْنـا يا ادَمُ‏ اسْكُنْ اَنْتَ وَ زَوْجُكَ الْجَنَّةَ... قُلْنَااهْبِطُوا... !»

(35 تا 39 / بقره)

**“We said: O Adam, dwell with your mate in paradise…**

**and We said: Get down! On the earth shall be your abode and sustenance for a time!”**

**(Holy Quran, Baqara: 35-39.)**

**Adam was originally created to live on earth and also to die on earth,** and if the God Almighty had sent him to Paradise (for a few days,) it was a test for them to pass, and as a result of that disobedience, their nakedness to appear, then to go down to the earth.

The main purpose of man's creation was to dwell on earth. The fact is that the way of Adam’s becoming earthly was first to take up residence in Paradise and his superiority over the Angels as well as his merit for the Caliphate to be proved, then the Angels to be commissioned to prostrate for him, to house him in Paradise, to prohibit him approaching that tree, he would eat from it by instigation of Satan, as a result, his private parts as well as his wife’s would appear, and finally they would fall to the earth.

From the context of the Verses on the subject of Adam and Satan it is evident that - the last factor that caused Adam and his wife to become earthly was the issue of the appearance of the fault of the two, and the said fault seems to be their private part as the God Almighty Said: "**And they began to stitch over themselves with the leaves of paradise!” (Taha:121.)** It is known that these two organs are the manifestation of all animal tendencies because they also require food and growth.

The Satan had no other purpose than to show the fault of the two by any means, even though the human and earthly creation of Adam and his wife was over, and after that God took them into Paradise, but there was no more interval of time, in short, they did not give them enough time to realize their faults on this earth and also to realize the other necessities of worldly life and its needs.

Rather, they immediately took them into Paradise, and when they entered Paradise they had still with themselves the Angelical Spirit and the conception which they had from the Kingdom of Spirits and Angels, and was not yet polluted with the worldly life, as the God Almighty Said: “**To reveal that which was kept private from them** **of their nakedness…!” (A’araf: 20,)** so it turns out that covering their defects was temporarily and took place at once, since in the earthly life it is impossible to keep this defect covered for a long lime. In short, what is evident from the related Verses is that when the creation of Adam and Eve on earth was completed, immediately and before they realize it, their faults were covered, and they entered Paradise.

Therefore, the appearance of the defect in earthly life and by eating from that tree was one of the Definite Decrees of God that should have been done, therefore He Said: “**So do not let him expel you from paradise, or you will be miserable!”** **(Taha: 117,)** again Said: “**And he dislodged them from what they were in!” (Baqara: 36,)** also, God Almighty forgave their sins after they repented, and at the same time did not return them to Paradise, but sent them down to the world to live there.

If the condemnation of living on earth by eating from the tree and revealing their defects were not a Certain Decree of God, and it was not impossible for them to return to Paradise, they should return to Paradise after repenting and ignoring their sin, because the repentance will remove the effect of sin.

So it turns out that the reason for Adam’s getting out of heaven and becoming an earthly man was not that sin, but the reason was that by that sin the fault of the two appeared, and this was done by the temptation of the accursed Satan.

**(Almizan: V. 1; P. 240.)**

# Philosophy of Adam's Getting Earthly

«...وَ لَكُـــمْ فِــى‏الاَرْضِ مُسْتَقَــرٌّ وَ مَتـاعٌ اِلـى حيــنٍ ! »

(36 / بقره)

**“On the earth shall be your abode and sustenance for a time!”**

**(Holy Quran, Baqara: 36.)**

It seems that the story of housing Adam and his wife in Paradise and then landing them down because of their eating from that tree, is an example that the God Almighty has embodied the condition of human beings before descending to the world, while they had the dignity, honor and happiness in the Heavens in Abode of Nearness and Holy Sanctuary, at the House of Blessings, Joy, Vicinity, Glory and those pure comrades and spiritual friends, close to the Lord of the Worlds!

Also describes this meaning that - the so-called man, instead of all the blessings at his disposal, he choses suffering, misery, fatigue, torment, disgust and pain, and instead of trying to approach himself to the place where he has come from and to return there, he desires the life of the mortal world and its low-lying and rotten mammon!

Also in the form of this example, the God Almighty expresses this meaning that not only He returned Adam to His Honorable Place and Happiness after his repentance, but also every human being who has gone astray, if he repents and turns to his Lord, his Almighty God returns him to his House of Dignity and Happiness, and if he does not return, and also touches the ground and follows the carnal desires of the soul, such a person, instead of thanking God for His blessings, disbelieves and throws himself into the abode of misery, he will burn in the fire he has provided for himself. What a bad housing!

It should also be understood that Adam (AS) oppressed himself and threw himself into the abyss of doom and the crossroad of happiness and misery, which is the life of this world, so that if he remained in the same situation, that is, the world, he would perish. If he returned to his first happiness, he had just thrown himself into a suffering, so in any case, he wronged himself, except that by doing so, he put himself on the path to happiness and the course of a house of perfection, that if he did not do this and did not descend to the earth or descended without error, he would not have attained that happiness and perfection.

Yes, if human father and mother did not come to earth, who could have noticed their poverty, humiliation, need and shortcomings? How could they reach the welfare and comfort in the Holy Presence near the Lord of the Worlds without encountering the hardships and sufferings of life? There would never be found an example for the Finest Names of God Almighty such as Forgiveness, Mercy, Compassion, Repentance, Grace and Kindness! Because the subject of these Finest Names of God Almighty are the sinners, and **for God there is in the days of world a Breeze of Mercy that no one enjoys it but the sinners who are exposed to it and wait in course of it for its breeze.**

So this repentance is the same thing for which they opened the way of guidance to humans, to make it their path, and it is also the cleansing of the house where they should dwell, and it was the same path and guidance for which a Religion and Law was legislated in every age and time for every nation.

Adam’s eating from that tree required the God Almighty to issue the Decree of his descent and settling on the earth and living on it, the same miserable life that when He forbade Adam from eating of that tree warned him.

Adam’s repentance caused the God Almighty to issue another Decree and by this means to respect him and his descendants, and by guiding them to His servitude, to compensate their misconducts.

So the Decree that was first issued determined only their life on the earth, but with the repentance that he did, God made the same life a good and pure life, thus He combined the servitude Guidance with that life, and provide a special earthly and heavenly life out of the combination of the two.

**(Almizan: V. 1; P. 250.)**

### CHAPTER FOUR

## Adam's Couple

# Couple or Wife of Adam

«...اَلَّــذى خَلَقَكُــــمْ مِــــنْ نَفْـــسٍ واحِــــدَةٍ وَ خَلَــــقَ مِنْهـــا زَوْجَهــا...!»

(1 / نساء)

**“…Who created you from a single soul,**

**and created its mate from it…!”**

**(Holy Quran, Nissa: 1.)**

The appearance of the Phrase: "**Created its mate from it,**" indicates that the wife of Adam was of the same kind as himself, and all these scattered people go back to the two identical individuals. This Verse expresses the same meaning as stated in the following Verses:

"**And of His signs is that He created for you mates from your own selves that you may take comfort in them, and He ordained affection and mercy between you!”**

**(Room: 21.)**

"**Allah made for you mates from your own selves**

**and appointed for you, from your mates, children and grandchildren!”**

**(Nahl: 72.)**

"**The originator of the heavens and the earth,**

**He made for you mates from your own selves,**

**and mates of the cattle, by which means He multiplies you!”**

**(Shura: 11.)**

"**In all things We have created pairs!”**

**(Zariyat: 49.)**

Considering above, what is mentioned in some commentary books that the Verse is trying to state that this person's pair was taken from him, and God created him from his body part, as it is in some narrations that: God has created the Adam’s wife from one of his ribs, there is no evidence for such interpretation or narration in this Verse.

**(Almizan: V. 7; P. 230.)**

# Name of Adam’s Wife

The Holy Quran mostly specifies that the present generation of human beings lead to a man and a woman who are the parents of all human kind. God called the father "Adam" in the Holy Quran, but his wife’s name is not mentioned in Quran, but in the narrations she is called: "Eve."

**(Almizan: V. 7; P. 238.)**

# Partnership Ratio of Adam’s Wife in Adam’s Covenant

«فَقُلْنا يا ادَمُ اِنَّ هذا عَدُوٌّ لَكَ وَ لِزَوْجِكَ فَلا يُخْرِجَنَّكُما مِنَ الْجَنَّةِ فَتَشْقى !»

(117 / طه)

**“We said: O Adam! This is indeed an enemy of yours and your mate's.**

**So do not let him expel you from paradise, or you will be miserable!”**

**(Holy Quran, Taha: 117.)**

The reason why the God Almighty mentioned the word "**miserable,”** (in Arabic text) in singular mood addressing to Adam only not for both of them, the reason was that the Divine Covenant mentioned in the previous Verses was revealed to Adam, and God talked to him, therefore not only in this word, but in all the words and Phrases of this story God addressed to one person, like the words "**but he forgot**," and “**We did not find any resoluteness in him,”** and "**Satan tempted him,”** and "**Then his Lord chose him, and turned to him clemently, and guided him!”**

In cases where there is no choice but to mention about (Eve) Adam's wife, the words are used in duality, such as "**O Adam! This is indeed an enemy of yours and your mate's,”** and "**So they both ate of it, and their nakedness became evident to them, and they began to stitch over themselves with the leaves of paradise!”**

**(Almizan: V. 28; P. 29.)**

# Reproduction of Human Race through Adam and his Wife

«خَلَقَكُمْ مِنْ نَفْسٍ واحِدَةٍ وَ جَعَلَ مِنْها زَوْجَها وَ بَثَّ مِنْهُما رِجالاً كَثيراً وَ نِساءً...!»

(6 / زمـــر)

**“He created you from a single soul, then made from it its mate,**

**and, from the two of them, scattered**

**numerous men and women.!”**

**(Holy Quran, Zumar: 6.)**

The address in this Verse is to all general human being, and the meaning of "single soul" is the Adam, the father of man, and the meaning of his wife is the spouse of that single soul, which is of his own kind and is like him in humanity. It is meant that God Almighty created this kind and made many people from one soul and His wife.

**“He created you from a single soul, then made from it its mate, and He has sent down for you eight mates of the cattle. He creates you in the wombs of your mothers, creation after creation, in a threefold darkness…!” (Zumar: 6.)**

This Phrase expresses the quality of the creation of the human and the livestock, and if it is addressed only to man and says: "**He created you**," it is for considering that among these five categories of living animals, it is only the mankind who has the intellect, therefore deserves more considera-tion.

The meaning of “**creation after creation**” is that it is consecutive, such as the creation of the sperm, then creation of the clinging mass as a fleshy tissue, then changing the fleshy tissue as bones, and then clothing the bones with flesh…, and so on.

The meaning of the “**threefold darkness” is,** as some scholars said, the darkness of the abdomen, the darkness of the womb, and the darkness of the amnion or ovary.

**(Almizan: V. 34; P. 59.)**

# Creation of Natural Couple for Human

«وَ تَــذَرُونَ مــا خَلَــقَ لَكُـمْ رَبُّكُـــمْ مِنْ اَزْواجِكُمْ بَلْ اَنْتُمْ قَوْمٌ عادُونَ !»

(166 / شعراء)

**“And leave what your Lord has created for you of your wives?**

**Rather you are a transgressing lot!"**

**(Holy Quran, Shuara: 166.)**

If we pay attention to the creation of humans and its division into two types of male and female, as well as to the devices and the equipment that each of these two classes are equipped with, as well as to the specific creation of each, there is no room for doubt that the purpose of this creation and portrayal is different. In one class it is from the category of action and in the other it is from the category of passivity. The purpose is to bring the two classes together and to carry out the act of reproduction, which has been the preserver of the survival of the human race until now.

So, an individual of male human, who we call man, is created for a female person of his kind, who we call a woman, not for another male person. What made the male’s property of creation as a man, he is made special for a female’s property of creation, whose name is woman, and what made a female’s property of creation as a woman, she is proper for a male who we name man. This is a natural duality and marriage that the creation of the universe has established between man and woman, that is, human male and female, and has made this creature as couples.

