

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

# CLASSIFICATION of

# ALMIZAN

THE INTERPRETATION OF HOLY QURAN

BY: Great Allamah Sayyed Muhammad Hussein Tabatabaei

Complete Translation

BOOK SIXTEEN

GENERAL HISTORY OF

RELIGIONS

Edited, Summarized, Classified,  
and Translated by:

SEYYED MEHDI AMIN

2022

# AUTHOR

**"ALLAMAH TABATABAEI"**

Ayatollah Sayyed Muhammad Hussain  
Tabatabaei

&

His Masterpiece:

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

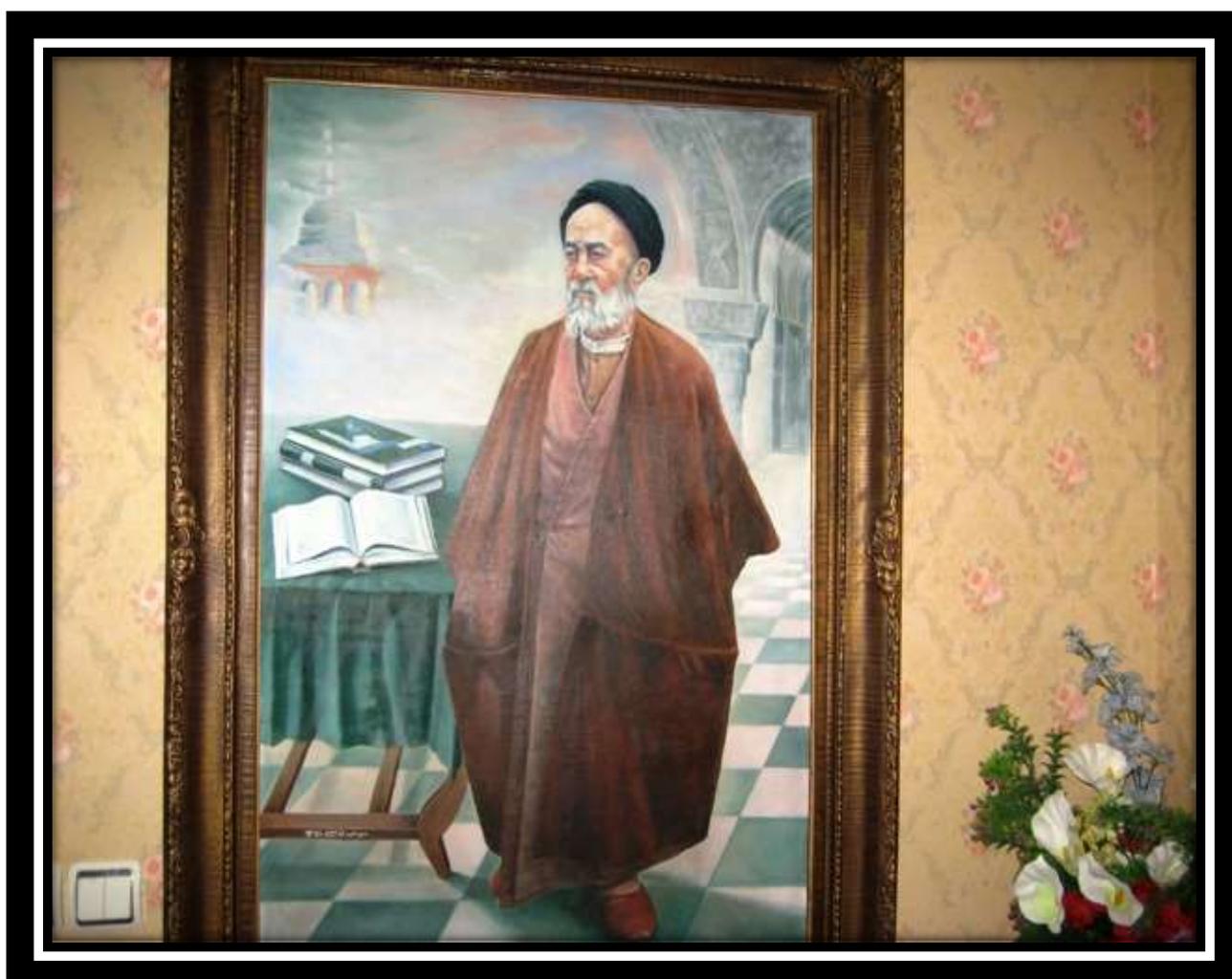


Image of Allamah

( Oil Painting. Work: Sayyed Mehdi Amin, 1991)