On the other hand, the purposes and consequences that the society or religion intends have limited this duality and established a boundary for it which is called "marriage," that is a social and legislated union. This means that the union between two males and females of humans who is married to each other has a kind of allocation that limits the issue of natural duality, that is, does not allow others to participate in this marriage.

Therefore, the human nature and his special creation lead men to marry women, and also lead women to marry men, and not to marry a woman like himself, and also human nature dictates that marriage is based on the principle of birth and reproduction, not sharing in the absolute living.

From here it becomes clear that in the Phrase: "**Your Lord has created for you,”** what is closer to the mind is that it refers to the private part of women that is permissible for men through marriage, and the Clause: “**For you,”** means your property as a natural property, and the Clause: "**Of your wives,”** gives the sense of discrimination and monopoly about your spouses, and the marriage means natural marriage, although most possibly it means social and contractual marriage.

**(Almizan: V. 30; P. 190.)**

# Creation of Man's Couple from his own Kind

«وَ مِــنْ اياتِـــهِ اَنْ خَلَــقَ لَكُــمْ مِــــنْ اَنْفُسِكُــمْ اَزْواجـــا لِتَسْكُنُوا اِلَيْها...!»

(21/روم)

**“And of His signs is that He created for you mates from your own selves that you may take comfort in them, and He ordained affection and mercy between you.**

**There are indeed signs in that for a people who reflect!”**

**(Holy Quran, Room: 21.)**

The meaning of the above Verse is that the God Almighty created a couple for you from your own kind. The word "for you" means "for your benefit." Yes, both man and woman for the purpose of reproduction have an organism created for this purpose, and this device does not operate unless it gathers together with its counter device, which out of their gathering the issue of reproduction takes place. So each of them is incomplete in itself, and is in need of the other side, that from both of the two, a complete unit is developed. It is for this reason and due to same defect and need that each of them moves towards the other and when they reach together they find comfort and tranquility. Since every imperfection is striving for perfection - every needy strives to meet his need, so this is the same lust that has been deposited in each of these two couple.

**“And He ordained affection and mercy between you!”**

As it follows from the context: The meaning of affection and mercy in this Verse is the same friendliness and mercy in house and family. One of the clearest manifestations of affection and mercy is the small home community, because the husband and wife in love and friendship are related to each other, and these two together specially the mother have mercy on the younger children, and if it was not for this mercy, the generation would be cut off altogether and the human race would never last!

**(Almizan: V. 31; P. 267.)**

# The Woman, a Means to Survival of Human Kind

« نِســـاؤُكُــــــمْ حَــــــرْثٌ لَكُـــمْ...!»

(223/بقره)

**“Your wives are as fields for you!”**

**(Holy Quran, Baqara: 223.)**

The position of women in human society is like a field that a human being needs it in order to acquire food which is the source of preserving life and surviving the seed.

Also, human society needs women for the survival of the species and the survival of the generation, because the God Almighty has placed the birth of human and his depiction in this way in the nature of the womb, and has placed a part of main material with men, and made him incline to women, and has established friendship and kindness between men and women. Therefore, the evolutionary purpose of this is to provide a means for the survival of the species.

**(Almizan: V. 3; P. 308.)**

### CHAPTER FIVE

## Reproduction of Human Early Generations

# Marriage at Early Humans

« ... وَ بَــــــثَّ مِنْهُمــا رِجـالاً كَثيـــرا وَ نِســــاءً... !»

(1 / نساء)

**“And, from the two of them,**

**scattered numerous men and women!”**

**(Holy Quran, Nissa: 1.)**

The appearance of the Verse is that the existing generation of man goes back to Adam (AS) and his wife, without anyone other than the two accompanying them in the creation of this generation, as the God Almighty Said: "**From the two of them scattered numerous men and women,”** and did not Say: "From the two and others than them!”

Two subjects can be understood from the above Verse:

1. The meaning of "**numerous men and women**" indicates all human beings who are from his generation with or without intermediaries. As if He had Said: O people, he has made you scattered from those two!
2. Marriage in the first class took place between brothers and sisters (i.e., Adam's sons married his daughters,) which at that time was exclusive to men and women, and there is no problem because this matter is a legislative ruling that its authority is in the hands of God. He can sometimes make this permissible and sometimes forbidden.

If it is said that this marriage is contrary to nature, because what God Commands is necessary to be in accordance with nature, the answer is that: Nature’s disinclination to this type of marriage is not from the aspect that it hates it, but this reluctance is due to the fact that it considers the marriage of siblings as the cause of the spread of prostitution, ugly acts, and the destruction of the instinct of chastity. It is clear that this type of marriage has the title of prostitution and corruption in today's world community, but in the society of that day, when only a few brothers and sisters were included, and the providence of God also belonged to increase and spread the number of them, then the title of prostitution and corruption was never used upon them.

**(Almizan: V. 7; P. 231-244.)**

# Story of Adam's Two Sons

« وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَىْ آدَمَ...!»

(27تا30/مائده)

**“Tell them the true story of the two sons of Adam**

**(Abel and Cain!)”**

**(Holy Quran, Maeda: 27-30.)**

Tell them the narration of the two sons of Adam correctly! When they offered a sacrifice and it was accepted by one and not accepted by the other, he said: I will definitely kill you! He said: God only accepts from the pious! If you open your hand to me to kill me, I will not open my hand to you to kill you. I fear God, the Lord of the worlds. I want you to stack my sin over your sin and become the people of fire. This is the reward of the wrongdoers! His heart tamed him for killing his brother, and he killed him and became one of the losers!

"Sacrifice" is something that man uses to get closer to God or other than God. From the appearance of the Phrase it is clear that each of the sons of Adam (AS) has taken to God what is the source of Nearness to him. They both understood that the sacrifice of one was accepted and the sacrifice of the other was not accepted. Now, how did they understand and by what means did they argue and prove that the Verse is silent in this regard?

But somewhere in Quran it is stated that it was customary in the nations of the past, or especially the children of Israel, that the fire will burn and eat the acceptable sacrifice. God Says: **"To those who say: Allah has pledged us not to believe in any apostle unless he brings us an offering consumed by fire…!" (Al-Imran: 183.)**

The “Sacrifice” is still known to the People of the Book, and it is possible that the acceptance of the Sacrifice of this story may have also been at the same way. However, the killer and the victim both knew that the “Sacrifice” of one was accepted and by the other rejected. The context of the Phrase: **"I will definitely kill you!"** implies that the speaker is the one whose Sacrifice was not accepted and he said this out of jealousy, because there was no other reason. The victim also has not committed a crime before and was threatened with death. The victim reminds him that the process of acceptance and rejection of the Sacrifice was not in his hands and he has no guilt in this regard. The guilt is of the murderer who had no piety and God did not accept his Sacrifice as a punishment for it.

Secondly, he warned that if the killer intended to kill him and reached out to him for this purpose, he would never reach out to kill him, because he was pious and feared God. In this case, he wants the murderer to bear his guilt and the guilt of the victim and to go to hell, which is the reward of the oppressors!

Therefore, the Phrase: "**God only accepts of the pious,**" states that acceptance is only for the sacrifice of the pious one and the sacrifice of the non-pious will never be accepted. In this Phrase the real cause of accepting sacrifices, worships, preaching, as well as a warning about murder, oppression, jealousy, and proving the Divine Punishments, and that these punishments are necessary for the Position of God’s Lordship have all been explained.

The victim son of Adam was a pious one, and very knowledgeable about God. The strong arguments and good sermons he said in his speech to his brother are the best evidence of his knowledge. With the same pure nature he has understood and stated that - soon the number of human beings will increase and then, according to human nature, they will find different communities and some will be pious and others will be oppressors. They and all the other peoples of the world have only One Lord, who owns them and devises their affairs. One of His Decisive Devising is to love justice and goodness, and to hate oppression and tyranny. The implication of this meaning is that piety and the fear of God are obligatory on human beings - and this is the same Religion. Therefore, there has been Worships, Closeness, and Values, as well as evils and sins. The Worships are accepted only if they are based on piety!

These are the principles of religious teachings and the foundations of the knowledge of origin and resurrection, which that righteous servant of God explained to his ignorant brother, who even did not know how to bury in earth something to keep hidden from sights, till learned it from a raven!

**(Almizan: V. 10; P. 147.)**

# Story of Adam's Sons, and Existence Value of Humans

« مِنْ اَجْلِ ذلِكَ كَتَبْنا عَلى بَنى اِسْرآئيلَ اَنَّهُ مَنْ قَتَلَ نَفْسا...»

(32 / مائده)

**“For this reason, We decreed for the Children of Israel**

**that whoever kills a soul, without [its being guilty of] manslaughter or corruption on the earth, is as though he had killed all mankind,**

**and whoever saves a life is as though he had saved all mankind!”**

**(Holy Quran, Maeda: 32.)**

"**For this reason,**" refers to the result of the story of the sons of Adam (AS) that was mentioned in the previous Verses, that is, the occurrence of such great catastrophe caused the God Almighty to Decree this to the Children of Israel. This story shows that it is the nature of this human being that his carnal desire and jealousy causes him to the division from the Divine Position, and with smallest dispute invalidates the purpose of creation and even kills his brother, the favorite son of his parent.

The Truth of Humanity, which exists in many people, is also in one person. The God Almighty by creation of these persons and reproduction of this kind, wanted to keep alive this Truth on the earth, which has a short life on each individual, lengthen its continuance in order the God to be worshiped on the earth. Therefore, destroying an individual by killing is corruption in creation and nullifying the Divine Purpose in humanity.

This "Decree" mentioned in the Verse, although is not a mandatory verdict, but is not devoid of severity in terms of the actual expression of the crime and has a great effect on provoking Divine Wrath in this world or the Hereafter.

The meaning of the rest of the Verse is that because it is human nature to easily commit these great crimes and the Children of Israel as such, we explained to them the fact of murder so that they may give up too much, and indeed our Messengers with clear Signs came to them, and then they commit indulgence on the earth.

God has excluded the killing of someone against someone, which means the same as retribution, as well as the murder that is committed on the basis of corruption on earth.

It is also understood from this Verse that the ‘Value’ existing in one human being is not different from all other people in terms of the Truth he has with himself and that death and resurrection are related to that Truth, and the same Truth that all people have with themselves, that one individual has it, too. The requirement of this meaning is that killing one person is like killing all human beings, and vice versa, keeping one person alive is like reviving all people.

Keeping one person alive means as saving the drowning, releasing the captive, and guiding to the Straight Path.

**(Almizan: V. 10; P. 170.)**

# Story of Adam's Sons, and Humans’ Early Education

« فَطَّوَعَتْ لَهُ نَفْسُهُ قَتْلَ اَخيهِ فَقَتَلَهُ... فَبَعَثَ اللّهُ غُرابا...!»

(30 و 31 / مائده)

**“So his soul prompted him to kill his brother….**

**Then Allah sent a crow, exploring in the ground,**

**to show him how to bury the corpse of his brother!”**

**(Holy Quran, Maeda: 30-31.)**

The context of the Verse indicates that the killer was puzzled for some time and was afraid that someone would find out about his work and did not know what to do so that no one would find the body of the victim, until God raised the raven.

It is also clear from the context of the Verse that the raven buried something in the ground after digging. The appearance of the word is that the raven wanted to show the way of burial, not digging, he had such a simple mind that he still did not understand the meaning of digging. Therefore, he was transferred to the burial when he saw the raven digging the ground and burying something.

**This part of the story of the sons of Adam, that is, the part of the raven digging and the murderer thinking about it, is the only Verse in the Holy Quran that shows the status of man in using the senses, and conveys that the human being has found the property of things by using the senses, the has achieved his vital goals and objectives by thinking about them.**

Attributing, the sending a raven to show how to bury to God is actually attributing learning men how to bury to God. Although the raven does not know that God has sent him, and although the son of Adam does not know that there is a Deviser who is managing the issue of thinking and learning, or he thinks that the connection between the raven’s digging with his learning is something accidental, like the other accidental means which learn the man his way to devise his living in world and in Hereafter, but in fact it is God who created man and led him to the perfection of knowledge for the purposes of his life.

God has taught the properties of things that the human senses somehow reach. In addition to the sense, God has given man the thought, by means of which to achieve the perfections which are destined for him by his intellectual sciences in the process of formation and are called theoret-ical sciences.

These are related to the theoretical sciences, which are the perfection of the human mind and soul, but the practical sciences, that is, the sciences that all deal with this meaning that what deeds is deserving and what is not. The only source of these sciences is inspirations from the God Almighty, without the human senses or his theoretical intellect playing any role in it. Notice the following Verse:

**“And the soul and Him Who made it perfect!**

**Then He inspired it to understand what is right and wrong for it!”**

**(Shams: 7-8.)**

Things that are worth to do are the "good" and the things that are not worth to do are the "evil." Understanding both are available only through the inspiration, which is felt by heart. Therefore, all the knowledge and sciences that are obtained for human beings are the Divine Guidance, which is also available by the Divine Guidance.

The Holy Quran states that true knowledge comes all from nature, that is, the creation of human beings is a kind of creation that requires these sciences and perceptions.

The Holy Quran proves that the Religious Rulings (Shari'a) are innate and clear, the general piety and ugliness are perceptual inspirations, and its details should be attained through "Revelation" to the Holy Prophet by the God Almighty.

The Holy Quran also invalidates the way of "reminder" which causes the annulment of the scientific-intellectual conduct and the elimination of the logic of nature!

The Holy Quran forbids also thought without piety!

**(Almizan: V. 10; P. 157.)**

# The Origin of Human Races

« ... وَ بَــــــثَّ مِنْهُمــا رِجـالاً كَثيـــرا وَ نِســــاءً... !»

(1 / نساء)

**“And, from the two of them,**

**scattered numerous men and women!”**

**(Holy Quran, Nissa: 1.)**

The Holy Quran almost affirms that the human race is descended from a man and a woman who are the parents of all human beings. The current Torah says the same thing.

Quran says: “**And He began the creation of man from dust! He made his offspring come into existence from an extract of insignificant fluid!” (Sajda: 7-8.)**

As the other Verses of the Quran also show, the tradition of God in the issue of the survival of humankind is that this will be done through the channel of the sperm, but He ordained the origin of man’s creation to be done by the dust, as this generation is from Adam, and God created Adam (AS) from dust, therefore, there is no doubt that these Verses appear in the fact that this generation goes back to Adam and his wife.

Human beings are divided into four groups in terms of their color of skins: First, whites, who are more populous and live in the temperate lands of Asia and Europe. Second, blacks living in Africa. Third, yellow people like the Chinese and Japanese. Fourth, Reds or Indians like the Indians of America.

**(Almizan: V. 7; P. 237.)**

# The Age of Human Kind

«يا اَيُّهَا النّاسُ اتَّقُوا رَبَّكُمُ‏الَّذى خَلَقَكُمْ مِنْ نَفْسٍ واحِدَةٍ... وَ بَثَّ مِنْهُما رِجالاً كَثيرا وَ نِساءً...!»

(1 / نساء)

**O mankind! Be wary of your Lord who created you from a single soul, and created its mate from it, and, from the two of them,**

**scattered numerous men and women!”**

**(Holy Quran, Nissa: 1.)**

Jewish history does not consider human life to be more than seven thousand years, and this is not unreasonable, because if we assume a man and a woman who have lived a mediocre life and are in mediocre conditions in terms of temperament, security, abundance and comfort, and also other factors that affect human life are favorable, and suppose that the two are married and have children and reproduce in appropriate and moderate conditions, and the same assumption remains still in their sons and daughters, we will see that after a century there have been more than a thousand people, that is, each person has achieved about five hundred results in one hundred years.

Then we consider all the factors that fight against human life, such as cold, heat, storms, earthquakes, famines and catastrophic killings, etc., and assume it to be at the highest level, and exaggerate it to such an extent that the proportion of individuals which perish due to calamity in every century, we assume nine hundred and ninety-nine per thousand of the remnants. This means that only one person per thousand remains in each century, thus it appears that the factors of birth and reproduction can only increase the number of two persons in one hundred years.

Then if we calculate the increase of the same two people as we first assumed to be seven thousand years (70 centuries), we will see that it exceeds two and a half billion people, and this is the same number as today's world statistics (date of writing Almizan, about 1960,) shows the number of human populations.

This confirms that the lifespan of the human kind is the same as what has been said, but the geologists have said that the lifespan of the human species exceeds millions of years and the remainings and fossils that they obtained relates to the five hundred thousand years ago, but these scientists do not have a convincing proof that the existing generation is attached to those humans. It is possible that at a time the human kind has appeared on the earth and then multiplied and lived, and then it became extinct, and again appeared and became extinct, and in such a way ages has passed on to him periodically, until the present generation, which is its last period, has emerged.

But the Holy Quran does not explicitly state whether the emergence of mankind is limited to this period or whether a period has already passed over him that we are the last of them, although it is possible to remember the Verse: "**When your Lord said to the angels: Indeed I am going to set a viceroy on the earth! They said: Will You set in it someone who will cause corruption in it, and shed blood!” (Baqara: 30.)** From this one can inhaled that before the current period, other periods have passed on the human kinds.

It is clear from some narrations of the Imams of the Household (AS) that this kind has seen many periods before this period. It is narrated in book Khasal, from Imam Muhammad Baqir (AS) that since the time the God Almighty has created the earth He has emerged in it seven worlds, and the people of these worlds were not the children of Adam (AS,) and their creation was also from the crust of the earth, and God dwelt them on the earth alongside with the world related them, and then created Adam, the father of man, and created his children from him.

(Another simple calculation can also be made, that is the calculation of the time of the advent of the prophets and the periods of the Divine Religions. This means that from the present time to the time of the Holy Prophet of God is about 1400 years, from then to the time of Christ (AS) is about 600 years, if we calculate in the same way the distance between the Christ to the Moses (AS) and then Jacob (AS) and the other prophets and reach Abraham (AS) and Noah (AS) to the first generations of man and then Adam (AS,) we can estimate the maximum life of present man almost about the same number, that is approximately seven or eight thousand years! Amin.)

**(Almizan: V. 7; P. 236.)**

# Noah's Flood and the Renewal of the Human Race

«قيلَ ينُــوحُ اهْبِــطْ بِسَلــمٍ مِنّــا وَ بَرَكــتٍ عَلَيْــكَ وَ عَلـى آ اُمَمٍ مِمَّنْ مَعَكَ...!»

(48 / هود)

**“Noah was told: Get down from the Ark.**

**Your Lord's peace and blessings are upon you and your followers.**

**Your Lord will grant favors to other nations**

**and then afflict them with a painful torment!"**

**(Holy Quran, Hud: 48.)**

This address, “**O, Noah, get down,**" was issued in such a situation that there was no breathing creature, both human and animal, on earth, because they were all drowned and only a small group of them remained in the ark, and the ship had calmed down and landed on Mount Judy. In such a situation, the order was issued to land on the ground and build it and live in it again for a while.

This address, considering the time of its issuance, is an address that includes all human beings, from the time they left the ship until the Day of Judgment, like the Divine Address that was issued on the day of Adam's descent from heaven to earth, and God has narrated it once as follows: "**And We said: Get down, being enemies of one another! On the earth shall be your abode and sustenance for a time!”** **(Baqara: 36.)**

Elsewhere He Says: "**In earth you will live, and in it you will die; and from it you will be raised from the dead!” (A’araf: 25.)**

This address is the second and similar to the first and directed and belongs to Noah and his believing companions - to whom the generation of mankind would lead at that time - as well as their subsequent generations until the Day of Judgment. This address made it feasible to them the earthly life and allowed them to descend to earth and settle there.

God divided the people who gave them permission into two groups, and called the permission of one group, namely Noah and his companions, "peace" and "blessings," but the permission of the other group “benefiting,” and followed it by the descent of torment, and at the same time the words "peace" and "blessings" are not empty of the good news of goodness and happiness for the group to which they belong.

From what has passed, it became clear that the address to the descent in this Verse, which is related to "peace" and "blessings" and (benefiting,) is related to the general human population from the time the ship voyagers disembarked until the Day of Judgment. It is an address to get down like what was noticed by Adam and his wife. Just as the first address allows people to start their earthly life and gives good news to the obedient to God, and warns the disobedient, the same was this address. Thus it became clear that what is meant by: **"Nations of those who accompany you"** are the righteous nations of the ship voyagers and the worthy people who come from their descendants. The appearance of this means that the ship voyagers were all prosperous.

**“Your Lord will grant favors to other nations**

**and then afflict them with a painful torment!"**

God places this group outside the category that was the addressee to His Permission, because he wanted to exclude this group from His Position of Dignity, and by this means announces that there will be other nations among them that we will benefit them but we will torment them. These nations, in possession of the benefits of life, have not gained the permission to take advantage of God’s Nearness and Honor.

**(Almizan: V. 20; P. 76.)**

### CHAPTER SIX

## The Human Family

# Formation of Human Family

« وَاللّهُ جَعَلَ لَكُمْ مِنْ اَنْفُسِكُمْ اَزْواجا وَ جَعَلَ لَكُمْ مِنْ اَزْواجِكُمْ بَنينَ وَ حَفَدَةً...!»

(72 / نحل)

**“Allah made for you mates from your own selves**

**and appointed for you, from your mates, children and grandchildren,** **and We provided you with all the good things. What, will they believe in falsehood while they deny the blessing of Allah?”**

**(Holy Quran, Nahl: 72.)**

The meaning of the Verse is that God has given you children and helpers from your wives, to help you in your needs, and to remove the affliction and misfortune from your life by their hands.

**“While they deny the blessing of Allah!”**

The meaning of the blessing here is that the God Almighty created wives of the human race for them and created children and grandchildren from the wives, which is one of the greatest and most obvious blessings, because it is a Genetic basis on which the building of the human complex is built, and if it were not no complex would have been formed. This cooperation and collaboration that exists between individuals would not have arisen, and participation in action and effort would not have been possible, as a result, human beings would not have achieved the happiness of this world and the hereafter.

If man breaks this evolutionary relationship that God has bestowed on man and breaks this chain of bonds, he will not find any competent replacement for this Genetic Relation, if even he would resort to any other means that may be assumed. Then by disintegration of the human mass and the dispersal of its unity, the destruction of human complex is certain.

**(Almizan: V. 24; P. 188.)**

# Parent’s Relation and Position with Children

«هُــوَ الَّذى خَلَقَكُمْ مِنْ نَفْــسٍ واحِــدَةٍ وَ جَعَـلَ مِنْهـا زَوْجَها لِيَسْكُـنَ اِلَيْها...!»

(189 / اعــراف)

**“It is God Who created you from a single self**

**and out of it made its spouse to bring it comfort...!**

«...فَلَمّا تَغَشّيها حَمَلَتْ حَمْلاً خَفيفا فَمَرَّتْ بِه...!»

**“When he engaged in carnal relations with her,**

**she conceived a light burden which she had to carry…!”**

**(Holy Quran, A’araf: 189.)**

So when she engaged with him, she picked up a light load, a sperm, and still had this load, she continued her routine works until the sperm had grown in her womb and reached the size of an embryo, became heavy.

Adam's wife felt it heavy, so when it became heavier, they called on Allah, their Lord, and made a covenant with Him that if you provide us with a righteous child for living and survival, healthy, perfect and flawless, in this case we will be grateful to you, we will express your blessing, we will cut off from all causes, and look towards you in all our affairs! (Because a healthy child is a human desire on the days of a child's birth, not that he is religiously righteous!)

**“Then when He gave them a healthy child,**

**they ascribed partners to Him in what He had given them.**

**Exalted is Allah above having any partners that they ascribe to Him!”**

So when God gave them what they wanted and made him a fully created and righteous human being to survive, and through him enlightened their eyes, the parents shared in their childbearing with God, and the reason was that the love and compassion to child compelled them to resort to any cause other than God and to submit to anything other than God, even though they had made a covenant with God to be grateful to Him and not to disbelieve in His Grace and Lordship, but they broke their covenant. and ignored their bet.