# CONTENTS:

## BOOK SIXTEEN

### GENERAL HISTORY OF RELIGIONS

<b>Introduction</b>	<b>12</b>
<b>PART ONE: A VIEW ON HISTORY AND ORIGIN OF RELIGIONS</b>	
<b>CHAPTER ONE</b>	<b>16</b>
<b>HISTORY IN QURAN</b>	<b>16</b>
<i>Expression of History in Quran</i>	16
<i>Credibility of Histories Expressed in Quran</i>	17
<i>Philosophy of Narrating History in Quran</i>	19
1- Effect of Prophets' History on the Prophet of Islam	19
2- Effect of Narrating History on Believers	20
3- Effect of the Stories of Quran on non-Believers	21
<i>Quran's Method in Retelling History</i>	21
<i>History of Nations and History of Religions</i>	23
<i>History of Nations in Holy Quran</i>	23
<i>Choice of Quran in Narrating History</i>	25
<i>Correcting the Distorted Parts of History</i>	26
<b>CHAPTER TWO</b>	<b>28</b>
<b>EMERGENCE OF MAN AND RELIGIONS</b>	<b>28</b>
<i>Beginning the Emergence of Human</i>	28
Dual Composition of Human	29

Equipping Man to Control the World	29
Civic and Social Nature of Man	30
The Source of Social Differences	30
Beginning the Legislation of Monotheistic Laws	30
<i>Legislation of Religion</i> .....	31
<i>Religion and the Historical Eras of Human Life</i> .....	32
<i>Definition of religion</i> .....	33
Primary Task of Religion and its Evolution	34
Purpose of Sending Messengers and Heavenly Books	34
Termination of Religions	35
Infallibility of the Prophets	36
<i>Naming the Followers of Religions</i> .....	37
<i>God's Different Addressing to the Followers of Religions</i> .....	38
<i>Difference between Religions</i> .....	39
<i>Progress of Religions and End of Missions</i> .....	40
<i>Concept of Abrogation on Past Religions' Commands</i> .....	41
Short Life of Some Rulings of Religions	42
<i>Divisiveness and Sectarianism in the Religions</i> .....	43
<i>Religious Scholars, Main Cause of Divisions</i> .....	45
<i>Time and Place to Judge on Dissension on Religions</i> .....	46
<b>CHAPTER THREE</b> .....	<b>48</b>
<b>EFFECT OF PROPHETS IN HUMAN PROGRESS</b> .....	<b>48</b>
<i>Prophets and Civilization</i> .....	48
<i>Effect of Prophets in the Humanities</i> .....	48
<i>Effect of Prophets on Social Thought and Reform of Governments</i> .....	50
<i>Prophets Role in Awakening the People</i> .....	51
<i>Spread of Justice, the Primary Aim of Prophetic Missions</i> .....	52
What is the Criterion?	53

<i>Expansion of Equality and Struggle against Class Difference .....</i>	53
<i>Necessity of Worldwide Prophethood .....</i>	54
<i>The Worldwide Prophethood.....</i>	57
<b>CHAPTER FOUR .....</b>	<b>59</b>
<b><u>PARENTAGE AND NAMES OF PROPHETS</u> .....</b>	<b>59</b>
<i>Names of Prophets in Quran.....</i>	59
Prophets without names	59
Number and race of prophets	60
<i>Prophets from Descendants of Noah and Abraham.....</i>	61
<i>Prophets of Great Resolution.....</i>	63
<b>PART TWO: GENERAL LEGISLATION AND BOOKS OF RELIGIONS</b>	
<b>CHAPTER ONE.....</b>	<b>66</b>
<b><u>SHARIA AND BOOKS OF PROPHETS</u> .....</b>	<b>66</b>
<i>Sharia, Religion, and Nation .....</i>	66
Reason for Difference in Religious Sharia and Laws	67
<i>Similarity in Revelations to the Prophets.....</i>	68
<i>Concept of Prophets' Judgments and Books .....</i>	69
<i>Prophets Having Judgment and Sharia .....</i>	70
<i>Number of Holy Books.....</i>	71
Common Subjects in Quran, Book of Abraham, and Moses	71
Scriptures in Form of Tablets	72
<i>"People of the Book," and their Holy Books .....</i>	72
The Jewish Holy Books	73
The Christians' Holy Books	74
<i>Are the Magi People of the Book?.....</i>	74
<i>Necessity for Belief in all Heavenly Books .....</i>	75

<i>Common Forbiddances and Prohibitions in Religions.....</i>	<i>75</i>
<b>CHAPTER TWO.....</b>	<b>77</b>
<b><u>PRIVILEGES, EXAMINATIONS, AND DEGREE OF PROPHETS.....</u></b>	<b><u>77</u></b>
<i>Privileges of Seventeen Prophets .....</i>	<i>77</i>
What Was Granted to Moses and Aaron?	77
Quran, a Blessed Reminder!	78
What Was Granted to Abraham?	78
Migration and Salvation of Abraham and Lot	79
Granting Child and Imamate to Abraham and his Children	79
Imam, and his Role in Guidance and Performance	80
What Was Granted to Lot?	81
Acceptance of Noah's Prayer	81
Judgment and Ruling Given to David and Solomon	82
Mountains and Birds' Praise in unison with David	82
Teaching David to Fabricate Battle-Clothes	83
Wind in Capture of Solomon	83
The Devils in Capture of Solomon	84
Removing Job's Affliction	84
Divine Mercy on Ishmael, Elisha, and Zalkefi	85
Rescuing Jonah from Fish Belly	85
The Son Granted to Zechariah	86
Mary and Jesus both a Sign for all Peoples of the World	87
Unified Nation, Path of Monotheism through Prophecy	88
<i>Specific Examination for Four Prophets.....</i>	<i>89</i>
1-The Affliction of Ishmael (AS)	89
2-The Affliction of Jonah (AS)	90
3-The Affliction of Lot (AS)	90
4-The Affliction of Elisha (AS)	91

<i>Superiority Rank of Prophets to Each Other .....</i>	<i>91</i>
<i>Those Who Were Chosen .....</i>	<i>92</i>
Reasons for Choosing Adam (AS)	92
Reasons for Choosing Noah (AS)	92
Those Who Were Chosen from Abraham's House and of Imran	93
Other Chosen Prophets	93
Chosen Ones from Lineage of Holy Prophet's Household	94
<i>Degree of Prophets, Imams, and Scholars .....</i>	<i>95</i>
<b>CHAPTER THREE.....</b>	<b>97</b>
<b>ETIQUETTES AND MANNERS OF PROPHETS.....</b>	<b>97</b>
<i>Divine Etiquettes of Prophets.....</i>	<i>97</i>
Monotheism in the Deeds of Prophets	98
Prophets' Monotheistic Practices	99
<i>Kinds of Etiquettes and Manners Taught to Prophets.....</i>	<i>100</i>
Etiquette of Repentance	100
Etiquette of Performing the Duties	100
Etiquette in Using Permitted Sustenance	101
Individual and Social Etiquette	102
Etiquette in Respect to God	102
Etiquette towards People	102
<i>Etiquette of Prophets in Hard Times.....</i>	<i>103</i>
Etiquette in Speech of Noah to His People	103
Etiquette of Repentance in Words of Moses While Angry	104
Etiquette in Discourse of Joseph in the Privacy of Zulaikha	105
Etiquette in Discourse of Joseph with his Brothers	105
Etiquette in Discourse of Solomon (AS) with Queen of Sheba	106
Etiquette in Speech of Mohammad (PBUH) in the Cave	106
Etiquette in Speech of Mohammad (PBUH) in his Privacy	107