Except those whom Allah has blessed them, most of the people are the same, all spend their efforts to break their promise and covenant they had with God - "**Exalted is Allah above having any partners that they ascribe to Him!”**

From the end of the story, we realize that the story of associating partners with God after having children is not about Adam and Eve, but about the history of mankind. Because in the last Phrase the God Almighty used a plural verb and Said: "**Any partners that they ascribe to Him,”** it turns out that the Verse is not about two persons in the story of Adam and Eve, but about the biography of all mankind.

In addition, the God Almighty has revealed other Verses after this Verse in condemnation of polytheism and rebuke the polytheists, therefore it is quite improbable for Adam, the Caliph of God, to worship other than God.

**(Almizan: V. 16; P. 297.)**

# Concept of Household and Relation in Human Generation

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« ... فَمَـنْ تَبِعَنــى فَاِنَّـــهُ مِنّـــى وَ مَـــنْ عَصانــى فَـاِنَّــكَ غَفُــورٌ رَحيـــمٌ !»

(36 / ابراهيم)

**“… So whoever follows me indeed belongs to me,**

**and as for someone who disobeys me,**

**well, You are indeed all-forgiving, all-merciful!”**

**(Holy Quran, Ibrahim: 36.)**

The purpose of Abraham (AS) in the above Verse is that who follows him is in fact he follows his Religion, both the instructions related to beliefs and deeds, as well as the meaning of his rebellion, is abandonment of his way of life, his Religion and the instructions on beliefs and deeds.

As if he said: Whoever follows me in the practice of my Religious Laws and my policy, he joins me and will be my children, and I request my God to care me and them to avoid of worshiping idols, and whoever disobeys my law in practice or rebels in some of them, whether he is one of my children or not, O God, do not join him with me. I do not ask you to keep him also away from polytheism, but I entrust him to Your Mercy and Forgiveness.

From this statement, several points become clear. One is that he develops and assigns the meaning of the children mentioned in the previous Verse and interprets all his followers as his children, and assigns his real children to the same followers, but takes the rebels out of the category of his children.

Secondly, Abraham (AS) joined his forthcoming followers to himself and left the disobedient ones, even if they were his real children, to God's Forgiveness and Mercy.

Elsewhere in the Holy Quran, did God Almighty announce: "**Indeed the nearest of all people to Abraham are those who follow him, and this Prophet and those who have faith…!” (Al-Imran: 68.)**

The point that may be understood from the words of Abraham (AS) is that he said about his followers: "**Whoever follows me indeed belongs to me**," but he remained silent about those who rebelled against him, and this appears the fact that he considered all his followers coming later until the end of the world in the category of his sons. But he introduces those who disobeyed him as strangers, even if they are his own sons.

Islam denies the adopted child, Infidel’s child, bastard, and the apostate saying: These are not children, on the contrary, Islam calls the breast-feeding infant, and the infant born in the marital bed, even though having probable wrong, as a legal child (although the breast-feeding infant is not a natural child." Also, in His Holy Word, God has officially denied Noah's son to be Noah's son and said:

"**Said He: O Noah! Indeed He is not of your family.**

**Indeed he is [personification of] unrighteous conduct!” (Hud: 46.)**

**(Almizan: V. 23; P. 106.)**

# Human Offspring, a Part of World Adornments

# «زُيِّــنَ لِلنّــــاسِ حُـــبُّ الشَّهَـــواتِ مِـــنَ النِّســـاءِ وَ الْبَنيــــــنَ وَ ...!»

# (14 / آل عمران)

**“To mankind has been made to seem decorous the love of worldly desires, including women and children…!”**

**(Holy Quran, Al-Imran: 14.)**

Decorating the goods of the world is conceived for two purposes: One is to adorn oneself in order to reach the Hereafter and seek the Divine Consent, so that one can live in the worldly life with various deeds by means of his "property," “position,” “children,” “family,” and the like, in order to seek the Pleasure of God Almighty, and reach the Nearness of his Lord. God has attributed this kind of decoration to Himself.

The other is the decorations that are made to attract people's hearts towards the worldly ornaments, to steal human hearts and prevent them from paying attention to the origin and remembrance of God. This way of decorating is the only the satanic possession, and is reprehensible. In Holy Quran, the God Almighty has attributed it to Satan and has forbidden his servants to be close to it.

The main purpose of the Verse is to express the different types of people in relation to the fascination and love of worldly pleasures, that is, it wants to express that a group of people only make love to women, which in itself finds consequences and will lead in committing sins. The other group is only interested in loving the boys and increasing them and seeking help from them, and they strive in this way. Others put their efforts solely into the accumulation of wealth and try harder to raise gold and silver coins or whatever they can replace.

Other people find their appetite in providing horses or gathering cattle and sheep and camels or engaging in farming.

These were the various kinds of lusts to which people in groups became attached, and each group devoted its efforts to the one they were most interested in. That is, they consider it as the principle of all their vital pleasures and consider other lusts as its subsidiary. Few people are found - or may not be found at all - who have all of them with an equal view and a single intention, and are moderate in their love and affection for each one of them.

But the love of position and presidency, which are sometimes of interest to man, are in fact imaginary matters which are of interest to man in the secondary intention and opinion, and indulgence in them is not considered a lustful indulgence.

The meaning of "love of lusts" is to immerse oneself in friendship and attachment to their love, and that is also attributed to the devil. Not that it refers to the innate love in man that is attributed to God Almighty.

**(Almizan: V. 5; P. 184 & 200.)**

# Children, a Factor of Human Testing

«اِنَّمـــا اَمْـــوالُكُــــمْ وَ اَوْلادُكُــــمْ فِتْنَـــةٌ وَ اللّـــهُ عِنْــدَهُ اَجْــرٌ عَظيـــمٌ !»

(15 / تغابن)

**“Rather your possessions and children are a trial,**

**and Allah with Him is a great reward!”**

**(Holy Quran, Taghabun: 14.)**

The fact about one’s “property and children” to be a means to test him with, is because these two worldly blessings are attractive ornaments of worldly life, the human soul becomes so absorbed towards them that considers them as important as the Hereafter and obedience to his Lord, then he encounters officially to a crossroads, and may be inclines to the other side and neglects the Hereafter: **“Wealth and children are an adornment of the life of the world, but lasting righteous deeds are better with your Lord in reward and better in hope!” (Kahf: 46.)**

The interpretation of the Verse is a remark to prohibition and the God Almighty wants to forbid neglecting Him through wealth and children, and He Says do not leave God's Side to the lust for wealth and children, since with God there is a great Reward!

**(Almizan: V. 38; P. 264.)**

**PART TWO**

PHYSICAL

CREATION

AND

HUMAN GENERATION

### CHAPTER ONE

## The Origin of First Man’s Creation

# Origin of First Man’s Creation, and his Raw Material

« اَلَّــذى اَحْسَــنَ كُــلَّ شَــىْ‏ءٍ خَلَقَــهُ وَ بَــدَاَ خَلْــقَ‏الاِنْســانِ مِــنْ طيــــنٍ !»

(7/سجده)

**“Who perfected everything that He created,**

**and commenced man's creation from clay!”**

**(Holy Quran, Sajda: 7.)**

The above Verse refers to the human kind not to the individual humans. It wants to say that the origin of this kind was from clay, the origin that all people lead to it. In short, all people of this kind are born from a person who was created from mud, because his children were born from fathers and mothers through reproduction, and the persons who were created from mud is Adam (AS) and Eve.

**(Almizan: V. 32; P. 83.)**

# Different States and Stages of Human Raw Materials

«وَ لَقَدْ خَلَقْنَا الاِنْسانَ مِنْ صَلْصالٍ مِنْ حَمَأٍ مَسْنُونٍ !»

(26 / حجر)

**“Certainly We created man**

**out of a dry clay drawn from an aging mud!”**

**(Holy Quran, Hijr: 26.)**

It is said in the Commentary “Majma-al-Bayyan: The origin of man was from dust, because the Holy Quran says: "**He created him from dust!”** Then He changed the soil to clay: "**You created him from clay**!" Then God left the clay to be stinking, as He Said: "**From a dark stinky mud!”** Then God left the dark stinking mud to be dried, as He said: “**We created man of a clay which originally was a dark stinky mud!”** Therefore, there is no contradiction in these different interpretations of the Quran, because it expresses the different states of the raw material of the human creation.

**“When your Lord said to the angels: Indeed I am about to create a human being out of clay!” (Sad: 71.)**

In this Holy Verse, the origin of man's creation is introduced from **clay,** in Surah Room, the origin of his creation is introduced from **dust**, in Surah Hijr, it is introduced as: **A clay which originally was a dark stinky mud**, and in Surah Rahman, it is introduced as: **Out of dry clay, like the potter's.** This difference of interpretations does not cause any problem, because the same single source has taken on different states, and in different Verses of the Holy Quran one of these stages is mentioned.

**(Almizan: V. 23; P. 222 & V. 34; P. 38.)**

# Is the Creation of Man’s Generation from Clay?

«وَ مِــنْ ايــاتِــهِ اَنْ خَلَقَكُــمْ مِــنْ تُــرابٍ ثُــمَّ اِذا اَنْتُــمْ بَشَــرٌ تَنْتَشِــروُنَ !»

(20 / روم)

**“Of His signs is that He created you from dust,**

**then, behold, you are humans scattering all over!”**

**(Holy Quran, Room: 20.)**

By saying that God created you from dust, it means that your creation, the human beings, will eventually lead to the earth, because the stages of human evolution, the stage of sperm, the stage of being a clinging mass, and stage of fleshy tissue, and the stages after that, finally all are from the material of earth that a man's father eats and then his mother, and the child grows in the father's loins and then in the mother's womb, so the origin of man’s creation returns to the earth's elements.

In the Phrase: "…**Then, behold, you are humans scattering all over,”** the word "**behold**" conveys the meaning of "suddenly" and the meaning of the Phrase is that God created you from the earth, suddenly you scattered as the living beings having consciousness and intellect, and began to devise your affairs of life on earth, and became active. Therefore, the creation of human beings means the gathering of earthly parts and materials and combining them together, and making them the human beings having life and rational consciousness. These are the Signs that indicate the existence of a living Creator with Knowledge, the Creator Who devises and manages your affairs and also such strange and complicated system.

**(Almizan: V. 31; P. 266.)**

# Gradual Stages of Human Creation and Adjustment

« فَاِذا سَوَّيْتُهُ وَ نَفَخْتُ فيهِ مِنْ رُوحى... !»

(29 / حجر)

**“So when I have proportioned him**

**and breathed into him of My spirit…!”**

**(Holy Quran, Hijr: 29.)**

"**Proportioned**" means to moderate and direct something to make it self-sustaining, so that every part of it to be where it should be, and to proportionate the human is that each of its organs should be in the place where it should be, and otherwise it is wrong, and it should be in the status and the situation, which it does not deserve otherwise.

It is not unlikely that the Phrase "**Indeed I am going to create a human out of a dry clay**," mentioned in the previous Verse, and the Phrase "**So when I have proportioned him**," which is mentioned in this Verse, is used to say that the creation of the body of the first man took place gradually and over a period of time. First it was the creation, which means the collection of parts, and then it was settlement or proportionating, which is the arrangement of components and putting each part in its proper place and condition, and then it was the stage of blowing of the Spirit!

**(Almizan: V. 23; P. 226.)**

# Difference in Raw Material of Human and Jinn

«خَلَــقَ الاِنْســانَ مِنْ صَلْصــالٍ كَالْفَخّــارِ و خَلَـقَ الْجانَّ مِنْ مارِجٍ مِنْ نارٍ ! »

(14 و 15 / رحمن)

**“He created man out of dry clay, like the potter's!**

**And created the jinn out of a flame of a fire!**

**(Holy Quran, Rahman: 14-15.)**

In this verse, man is meant to be a human being, and what is meant by the creation of man from a pottery is that the creation of man will eventually lead to such a thing.

The meaning of "Jinn" in this Verse is the kind of the Jinn like the kind of human. If the jinn is considered a creature of fire, it means that the creation of the jinn leads to fire. Some have said that the word "Jann" means the father of jinn, as the father of human beings is Adam (AS.)

**(Almizan: V. 37; P. 201.)**

# Concept of Man's Creation by both Hands of God

«قــــالَ يــا اِبْليـــسُ مـــا مَنَعَـــــكَ اَنْ تَسْجُـــدَ لِمــا خَلَقْــتُ بِيَـــدَىَّ...؟»

(75/ص)

**“He said: O Iblis! What keeps you from prostrating before that**

**which I have created with My own two hands?”**

**(Holy Quran, Sad: 75.)**

The reason why the God Almighty attributed the creation of man to his own hands was for the sake of the characteristic that Adam had and God wanted to prove an honor for him because of it, and to State that: I created everything for the sake of another one but created Adam for My Own Self! The following Phrase affirms such allocation: “**Breathed into him of My spirit!”** Also He Says: "**With My own two hands,**" although He could bring it in the singular and Say "I created him with my own hands,” it was for the reason to make us understand that He had a special concern in his creation!

**(Almizan: V. 34; P. 39.)**

**Comparing Hypothesis of Human Origin with Quran**

«... وَ بَـدَاَ خَلْـقَ‏الاِنْسانِ مِنْ طينٍ !»

(7/سجده)

**“He began the creation of the human from mud!”**

**(Holy Quran, Sajda: 7.)**

Some scholars has said: the meaning of man, is the kind of man, that is, the gender and nature of a physical man which is present in all individuals of it, not a special man. This is a hypothesis which does not accord with the appearance of many Verses of the Holy Quran and with the above Verse, and the following Verse: “**Who has created you from one soul and He created from it its mate and sent forth from it many men and women!” (Nissa: 1,)** if the meaning of one single soul was the kind of man, there was no place left for him to assume a wife.

Some else has said: The present generation of human beings leads to several human beings, each of whom has a special color, one is Indian, the other is yellow, the third is white, the fourth is black. The current four human races lead to four couples, or some of these races are old and some are later found, such as the red and yellow races that originated in the United States and Australia.

This statement is also false, because all the Verses of Holy Quran, which express the beginning of human creation, consider the present human race to lead only to a couple.

But the hypothesis that one would say - the present generation of mankind leads to a pair or several pairs of humans, which are separated from another species of animal, which is closer to the borders of humanity than other animals. Like the monkey, just as sometimes a perfect person emerges from a more perfect and genius person, who calls this evolution in the term of the hypothesis of mutation, this does not also accord with the Verses of the Quran.

Because the Verses we mentioned earlier were explicit in stating that the origin of the human race was a pair of human beings who were not the descendants of anyone and were not born of any living thing.

In addition, the scientific evidence they have put forward for their claim fails to prove it.

Another hypothesis is that the present generation leads to a couple of human beings, like themselves, that is, perfect and possessed of intellect, which that couple has been found through mutation and evolution from another human being with less developed in perfection of intellect but with the same appearance. Then, as a result of the struggle for survival and the choice of the righteous, the immature generation became extinct, and the two evolved human beings remained as if the present generation had evolved from those two individuals.

This hypothesis is not also accord with Verses of the Holy Quran, where God Says: "**…It is similar to that of Adam, He created him from dust, then He said to him: "Be!" Then he was!” (Al-Imran: 59.)** This Verse invalidates the above hypothesis. In addition, the above hypothesis is merely a hypothesis and the reasons given to prove it are incapable of proving it.

**(Almizan: V. 32; P. 94.)**

### CHAPTER TWO

## Sperm, a Substance for Reproduction

# Origin of the Appearance of Human Generation

« ... ثُــمَّ جَعَـلَ نَسْلَـهُ مِـنْ سُــلالَـةٍ مِـنْ مـاءٍمَهيـنٍ !»

(8 / سجده)

**“Then He made his offspring**

**from a structure derived from a lowly liquid!”**

**(Holy Quran, Sajda: 8.)**

The word "offspring" is the essence and extract taken from something else, and the meaning of the Phrase is that: God then made the birth of man through separation and birth, from an extract of weak or insignificant water.

**(Almizan: V. 32; P. 84.)**

# Continuation of Physical Creation by Sperm

« وَ لَقَدْ خَلَقْنَاالاِنْسانَ مِنْ سُلالَةٍ مِنْ طينٍ ثُمَّ...!»

(12 تا 14 / مؤمنون)

**“Certainly We created man from an extract of clay!**

**Then We made him a drop of seminal fluid lodged in a secure abode!**

**Then We created the drop of fluid as a clinging mass. Then We created the clinging mass as a fleshy tissue. Then We created the fleshy tissue as bones. Then We clothed the bones with flesh. Then We produced him as yet another creature.**

**So blessed is Allah, the best of creators!”**

**(Holy Quran, Muminun: 12-14.)**

The appearance of the context of the above Verse is that what is meant by man here is kind of man, as a result includes Adam (AS) and all his descendants. What is meant by creation, is the primitive creation in which Adam was created from mud and then his offspring were created from sperm. The above Verse is in the meaning of the following Verse:

**“Then He made his offspring**

**from a structure derived from a lowly liquid!”**

**(Sajda: 8.)**

The word "creation" originally meant predestination and measure-ment, so the meaning of the Verse is that: We first measured and created man from the essence and extract of earthly material mixed with water.

"**Then We made him a drop of seminal fluid**

**lodged in a secure abode**!”

If the God Almighty describes the womb as “**a secure abode**,” it is because the womb has the ability to maintain and protect the sperm from corruption and wasting, or it is from this point that the sperm lives in such secured place.

The meaning of the Phrase is: Then We made man a sperm to lodge in the womb, just as We made it in the beginning from an extract of clay. This interpretation implies that the way of creation of man transformed from one shape to another from.

**(Almizan: V. 29; P. 29.)**

# Combination of Human Sperm

«اِنّـا خَلَقْنَـا الاِنْسـانَ مِـنْ نُطْفَـةٍ اَمْشـاجٍ نَبْتَليـهِ فَجَعَلْنـاهُ سَميعـا بَصيـرا !»

(2 /انسان)

**“Indeed We created man from the drop of a mixed fluid**

**so that We may test him.**

**So We made him endowed with hearing and sight!”**

**(Holy Quran, Insan: 2.)**

If the God Almighty introduces the sperm as a mixed fluid, it is due to the mixture of its various components or the mixture of male water with female water.

The word "test" here means to transform something from one state to another. For example, they test gold in a plant so that it melts and becomes the way they want it to be, and the God Almighty tests man, that is, He creates him from the sperm, then transforms the sperm to clinging mass, then to fleshy tissue, then to bones, and after so many changes finally transforms him to a specific creation.

Attributing the human beings in having the senses of "hearing and seeing" is in order to remind them that the Divine Devising required the kind of man to be equipped by the senses of hearing and seeing to lead them to their living objectives, by means of them to see the Divine Signs in regards the Origin of creation and the Resurrection, and to hear the Word Of Truth revealed by their Lord through His Messengers and Holy Books. This seeing and hearing should lead to the Path of Truth and traverse the path of faithful life and righteous deeds. If they fulfilled, the God Almighty will lead them to eternal bliss, but if they failed He will punish them with immortal torment.

**(Almizan: V. 20; P. 194.)**

# Clinging Mass or Clotted Blood

« اِقْرَأْ بِاسْمِ رَبِّكَ ‏الَّذى خَلَقَ، خَلَقَ‏الاِنْسانَ مِنْ عَلَقٍ !»

(1 و 2 / علق)

**“Read in the Name of your Lord who created!**

**Created man from a clinging mass!”**

**(Holy Quran, Alaq: 1-2.)**

The above Phrase refers to the human race, which arises through reproduction. The word "**clinging mass**" means clotted blood, that is, the first state in which semen enters the uterus.

Thus, the Holy Verse refers to the Divine Devising on the human being, His Devising from the moment the sperm becomes a clinging mass, until he becomes a fully-created human, and adopts for himself many strange attributes and astonishing behaviors. Therefore, man does not become a complete and perfect human being except by the continuous and successive Devising of the Almighty God, which this successive Devising is nothing but the successive creation. Therefore, for the same reason that the God Almighty is the Creator of man, He is also the Deviser of his affairs.

**(Almizan: V. 40; P. 308.)**

# Sperm - and its Process of Motion

« فَلْيَنْظُــــرِ الاِنْســانُ مِـــــمَّ خُلِــــقَ، خُلِـــــقَ مِـــنْ مـــاءٍ دافِــــــــقٍ ... !»

(5 و 7 / طارق)

**“So let man consider from what he was created!**

**He was created from an effusing fluid!**

**which issues from between the loins and the breast-bones!”**

**(Holy Quran, Triq: 5-7.)**

The Human being must think about what he was created from and what was the origin of his creation? What has been done by God Almighty in this human form?

The sperm of a person is a water which jumps from the back of the father to the womb of the mother.

**“…Issues from between the loins and the breast-bones!”**

Apparently, the meaning of the above Phrase is that semen comes out of an enclosed point in the body, which is located between the back bones and the breast bones.

When it becomes clear that every self is preserved with God in its nature and deeds, and nothing of his self is mortal and of his deeds will be forgotten, so man must accept that he will soon return to his Lord. If he wants to believe in the resurrection, he should look at his first creation and remember the day when he was a drop of water jumped out of the space between the back bones and the breast bones.

The same person who was able to turn that water into a human being today, why can't he bring it back again with the same full power after he dies?

**(Almizan: V. 40; P. 173.)**

# Evolutionary Process of Sperm to Perfection of Creation

« ثُـمَّ خَلَقْنَاالنُّطْفَـةَ عَلَقَةً... فَكَسَـوْنَاالْعِظامَ لَحْمـا... ثُمَّ اَنْشَأْناهُ خَلْقا اخَــرَ...!»

(14-16 / مؤمنون)

**“…Then We created the drop of fluid as a clinging mass…**

**Then We clothed the bones with flesh…**

**Then We produced him as yet another creature.**

**(Holy Quran, Muminun: 14 - 16.)**

In this Phrase, the God Almighty changed the context from creation to composition and said: "**Then We produced him as yet another creature!”** This was to indicate that what We produced was a different truth than and different thing that was in the previous stages, for example, the clinging mass, though in terms of properties, attributes, color, taste, shape were different from the sperm, except that it lost its sperm-like properties and took on similar characteristics. In short, if the same characteristics of the sperm were not in the clinging mass, it would be of the same gender. For example, if it were not white, it would be red, but both had the gender of color, and contrary to the attributes that God finally gave to it and made it a human, which had neither the same attributes in the previous stages, nor the same gender. For example, in the recent composi-tion, God gave him life, power, and knowledge. Yes, God bestowed him the essence of life (which we interpret it as the “Self,”) and the copy of which were not in the previous stages in the sperm, clinging mass, fleshy tissue, and bones covered with flesh, just as in those stages he has not gained any knowledge, power and life, so in the last stage something came into being that was completely preceded by nothingness, that is, it had no history!

The stage of “Composition” refers to the stage where the human being was in the state of bones covered with flesh, since it was he, who found another creation at the final stage, namely, a mere dead, ignorant, and powerless matter, changed to be a living, knowing, and powerful being. So it was matter, it had the attributes and properties of matter, then it became something that was in essence, attributes and properties contrary to its predecessor stage, at the same time it was the same, the same matter, so it can be said that we brought it to this stage, meantime it is different, because it has no partnership with it neither in essence nor in attributions, but only has a kind of union and belonging with it in order to use it in achieving its goals!

**“So blessed is Allah, the best of creators!”**

"Blessed" from God Almighty means that He is dedicated to the great goodness that He bestows on His servants. Because creation means predestination, then this great goodness is all in His Predestination, and that is the creation of beings and the composition of its components, so that both its components are compatible with each other, and are also compatible with other beings, from which will arise and spread the Great Goodness and Blessings.

**“Then indeed you die after that!**

**Then you will indeed be raised up on the Day of Resurrection!”**

This Phrase expresses the last stages of Divine Devising and conveys the fact that death is one of the stages in the course of predestination that must be obligatory and inevitable in this course and everyone must go through it, as God mentioned it in the Phrase: “**Then you will indeed be raised up on the Day of Resurrection!”**  It is the totality of Devising and the last point in the path of man. Because whoever steps there, can no longer get out!