<i>Etiquette of Prophets Confronting their People</i> .....	107
Noah’s Etiquette in Confront with his People	108
Hud’s Etiquette in Confront with his People	108
Abraham’s Etiquette in Confront with Azar	109
Moses Etiquette in Confront with Pharoah	109
Moses and Aaron’s Etiquette in Confront with Pharoah	110
Mary’s Etiquette in Confront with her People	110
Muhammad’s (PBUH) Etiquette in Confront with Polytheists	110
Muhammad’s (PBUH) Etiquette in Confront with Oppressors	111
Muhammad’s (PBUH) Etiquette in Confront with Needy Boldness	111
<i>The Manner of Prophets’ Speech</i> .....	111
Manner of Prophets in Expressing the Truth	112
<b>CHAPTER FOUR</b> .....	<b>115</b>
<b><u>DIVINE TRADITIONS IN MISSION OF PROPHETS</u></b> .....	<b>115</b>
<i>Definition of Prophethood and Mission</i> .....	115
<i>There Was a Guide to Every Nation!</i> .....	116
<i>A Prophet Raised in Every Nation</i> .....	117
<i>Every Nation has a Messenger in its own Language</i> .....	117
<i>Messengers Were All of Humankind</i> .....	119
<i>Necessity of Prophets being of Humankind</i> .....	119
<i>Prophets and Imams for all Era</i> .....	120
<i>The Covenant of the Prophets</i> .....	121
<i>Prophets’ Commitment to Introduce the Next Prophet</i> .....	122
<i>Struggle of Prophets against Rebels and the Arrogant</i> .....	123
<i>Tradition of Messengers’ Resistance against Rebels</i> .....	124
<i>Tradition of Messengers’ Despair</i> .....	125
Repetition of Despair of Prophets	126
Repeated Salvation of Believers.	126

Repetition of Torment and Destruction of Criminals 127

*Repeated Tradition of Messengers' Victory*..... 127

Supremacy in Argument 128

Overcoming by Divine Unseen Affirmation 128

Overcoming Through Nature of Faith 128

**PART THREE: DEVIATION IN RELIGIONS AND EXTINCTION OF COMMUNITIES**

**CHAPTER ONE..... 131**

**EXTINCTION OF HISTORICAL SOCIETIES AND NATIONS 131**

*Fate of Extinct Nations* ..... 131

Fate of Noah's People 132

Preservation of Noah's Ark 132

Extinction of the people of Aad 132

Extinction of the people of Thamud 133

Downfall of Lot's People 133

Extinction of Pharaoh's Family 134

*Signs of Divine Sovereignty in Destruction of Old Societies*..... 134

Sign Remained from Destruction of Lot's People 135

Sign of Divine Sovereignty in Drowning Pharaoh and his Army 135

Sign of Divine Sovereignty in Destruction People of Aad 135

Sign of Divine Sovereignty in Destruction People of Thamud 135

Sign of Divine Sovereignty in Destruction People of Noah 136

The Causes and Reasons for Downfall of Past Nations 136

Fate of Rejecters 137

Divine Tradition of Examination, Progressivity, and Scheming 138

*Abundance Before Calamity* ..... 139

*Obstinacy of Sinful Rich in All Ages* ..... 140

*Nations and Generations Not Known to History* ..... 141

<i>Extinct Nations and their Remnants.....</i>	<i>141</i>
<b>CHAPTER TWO.....</b>	<b>144</b>
<b>IDOLATRY, AND ANCIENT RELIGIONS.....</b>	<b>144</b>
<i>Emergence of Pagan Creeds .....</i>	<i>144</i>
Worship with the instinct of gain	144
Worship with Instinct to Repel Loss	145
<i>Start-Point of Idolatry among the Peoples .....</i>	<i>146</i>
<i>Origin, and Way of Appearing Idolatry .....</i>	<i>148</i>
The Role of Sculpture in idolatry	149
<i>Female Idol-Worshipping .....</i>	<i>150</i>
<i>Idolatry in Ancient Religions .....</i>	<i>151</i>
Idolatry among Sabeans	151
Idol Worship of Brahmins	152
Brahmaeid Beliefs	153
Buddhist Idolatry	153
Idolatry among Pre-Islamic Arabs	154
<i>Comparative study (between the teachings of Quran and other religions) ....</i>	<i>156</i>
Religions Believe in Reincarnation	157
Difference between Teachings of Vida and Brahma	158
Spread of Polytheism in Worship to other Religions	159
Polytheism in Zoroastrian	159
Polytheism in Judaism	159
Polytheism in Christianity	160
Teachings of Islam to Correct the Polytheism in Worship	160
Difference of Intercession in Islam with Idolatry	162
Proof of Effect	162
Difference of Intercession with Polytheism in Worship	164

**CHAPTER THREE..... 166**

**HISTORY OF STAR-WORSHIPERS, SABEAN AND ZOROASTRIN RELIGIONS ..... 166**

*History and Religion of Sabians ..... 166*

*Star-Worshipping and Idolatry in Time of Abraham(AS)..... 167*

*Influence of Star-Worshipping and Idolatry on Old Persia ..... 168*

*Yuzasif's Trips to Persia ..... 169*

*Jam, and Beginning of Fire Worship ..... 170*

*Star-Worshippers at the Time of Abraham (AS) ..... 170*

*Mixture of Idol-Worshipping with Star-Worshipping ..... 171*

**LIST OF 77 BOOKS - THE TEACHINGS OF QURAN IN ALMIZAN ..... 171**

## Introduction

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

إِنَّهُ لَقُرْآنٌ كَرِيمٌ فِي كِتَابٍ مَكْنُونٍ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

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 Allamah Tabatabaei'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 interesting 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 substantial 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 Holy Quran include various subjects regarding Fundamentals of the Religion of Islam, its Requirements, Laws, Ethics,

Living Principles, as well as the topics regarding the Creation of the Universe, Heavens, Earth, Human, and also the Verses foretelling the life after Resurrection, Paradise, Hell, and also 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 Holy Quran, during the twenty-three years of its Revelation according to the conditions of places and times, of course, without Classification.

It is evident that 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 Holy Quran there was a need to categorize these materials, these classified books served to comply with that need, which have originally been edited in 22 Volumes in 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 prepare an abridged edition of books in English language.

At this new attempt, the author tried to prepare the Complete Translations of these books in English Language.

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**
- 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
- BOOK 9 - SOUL AND LIFE
- BOOK 10 - PERCEPTUAL, EMOTIONAL, INTELLECTUAL SYSTEM OF HUMAN
- BOOK 11- HUMAN SELF AND LOVE
- BOOK 12 - HEART, WISDOM, KNOWLEDGE, AND SPEECH
- BOOK 13 - HUMAN SPIRITUAL DEVELOPMENT AND CORRECTIVE MOTION
- BOOK 14 - SECRET OF SERVITUDE
- BOOK 15 – HUMAN REQUESTS AND PRAYERS
- BOOK 16 – GENERAL HISTORY OF RELIGIONS (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)

Also, the following digital libraries:

<https://library.tebyan.net/fa/170080/...>

[www.ghbook.ir/index.php?option=com\\_dbook&task...](http://www.ghbook.ir/index.php?option=com_dbook&task...)

[www.tafsirejavan.com/index.php/.../](http://www.tafsirejavan.com/index.php/.../)

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

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

\*\*\*\*\*

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 a deep understanding from concepts of **the Divine Revelation of Holy Quran and the Muslims Belief and Religion.**

Sayyed Mehdi Amin (Habibi)

TEHRAN. March 21, 2022 – April 18, 2022

## PART ONE

# A VIEW ON HISTORY

and

# ORIGIN OF

# RELIGIONS

# CHAPTER ONE

## HISTORY IN QURAN

### Expression of History in Quran

#### *A Quranic and Academic Analysis*

From the earliest times of human life on earth, man has given importance to the recording of events. In every age, there were people who memorized events or took notes and wrote them down and turned them into books. Man used history in different stages of his life and often used history as a model in the formation of society or learned from the stories of others and sometimes used it in political, economic and other issues.

But the art of history, with all its honor and benefits, has been the playground of two causes of corruption, and it will be from now on, which, unfortunately, has diverted history from the correctness of nature and the truth of expression to falsehood and lies. Those two factors are the first authoritarian governments that spread whatever was in their favor and prevented their transmission from what was to their detriment. The second factor is the writers of histories who have not been far from ethnic or religious bigotry and have considered their own interests in everything they have quoted and have refrained from quoting the opposit opinions and history.

These are the main reasons for the indifference of today's scholars to history. Even archeology, which at first seemed to be safe from being robbed of such factors, but unfortunately scientists who reveal the secrets of archeology have the same feelings as the writers of history, so they can

easily hide or change something.