**(Almizan: V. 29; P. 30.)**

# Effect of Sperm and Raw Material in Human Happiness

« كَــــلاّ اِنَّ كِتـــابَ الْفُـــجّارِ لَفـى سِجّيـــــنٍ ! »

(7/مطففين)

**“No indeed! The record of the vicious is indeed in Sijjin!”**

**(Holy Quran, Mutaffifin: 7.)**

The issue of humans’ creation from two kinds of nature, one from the nature of High Blissful Paradise, another of a low nature of hell (Sijjin) is quoted in the narrations referring to the above Verse.

The narration indicates that the earthly matter, with the difference in its attributes and properties, is not unrelated to the human condition and its various attributes in terms of goodness and corruption, and that the composition of the human body from the earthly matter is exactly like plants or any other creature that is composed of terrestrial matter is differentiated according to the difference in its terrestrial matter. This is true, of course, but this relationship is not the complete cause, but is as required, because the nature and effect of matter in the manner of human action do not preclude the Will and Sovereignty of God.

From the fact that God Almighty Said: "Man was created from mud and the origin of the mud was from Paradise or hell," we understand that the each also has parts from Paradise and parts from hell, and finally both return to its origin, because both of them gradually become the human beings who either follow the path of Paradise or the path of hell, and it is clear that each goes their own way, which is appropriate to the main material of their creation.

**“They will say: All praise belongs to Allah, who has fulfilled**

**His promise to us and made us heirs to the earth,**

**that we may settle in paradise wherever we may wish!”**

**(Zumer: 74.)**

The above Verse is the story of the people of Paradise, also refers to this matter to some extent, because its appearance shows that the earth means the same land in which human beings live and die, and from which he will be resurrected, and the meaning of "Paradise" is also the same earth, and also the following Verse refers to it: "**The day the earth is transformed into another earth and the heavens as well…!” (Ibrahim: 48.)**

Therefore, it is not unlikely that the meaning of the natures from the Paradise and hell, which is mentioned in the narrations, is the same nature that later becomes one of the components of Paradise or hell. Therefore, it is probable that man, according to the composition of his body parts, is derived from the earthly matter, which is either a pure substance or an impure substance, and this substance is pure and impure is effective in the perceptions, emotions and human powers from which it is composed. What we said that this complete connection is due to the fact that the property and effect of matter in the way of human action does not prevent the Will and Sovereignity of God, and it is not the case that the handcuffs are in the hands of God and withholds Him to dominate a stronger cause to man other than the requirement of the water and mud, and to return him from the way he has persued according the requirement of the water and mud, because the means and conditions that interfere with the man’s fate of good and bad are not only one or two, and what we know are nothing more than a particle of what are beyond our knowledge.

One of the causes and conditions we know is that if the human sperm is a competent and healthy sperm and has been raised in a healthy uterus, and during the embryonic period as well as after birth, his food and living climate were healthy and he lives in a healthy environment, and exists in temperate regions, such a human being has a greater talent for conduct through humanity, a sharper understanding, a more subtle perception, and a greater power to perform human duties. On contrary if he grows up in an unclean and unhealthy womb, or he does not get healthy food, or he does not have a healthy environment after birth, or he lives in the Tropics and Polar Regions, he does not have that talent and that understanding, and his inclination is more towards violence, cruelty of heart, and lack of understanding.

The influence of the two aspects, that is, the influence of righteous food on the soul, and the influence of soul’s act on the proper use of food, continues until it brings him to his true happiness. The same thing applies also with the aspect of cruelty.

**(Almizan: V. 15; P. 136.)**

# Effect of Man's Basic Materials in Evolution of his Soul

« كَلاّ اِنَّ كِتـابَ الاَبْرارِ لَفــى عِلّيّيـنَ !»

(18 / مطففيـــن)

**“No indeed! The record of the pious is indeed in Illiyin!”**

**(Holy Quran, Mutaffifin: 7.)**

Man's happiness in his special human life, that is, his happiness in knowledge and practice, is completely related to the purity of his main materials, because these are the carriers of the human soul and these are the materials that lead him to Paradise. Just as his misery in knowledge, which is the abandonment of reason and entertaining in illusions and superstitions that decorate the lust and anger in the eyes, as well as his misery in action, which is the same entertainment to material pleasures and unrestrained in animal lusts, and his arrogance against any right that disturbs and opposes his carnal desires, all have a direct connection with his water and mud. These are the two kinds of water and mud, one of which leads man to truth, happiness, and Paradise, and the other to falsehood, misery, and hell. Of course, this is a matter of necessity, not absolute causation, because it is the God Almighty Who has placed these effects in water and mud, and He can use another cause stronger than it and neutralize its effect.

Happiness and misery are realized in man when his perception is actualized and established. Since the perception is abstract from matter, it is forcibly not bound by the constraints of matter, and is not condemned to rules of matter, one of which is time, the amount of motion, therefore, even though it seems to us that happiness comes after the motion of matter towards actuality, but the fact is that the source of happiness, namely, the perception, which is abstract, is not bound to time, so the happiness that is found after the movement of matter, it was also existed right before the movement, such as what we attribute the events to the action of God Almighty, that if we bound the action of God in this regard to the time and say: "God created Mary on a certain day," or we say: "On a certain date God destroyed the people of Noah, or He saved the people of Yunus, or He appointed Muhammad (PBUH) the Holy Messenger of God,” these bounds in fact are from our point of view, since in this attribution that we make, we consider the very event, we consider the time and movement that led to occurrence of that event, otherwise the action of God Almighty is not bounded to time. He is the One, Who has created the whole events, as well as the time of occurrence of each event, and the other conditions and bounds that it has, then how is it possible that His Own Action is bounded to the bound of time? So when we say that today I have understood something, we are in fact bounding the action of our brain or nerve cells, which are material things, to the bound of time, otherwise the principle of knowledge and Perception is an abstract matter, and is not bounded to the day and hour.

So, since the man's happiness and misery are through his conceptual abstraction, which is single and out of time, they can be considered before the extension of his life time, but we can consider them later due to their relation to Human actions and movements.

**(Almizan: V. 15; P. 139.)**

# Early Creation, Destiny and Future Events of Human Life

اَلَمْ نَخْلُقْكُمْ مِنْ ماءٍ مَهينٍ... فَقَدَرْنا فَنِعْمَ الْقادِروُنَ !»

(20 تا 23 / مرسلات)

**“Did We not create you from an insignificant drop of fluid!**

**And then lodged it in a secure abode!**

**Until a known span of time!**

**Then We designed; so how excellent designers We are!”**

**(Holy Quran, Mursalat: 20-23.)**

The word "**designed**" means here to measure and predestine, and it means that we created you, and determined and predestined all the events that will happen to you later, and the attributes and circumstances that you will take on in the future. In short, We created you and determined what events will happen to you throughout your life. The life of one became long and the other short, one became beautiful and the other became ugly, one became healthy and the other was ill, as well as your sustenance and other things.

The meaning of the Verse is that: We created you from a lowly water, which is the same semen, and We placed it in a safe place, which is the womb of the mothers, and We kept it there for a certain period of time, which is the same time of pregnancy. So we are capable of all these events and attributes and circumstances that are related to your existence, and how well We have Destined!

**(Almizan: V. 39; P. 406.)**

# Different Species and Forms of Human Creation

« وَ قَــدْ خَلَقَـكُــمْ اَطْــوارا ! »

(14 / نــــوح)

**"He created you in various forms and circumstances!"**

**(Holy Quran, Nooh: 14.)**

The meaning of the Verse is that the God Almighty has created you and made you in different forms and circumstances, each form is followed by other form. He first created one of you from soil, then the sperm, then the clinging mass, and in the fourth stage the fleshy tissue, and in the fifth stage the fetus, and in the next stage the child, then the young, then the aged, and finally the old.

It was about you individually, He made your groups different, both in terms of male and female, in terms of color and appearance, and in terms of strength and weakness.

**(Almizan: V. 39; P. 177.)**

# Nameless Age of Man before Birth

« هَـلْ اَتى عَلَــى الاِنْسـانِ حينٌ مِنَ الدَّهْــرِ لَمْ يَكُـنْ شَيْئـا مَذْكُــورا ؟»

(1 / دهــر)

**“Has there been for man a period of time when he was not anything worthy of mention?”**

**(Holy Quran, Insan: 1.)**

The question in this Verse is to establish the subject. The meaning is that it was certainly a time when there was no name or sign of man.

The meaning of human being in this Verse is human race.

The word "a period of time" means here a limited piece of time, whether it is short or long, and the word "time or age" means a continuous and long time without limit, that is, when neither the beginning nor the end is known.

The meaning of the Phrase: "**Not anything worthy of mention,”** is that the human being was not something to be mentioned by name, for example, something such as the earth, sky, dryness and wetness and so on. For this reason, there was no name of him, he had not yet been created, to exist and to be named like other creatures, to be said: heaven, earth, man, tree and so on.

Therefore, the mention of man is an indication to his actual existence, but the negation relates to its being mentioned, not to his being a human in principle, and the Verse does not want to say that man was not an object, because we know he was an object, but was not the object to be mentioned. The proof of this is that God Says: "**Indeed We created man from the drop of a mixed fluid,”** and indicates that the substance of man was available and existed, but had not yet actually become human.

He wants us to understand - man is a creature that in his creation he requires a Creator to create him. His Lord has created him and equipped him with the instruments of consciousness, which are the hearing and seeing, in order with the help of those instruments of consciousness he may be guided to the Path of Truth, and to follow the path that is obligatory during his life, now if he disbelieves, he will go to the torment of hell, and if he is grateful, he will go to a perpetual Paradise!

**(Almizan: V. 39; P. 344.)**

# Devising Different Stages of Human Creation and Growth

« اَللّهُ الَّـذى خَلَقَكُمْ مِنْ ضَعْـفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْـــدِ قُوَّةٍ ضَعْفا وَ شَيْبَةً...!»

(54/روم)

**“He is Allah who created you from a state of weakness,**

**then He gave you power after weakness.**

**Then, after power, He ordained weakness and old age:**

**He creates whatever He wishes,**

**and He is the All-knowing, the All-powerful!”**

**(Holy Quran, Room: 54.)**

God started your creation from weakness, that is, you were weak in the beginning of creation, and the example of this weakness, as it comes out of the confrontation, is the first of infancy, although it may also be true of the sperm. The meaning of strength after weakness is the attainment of the child to the point of maturity. The meaning of weakness after the strength is the old age.

**“He creates whatever He wishes,**

**and He is the All-knowing, the All-powerful!”**

That is, the God Almighty creates whatever he wants, just as he wanted and created weakness, and then he wanted and created strength, and finally he wanted and created weakness. In this statement, the most explicit reference is to the three states following each other, which is from the category of creation, and while this state of human beings is related to the Devising, in the meantime it is also the creation, it is inevitable that this is also from God, the Creator of things!

**(Almizan: V. 32; P. 15.)**

### CHAPTER THREE

## Uterus, and Transformations of Sperm

# Time of Human Residence and Growth in Uterus

« ... حَمَلَتْهُ اُمُّـهُ وَهْناً عَلى وَهْـنٍ وَ فِصالُـهُ فـى عامَيْـنِ...!»

(14 / لقمـان)

**“His mother carried him through weakness upon weakness,**

**and his weaning takes two years.**

**Give thanks to Me and to your parents!**

**To Me is the return!”**

**(Holy Quran, Luqman: 14.)**

In this Holy Verse, some of the hardships and troubles that the mother endures in carrying and raising her child are enumerated in order to make the listener thank the father and mother, and especially the mother.

The meaning of what God Said: The time for weaning the child is two years from the time of breastfeeding, that is, after the realization of two years, it is also realized, and consequently the period of breastfeeding is two years, and if we add the following Verse to it we find that the minimum gestation period of a woman is six months: **“And his gestation and weaning take thirty months!” (Ahqaf: 15.)**

**(Almizan: V. 32; P. 30.)**

# Loins and Earth, Places for Man’s Creation and Lodging

« وَ هُوَالَّـذى اَنْشَـأَكُــمْ مِــنْ نَفْسٍ واحِــدَةٍ فَمُسْتَقَــرٌّ وَ مُسْتَـــوْدَعٌ...!»

(98 / انعام)

**“It is He who created you from a single soul,**

**then there is the enduring abode and the place of temporary lodging!”**

**(Holy Quran, An’am: 98.)**

Apparently, what the God Almighty Said: **“It is He who created you from a single soul,”** means that the current human race, having so many extend and spread, leads to one person and he is the Adam (AS,) whom the Holy Quran introduced as the origin of the present human race. “**The enduring abode,**” refers to those humans who have gone through the period of travel in loins and were born and were dwelt on earth, which according to the Verse: **"On the earth shall be your abode!" (Baqara: 36,)** is the abode of mankind. The “**temporary lodging,”** refers to those people who have not yet completed their journey in loins and have not been born and will be born later.

Since this Verse was expressing the creation of all human beings and their separation from one person, therefore instead of the word creation, the word composition is used, because the word composition conveys the meaning of instant and non-gradual creation, unlike the word creation and other words which are synonymous with the meaning of gradual creation.

The meaning of the Verse is that: The Almighty God is the One who created you from a single human being, and improved the earth by your hands for a certain period of time, and this earth belongs to you and is in your disposal until you, the human race, become extinct. Always some of you human beings are attached to it as enduring abode, and some others of you are still in the state of temporary lodging in the loins of your fathers or in the wombs of your mothers waiting to be created.

**(Almizan: V. 14; P. 128.)**

**Human's Portraying and his Predestination in womb**

« هُوَالَّذى يُصَوِّرُكُمْ فِى‏الاَرْحامِ كَيْفَ يَشاءُ...!»

(6 / آل‏عمران)

**“He is the One Who shapes you, in The wombs of the mothers,**

**the way He Wills!”**

**(Holy Quran, Al-Imran: 6.)**

In this Verse, the God Almighty has described the running predestine-tion in the human world.

All beings in the universe of existence, even the "infidelity and faith" of the people, are under the Predestination of the God Almighty. The "Predestination" is the same order that God has established for the objects and beings of the world so that everything can easily follow the path of its main destination, which the practical organization of its existence allows. The Almighty God, by His Full Power, has bestowed upon everything the same form which it behaves in its proper way. In any case, God is Victorious and overcomes the creatures by His Will and Providence.

The purpose of the above Phrase is to make it clear to the addressees that – it is only the God Almighty, Who has arranged the components of your existence at the beginning of your creation and formation in such a way that it leads to His Providence at the end of your work, but the Will and Providence is not a necessary so that to be unchangeable!

**(Almizan: V. 5; P. 22.)**

# Divine Knowledge to the Contents of Mother's Womb

« .. .وَ يَعْلَمُ ما فِى‏الاَرْحامِ...!»

(34 / لقمـان)

**“Verily, the knowledge of the Hour of Resurrection is only with Allah; and Allah is the One Who sends down rain.**

**And He is the One Who knows what Wombs bear.**

**Not any one knows what Will happen to him tomorrow,**

**nor does Anyone know in what land he is to die.**

**Verily, Allah is the Informed Knower of All things and affairs!”**

**(Holy Quran, Luqman: 34.)**

In this Holy Verse, the God Almighty enumerates three cases to which the knowledge of God belongs: The **first** is the knowledge of the Resurrection, that is an issues to which God has assigned knowledge to Himself and no one but Him knows the date of its occurrence.

The **second** is the issue of sending rain, and the **third** is the knowledge of what is in the wombs of women, of son and daughter, whom God has assigned the knowledge to Himself, unless He Himself teaches someone.

He counts two other things that man is not aware of and because of these two issues he is unaware of his future events. The first is that "no one knows what tomorrow he will earn!" Second, "no one knows in what land he dies!"

**(Almizan: V. 32; P. 66.)**

# Stages of Human Life from Womb to the Resurrection

«... فَــاِنّــا خَلَقْنــاكُـــمْ مِــنْ تُــرابٍ ثُـــمَّ مِـــنْ نُطْفَـــةٍ ثُـــمَّ...!»

(5 / حج)

**“O people! If you are in doubt about the resurrection, consider that We indeed created you from dust, then from a drop of seminal fluid, then from a clinging mass, then from a fleshy tissue, partly formed and partly unformed, so that We may manifest Our Power to you. We establish in the wombs whatever We wish for a specified term, then We bring you forth as infants, then We rear you so that you may come of age. Then there are some of you who are taken away, and there are some of you who are relegated to the nethermost age, so that he knows nothing after having possessed some knowledge. Another example of the Day of Judgment is that you see the earth that is depressed in winter, when we send spring rain on it, it becomes lively and grows every delightful kind of plants of the male and female!”**

**(Holy Quran, Hajj: 5.)**

**“We establish in the wombs whatever We wish for a specified term!”**

That is, We establish in the womb what number of the fetuses that We Will, and do not abort it, until the time of pregnancy, then we take you out, while you are a child.

**“Then We rear you so that you may come of age.**

**Then there are some of you who are taken away,**

**and there are some of you who are relegated to the nethermost age,**

**so that he knows nothing after having possessed some knowledge!”**

What is meant by "**the nethermost age,**" is the ineffective and lowest period of life, which forcibly coincides with the period of old age, because if compared to other periods, it is the lowest period of life ... to the point that after a period of knowledge they no longer know anything, of course, they do not understand something that is the basis of life. That is to say, the human fate leads to the weakness of the powers and the senses, so that nothing of the knowledge, which is the most exquisite product of life, is left to him.

**“You see the earth that is depressed in winter, when we send spring rain on it, it becomes lively and grows every delightful kind of plants of the male and female!”**

The outcome of meaning is that the earth has an effect on the growth of plants and their flourishing, such as the effect of the uterus on the growth of a child, who is taken from the soil in the form of sperm, then in the form of clinging mass, then as fleshy tissue, and then it brings him out as a living human!

**(Almizan: V. 28; P. 20.)**

# Stages of Embryo under Surround of Divine Knowledge

«...هُـوَ اَعْلَمُ بِكُمْ اِذْ اَنْشَأَكُمْ مِنَ الاَرْضِ

وَ اِذْ اَنْتُــمْ اَجِنَّةٌ فى بُطُونِ اُمَّهاتِكُمْ...!»

(32 / نجم)

**“He knows you best since the time**

**He produced you from the earth,**

**and since you were fetuses**

**in the bellies of your mothers!”**

**(Holy Quran, Najm: 32.)**

When the God Almighty Said that He created you from the earth, it means that He was the One who transformed you into various forms at the beginning of your creation, took you from the elemental materials of the earth, and finally turned you into the sperm, and spilled inside the mother’s womb.

The meaning of the Verse is that He knows more about you when you were what and where, and when you were fetuses in your mothers' wombs, He knows what your truth is, what your situation is, and what secrets are hidden in your heart, and where does your destiny lead?

**(Almizan: V. 37; P. 86.)**

# Stages of Child's Birth in Surround of Divine Knowledge

« اَللّهُ يَعْلَمُ ما تَحْمِلُ كُلُّ اُنْثى وَ ما تَغيضُ الاَرْحامُ وَ ما تَزْدادُ وَ كُلُّ شَىْ‏ءٍ عِنْدَهُ بِمِقْدارٍ!»

(8 / رعد)

**“Allah knows what every female carries in her womb,**

**and what the wombs reduce and what they increase,**

**and everything is by precise measure with Him!”**

**(Holy Quran, Ra’ad: 8.)**

The three subjects that is mentioned in the above Holy Verse, the first in the Phrase: "**What every female carries in her womb,**" and second in the Phrase: "**What the wombs reduce**," and third in the Phrase: "**What they increase,”** refer to three of the efforts of the womb in the days of its carrying the child. The first refers to the embryo that the wombs of women hold and preserve, the second refers to the blood that flows into the uterus and the uterus delivers it to the fetus's food, and the third refers to menstrual blood, which is expelled by the uterus, such as the blood of the puerperium or the blood that women occasionally see during pregnancy.

**“Everything is by precise measure with Him!”**

The “measure” means the limit of everything with which it is limited and determined, it is distinguished from other than itself, because there is nothing that has taken existence and is not determined and distinguished from other than itself. If it were not definite, it would not exist, and this means that every being has a limit that does not exceed that limit. This is a Quranic Truth which has been cleared and is repeatedly remembered.

When it is agreed that everything should be limited to the extent that it does not exceed it, and it is bounded in the sight of God and His Command to such a limit, and it should not go out of the sight of God and His Surroundings in any way, and nothing should be absent from His Knowledge: "**Indeed Allah is witness to all things!” (Hajj: 17,)** and also Said: "... **Not even an atom's weight escapes Him in the heavens or in the earth!” (Saba: 3,)** so it is impossible that God Almighty does not know how much each female bears and how much the wombs increase and decrease!

**(Almizan: V. 22; P. 190.)**

# Exception in Birth of Prophets

«قــالَـتْ رَبِّ اَنّى يَكُونُ لى وَلَـدٌ وَ لَمْ يَمْسَسْنى بَشَرٌ...!»

(47 / آل عمران)

**“Mary said: My Lord, how shall I have a child**

**seeing that no human has ever touched me?**

**He said: So it is that Allah creates whatever He wishes.**

**When He decides on a matter He just Says to it" Be!" and it is!”**

**(Holy Quran, Al-Imran: 47.)**

The way of Jesus' creation in the sight of God is similar to the way of Adam's creation, God gathered his parts from the soil and created him by saying the word "Be" without the intercession of a father.

It is understood from the Holy Verse also the creation of Jesus (AS) is like the creation of Adam (AS,) a natural creation, although it is supernatural according to the current tradition in the generation that needs a father.

The creatures of the universe, whether their existence is gradual or non-gradual, are all creatures of the God Almighty and came into being at His Command, which is the word "Be!" At the same time, many of them are gradual, but they are gradual when compared to gradual causes, but if they are considered in relation to God, they are not gradual at all, and they are all instantaneous!

**(Almizan: V. 6; P. 41.)**

# Prophets’ Choosing and Naming before Birth

«...اَنَ‏اللّهَ يُبَشِّرُكَ بِيَحْيى... وَ نَبِيّا مِنَ الصّالِحينَ!»

(39 / آل عمران)

**“Allah gives you the good news of John,**

**as a confirmer of a Word of Allah,**

**eminent and chaste, a prophet, among the righteous!”**

**(Holy Quran, Al-Imran: 39.)**

We understand from God’s address to Zechariah (AS): **“Allah gives you the good news of John,”** that the naming of the son of Zechariah as "John" was done by God Almighty.

The God Almighty has named the son of Zechariah as "John" and also gave the name of the son of Mary as "Jesus" which means (one who lives.) He Honored the John (AS) in his childhood by granting him the position of Prophet-hood, Knowledge, and the Book, and Honored as well Jesus (AS) the position of Prophet-hood in his infancy and childhood. God Blessed and Purified John from His Presence and made him a Righteous son for his father and mother. God also Blessed and Purified Jesus and Ordained him to be a Virtuous son for his mother.

**“When the angels said: O Mary, Allah gives you the good news of a Word from Him whose name is Messiah, Jesus, son of Mary…!**

**And he will be an apostle to the Children of Israel…!”**

**(Al-Imran: 45 & 49.)**

Remember the time when the Angels said to Mary: O Mary, God gives you the good news of a Word from Himself, whose name is the **“Messiah, Jesus son of Mary,”** who is honorable in this world and in the Hereafter, and is near to God. Your son will speak to the people while he is in the cradle and in old age, and he is among the Righteous and Virtuous of the world..., God teaches Jesus the Book and Wisdom, and teaches Torah and the Bible - and sends him as a Messenger to the children of Israel.

**(Almizan: V. 25; P. 314.)**

### CHAPTER FOUR

## Composition of Human Appearance

# Concept of Human Facial Expression Formation

«...وَ صَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ...!»