But what must be relied on which is far from any personal robbery, feelings, ethnic and religious prejudices, is the Divine Revelation that tells the history of the past in the heavenly books.

In the meantime, the Holy Quran is the only source that is safe from error and lies, and human hands have not found their way into it. But other heavenly books, such as the Torah and the Bible, because they are not safe from the looting of the above-mentioned factors, have nothing more than ordinary histories, and the historical stories mentioned in them are often played by the above-mentioned agents. In addition, it is not clear who is the author of the stories in the books of the Testament, such as the story of "Samuel and Charles?"

(Almizan: V.4, P.171)

## Credibility of Histories Expressed in Quran

### A Quranic and Scholastic Analysis

Now we consider narrating of History in the Holy Quran. First of all, we should notice this definit fact that the Holy Quran is not a Book of History at all! The purpose of Quran in expressing the stories is not only to tell story like the books of history, tales or narrations, but it is a Divine Word poured in the mould of Revelation, its purpose is to guide people towards the way of God's Pleasure and human welfare.

Since the Quran is God's Word and its purpose is to guide people toward the salvation, happiness, and God's pleasure, so we find that it quotes the stories with no more details like other story or history books, but it quotes only the part of a history which contains an example of wisdom, an instructive lesson, a preaching, or what will be useful in human life.

For example, we examine the story of "Saul and Goliath (Talut and Jalut)" to see how the Holy Quran recounted this history in Surah Baqara Verses 246 to 253.

At the beginning it says:

**"Have you not considered the chiefs of the Children of Israel after Musa, when they said to a Prophet of theirs...!"**

Then it waives other details and says:

**"And their Prophet said to them: Surely Allah has raised Talut(Saul) to be a king over you...!"**

Again it leaves the rest of the details unsaid, and says:

**"Their prophet said to them: Indeed the sign of his kingship shall be that the Ark will come to you...!"**

Then says:

**"When Talut(Saul) set out with his army...!"**

Then it leaves the details about David and says:

**"And when they encountered with Jalut(Goliath) and his troops...."**

It is obvious that if it wanted to connect these Phrases together there would be a long story.

It is evident in all the stories quoted in Quran, not only in one or two, but in general it highlights the most informative part of story containing a wisdom, a preaching, or a tradition of Divine Traditions used in the past nations.

It shows this meaning in the story of Joseph (AS) and says:

**"In this stories, Surely there are lessons for men of Knowledge and Understanding!" (Yusuf: 111.)**

Elsewhere it says:

**"God wants to guide you, explain to you the customs of those who lived before you...." (Nissa: 26.)**

Or says:

**"Different traditions existed in the past. Travel in the land and find out about the fate of those who rejected the Truth. This Quran is a reminder for the people and a guide and advice for the pious!"**

(Al-Imran: 137-138.)

(Almizan: V.4, P.175)

## Philosophy of Narrating History in Quran

" وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ وَ...!"  
(هود / ١٢٠)

**“Whatever We relate to you of the accounts of the apostles are those by which We strengthen your heart, and there has come to you in this Surah truth and an advice and admonition for the faithful!”**

(Holy Quran, Hud: 120.)

In this Verse, the Holy Quran expresses the benefits and reasons for narrating the stories and history of the Prophets and nations, and considers them necessary in three ways:

- 1- The effect of the history of the Prophets on the Prophet of Islam
- 2- The effect of narrating history on believers
- 3- The effect of Quranic stories on non-believers

### **1- Effect of Prophets' History on the Prophet of Islam**

In the Phrase: "**By which We strengthen your heart,**" the God Almighty explains the first benefit of composing these stories in the Holy Quran and shows that the first main aspect of narrating these stories is to establish the heart of the Prophet of Allah!

As we know, these Verses are the end of Surah Hud and Surah Hud clarifies the truth about the origin, resurrection, and current traditions of God in His servants.

This Surah has the aspect of teaching the Truth for the Prophet of God, and the aspect of preaching and reminding for the believers, just as it has the aspect of completing the argument for the infidels, who refuse to believe in God.