(3 / تغابن)

**“And He formed you, then made goodly your forms!”**

**(Holy Quran, Taghabun: 3.)**

The portrayal here is not holding the brush and painting a portrait, but the meaning is to give form and face, which is the consistency and the way it exists. As the God Almighty Said elsewhere in Quran: "**We certainly created man in the best of forms!” (Tin: 4.)**

The beauty of the form and face is the proportionality of its organs in relation to each other, and the proportionality of their totality with the purpose for which it was created. This is the meaning of beauty, not the beauty of apparental feature and being charming, because beauty is a general meaning that is present in all beings, as the God Almighty Said: "**Allah is the One Who gives the best Perfection to all that He created!” (Sajda: 7.)**

If the God Almighty has mentioned in the Verse only the goodness and beauty of human face and form, perhaps it is to draw people's attention to the fact that human beings have been created in such a way that it is compatible with their return to God!

**(Almizan: V. 38; P. 238.)**

# Composition of Ears, Eyes, and Heart in Humans

« وَ هُوَ الَّذى اَنْشَاَ لَكُمُ السَّمْعَ وَ الاَبْصارَ وَ الاَفْئِدَةَ قَليـلاً مــا تَشْكُــروُنَ!»

(78 / مؤمنون)

**“It is He who made for you hearing, eyesight, and hearts.**

**Little do you thank!”**

**(Holy Quran, Muminun: 78.)**

The blessing of hearing and seeing is one of the blessings that only animals have benefited from among all beings, and these two blessings have been created in animals by composition and invention, that is, in their creation the God Almighty did not take a design or pattern from other creatures, because none of the simple creatures lived in the universe before the animals, like plants, solids, and other elements, had such a thing.

The possessors of these two senses were placed in a new and special position and had a wider scope and field of activity, an extent that considers no boundaries and cannot be measured by any measurement. Yes, by having this sense, one can realize his good and benefit from his evil and loss, and it is with these two senses that the movements of one will be voluntary, and he can separate what he wants from what he does not want, and he can place himself in a new world in which joy, dignity, domination, love, and the like are manifested, which no trace of them is seen in the pre-animal worlds.

Then the God Almighty has mentioned the “heart,” which here it means the principle by which man make reason. In other words, it is the principle in human beings for reasoning, and this blessing among all animals is only for man. Having the heart is a new stage of existence which is again wider and more glorious than the stage of animalism, which is the world of the senses, since it is for the sake of having this Reasoning Faculty that the same senses existing also in other animals, has been developed in humans to the extent that cannot be measured by any scale, because by means of it man can comprehend things that are not in his presence or are not at his access by now, but has been in the past, or will come later and also perceives its effects and attributes indirectly or directly.

"**And He is the One who multiplied you on the earth,**

**and to Him you will be gathered!”**

**(Muminun: 79.)**

The God Almighty has created in you sense and intellect and has asserted your existence on earth, or as if made your existence pertained and belonged to the earth, in order to gather you again and to return you to His Meeting.

**(Almizan: V. 29; P. 79.)**

# Creation of means for Human Expression and Vision

«اَلَمْ نَجْعَلْ لَهُ عَيْنَيْــنِ وَ لِسانا وَ شَفَتَيْنِ!»

(8و9/بلد)

**“Did We not make for him two eyes?**

**And a tongue and two lips?**

**And We guided him to both paths?”**

**(Holy Quran, Balad: 8-9.)**

The God Almighty in fact questions human whether We did not equip his body with two photographic devices that can see every sight? In order to obtain the knowledge of the visible things with vastness of such extent.

Did We not give him a tongue and two lips, so that he could speak through them, with breadth of such scope, and by speaking each one becomes aware of the other’s inside, and to transfer his knowledge to other one, who in turn can find his way out to the unseen affairs which are absent from sight.

**“And We guided him to both paths?”**

We have taught him the path of good and evil with our inspiration, as a result, he could automatically distinguish the good and evil with help of Our inspiration.

**(Almizan: V. 40; P. 241.)**

# Creation and Adjustment of Human Fingers

« بَلى قادِرينَ عَلى اَنْ نُسَوِّىَ بَنانَهُ !»

(4 / قيامت)

**“Yes indeed, We are able to proportion even his fingertips!”**

**(Holy Quran, Qiyama: 4.)**

The proportion of the fingers is to portrait them is the form as we see now, and if the God Almighty mentions the fingers, especially among the other organs of the body - perhaps - it is because of their strange creation that God describes and praises, since the fingers are in various forms and properties of composition and number, and many countless benefits they have, and for their property to open and close and other subtle motions, precise actions, and delicate industry, with which the human beings are distinguished from other animals.

In addition to the various shapes and lines whose secrets are incessantly discovered for humans.

The meaning of the Verse is that - we gather those bones, while we are able to reshape even his fingers as they were in the first creation.

**(Almizan: V. 39; P. 312.)**

# Creation of Tightly Woven Human Muscles

« نَحْـــنُ خَلَقْنـــاهُـــمْ وَ شَــــدَدْنــــــا اَسْــــرَهُــمْ...!»

(28 / دهر)

**“We created them and made their joints firm…!”**

**(Holy Quran, Insan: 28.)**

The meaning of what God Said: "**Made their joints firm,**" is that We have joined their joints with strong nerve fibers and muscle fibers. It is possible also the meaning of the Verse is that We have strengthened the connection of different and interconnected organs of human body in the way that they became a single human being by intensity of interconnection and consolidation.

**(Almizan: V. 39; P. 38.)**

# Balance and Harmony in Physical Creation of Man

« اَلَّذى خَلَقَكَ فَسَوّيكَ فَعَدَلَكَ! فى اَىِّ صُورَةٍ ما شاءَ رَكَّبَكَ !»

(8-7 / انفطار)

**“Who created you and proportioned you,**

**and gave you an upright nature!**

**And composed you in any form that He wished!”**

**(Holy Quran, Infitar: 7-8.)**

This Holy Verse expresses the Lordship of God with His Grace and says: One of His Devising is to create man with all the parts of his body, then proportioned and settled him, and put each of his body organs in the right place where Wisdom necessitated it, and then modified it and put some of its organs and some of its forces with other parts to establish balance and equilibrium between them.

**“And composed you in any form that He wished!”**

This Holy Verse expresses the Phrase: "**Proportioned you,**" and also the word "**form**" which means the design that the objects and identities take on and are distinguished from other masses and bodies with their special forms, for example, to be identified that one is a stone, the other is a shoe and the third is a brick.

The meaning of the Phrase is that: O, man what made you arrogant against your Merciful Lord, Who has created you and proportioned and strengthened your body organs and combined them in whatever form He Willed? - Although He did not want and does not want anything but what is necessary for wisdom - He made you, according to wisdom, composed of male and female, white and black, tall and short, fat and thin, strong and weak, and also compound you with the organs that are present in all people but is different from each other, such as two hands, two feet, two eyes and head and body and the upright physique, all of which are examples of justice in combining the components with each other or as the interpreta-tion of the following Verse “creating in perfect balance,” that all leads to the Devising of the Benevolent Lord and man himself does not interfere in any of them at all:

"**That indeed We created man in perfect Balance!” (Tin: 4.)**

**(Almizan: V. 40; P. 102.)**

# Human Creation, Proportion, and Predestination

« اَلَّذى خَلَقَ فَسَوّى. وَالَّذى قَدَّرَ فَهَدى!»

(2 و 3 / اعلى)

**“Who created and proportioned!**

**Who determined and guided!”**

**(Holy Quran, A’ala: 2-3.)**

* The Lord Who created the parts of the universe from nothingness and placed each one in the place where it should have been!
* The Lord Who made everything to have a limit and a measure so that it would be equipped to reach the ultimate goal of its creation!

The creation of something means the gathering of its components, and to proportionate it means to array those components in such a way that each component is placed in a place where no better place can be imagined for it, and in addition it is placed in a place that produces the desired effect better than any other place. For example, in the case of a human being, the eyes should be placed, the ears should be placed, and all other organs should be placed where no other place better than it can be found, and at the same time the right of each organ to be observed.

These two words, to create and to proportionate, although are men-tioned in above Holy Verse in absolute sense, but they only include the creatures that either have a composition in them, or have a flaw of composition in them

**“Who determined and guided!”**

This means that what the God Almighty has created, created it with a specific size and a definite limit, both in its essence and in its attributes and in its actions, and has also equipped it with the devices that are propor-tionate to its dimensions, and He has Guided it towards what for which He has Predestined it through the same devices. So every being is moving towards what is predestined for it with help of a Divine and Genetic Guidance. Like a child who, from the first day of his birth, recognizes the way of mother's breast, and the pigeon chicks know that he must put his beak in the mouth of his mother and father. Each male animal has been guided towards his female and each beneficiary to his own benefit. By the same analogy every existence has been directed towards its perfection of existence.

**(Almizan: V. 40; P. 184.)**

# Different Creations of Languages and Colors

« وَ مِنْ اياتِـهِ خَلْـقُ السَّمــواتِ وَ الاَرْضِ وَ اخْتِـلافُ اَلْسِنَتِكُــمْ وَ اَلْوانِكُـمْ...!»

(22 / روم)

**“Among His signs is the creation of the heavens and the earth,**

**and the difference of your languages and colors!”**

**(Holy Quran, Room: 22.)**

Apparently, the difference between languages ​​means the difference of words, one is Arabic, one is Persian, one is Urdu, and others. The meaning of difference between colors is the difference between different races in respect of the color, one is white, the others are red, yellow, and black.

Of course, differences in languages ​​may also include differences in accents and differences in the melody of sounds, because we see that in one language there is a difference in accent between this city and that city and even these village or the adjacent ones. If we are careful, we will see that the tone of voice of two people is not the same, and also the color difference includes people of the same race, because if we are careful, two people of the same race are not the same color, and this meaning is certain from the point of view of technical scholars.

So the thinkers and scholars who argue about the great universe, in the system of creation, come across precise Signs which indicate that the world of creation with the system running in which is not possible to be created and existed, unless by the God Almighty and also it cannot be led except to the God Almighty!

**(Almizan: V. 31; P. 269.)**

# Divine Signs in Human Existence and Life

« وَ فِى‏الاَرْضِ اياتٌ لِلْمُوقِنينَ، وَ فى اَنْفُسِكُمْ...!»

(20 و 21 / ذاريات)

**“In the earth are signs for those who have conviction!**

**and in your souls] as well [. Will you not then perceive?”**

**(Holy Quran, Zariyat: 20-21.)**

The Signs and Manifestations which are in the human selves are of different kinds: Some of the Signs are in the creation of human being, which are related to the composition of the body organs and the different parts of that organs and the components of that organs, up to the simple elements of them, as well as the Signs that are in the actions and effects of those organs, which with all their multiplicity they are united, but despite their being united they cause different states in the body. The human body one day is the fetus, the next day is the baby, one day a teenager, the next day a young man, and the last day it grows old.

There are other Signs on the belonging of the soul to the body, one of which is the emergence of the five senses, which is the first relation that informs man of his external environment, and by use of these senses one can distinguish the good from evil, the beneficial from harmful, so that after distinguishing he can move towards what is his perfection and attain that perfection, and stay away from what is evil and harmful to him.

In each of these five senses there is an astonishing and vast system, a system which inherently has no relation to the system of the other senses. Although these five senses are alien and separated from each other, but they are managed under one simple Devising, and the Deviser of all of them is only one, that is the self of human, and beyond the self of human the God Almighty surrounds it and its function. Some other Signs of the human self are powers that emanate from the self and manifest themselves in the bodies, such as the power of anger and the force of lust and the branches of these two forces. A group of Signs of the selves are spiritual Signs and those can comprehend them who refer to the selves and observe the Signs that the God Almighty has placed on them, the Signs that no language can describe them. That is when the door of certainty will be opened for them. Such persons are those who enter the category of the Men of Certainty, those who will see the Angelic Realm of the heavens and the earth.

**(Almizan: V. 36; P. 277.)**

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وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقاً وَ عَدْلاً لا مُبَدِّلَ لِكَلِماتِهِ وَ هُوَ السَّميعُ الْعَليم

The word of your Lord has been fulfilled in truth and justice. Nothing can change His words, and He is the All-hearing, the All-knowing‏

**SEPTEMBER 5, 2021.**