Composing these stories and telling the history of life and struggles of the Holy Prophets of God pacifies the heart of the Holy Prophet of Allah

and removes the substance of anxiety and anguish from his heart! As He Says:

**"We Recite the stories of the prophets,  
to soothe your heart,  
to make it strong and stable,  
in the way of inviting to the Truth,  
and in your movement against the roots of corruption,  
and in enduring against the persecution of your nation!"**

In what it benefits the Messenger of God, He Said:

**"And there has come to you in this Surah Truth...!"**

If we consider the means of coming Truth, is the same Surah Hud itself, or its Verses, or the same stories that are mentioned in that Surah, then the Truth in question, will be the same facts and teachings related to the origin, resurrection and running Tradition of God in creatures, which has been explained in this Surah that how God has sent the Prophets and spread the Call of Monotheism and made the believers happy in this world to be saved from dangers and in the Hereafter to be saved from the fire, and made the oppressors afflicted in this world and entangled in the eternal torment of the Hereafter.

## **2- Effect of Narrating History on Believers**

« وَمَوْعِظَةٌ وَذِكْرٌ لِلْمُؤْمِنِينَ! »

**"And an advice and admonition for the faithful!"**

This Phrase is what the God Almighty Said about the benefit of the believers in this regard.

The explanation is that what the God Almighty has stated from Knowledge and Truths are all Sermons and Reminders for the believers, because the believers, by hearing them, remember what they had forgotten about the innate knowledge related to the origin and resurrection and its belongings, and it is a sermon, because the teachings and truths that are expressed in the envelope of the stories, as well as the stories themselves,

are all lessons for them.

### 3 - Effect of the Stories of Quran on non-Believers

Regarding the non-believers, the God Almighty Said:

**“And say to those who do not have faith:**

**Act according to your ability.**

**We too are acting!”**

(Hud: 121.)

This part of the Verses relates to the unbelievers in which the God Almighty Commands His Holy Prophet to end the argument and debate with them.

This statement is in fact the end of the argument, and a kind of threat, which God has told in the stories of the past, such as the story of Prophets Noah, Hud, and Saleh.

In the story of Prophet Shoaib, the Holy Quran narrates that he told his people:

**- O people! You do what you do, and so do I.**

**You will soon know when the tormentor comes, who is the liar?**

**You wait, I'm waiting with you!**

At the end of the Surah, the God Almighty Says that soon the cycle of time will turn against the enemies of Islam and the work will end in favor of the Holy Prophet of Islam.

(Almizan: V. 21, P. 115.)

## Quran's Method in Retelling History

” وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ آزَرَ ... ! ”

(٧٤ سورة انعام)

**“When Abraham said to Azar, his father: Do you take idols for gods?**

**Indeed, I see you and your people in manifest error!**

(Holy Quran, An'am: 74.)

### An Analytical Discussion

The reason why the Holy Quran does not narrate the materials and details of history and story is clear, because the Holy Quran is a book of Invitation and Guidance, and in this task, it does not take any step towards other branches like history or other, because the Purpose of Quran is not to teach history or novel writing. It does not matter who is the son who and what his lineage is, or when and where the historical events related to him took place. The Holy Quran is not in a position to mention the detailed characteristics of a subject that the historian or novelist need to mention, because mentioning such characteristics does not interfere with the Purpose of Quran - which is Guidance!

People are not interested in terms of Guidance to understand whether Abraham was the son of Tarikh son of Nahur son of Saruj son of Rao son of Fallij son of Shalij son of Arfekshaz, and the son of Sam son of Noah, or they do not understand!

It is the same for people to know that Abraham was born in the "Over-Chaldean," and around the year two thousand years before Christ, and that he was born in the time of a certain king who was born at a certain time and reigned for a certain period and died a certain day, or they do not know!

The Holy Quran, at the same time, has not neglected the amount of beneficial knowledge in which discussion is obligatory. It has not forbidden discussion and opinion about the universe and its heavenly and earthly components, and it has not prevented reading and hearing the news and history of the past nations and the traditions and customs that was common among those nations, by which one can acquire the knowledge, rather, the Holy Quran has praised and welcomed it in the best way, and has also in most of its Verses has commanded to contemplate and think about them.

(Almizan: V. 13, P. 264.)

## History of Nations and History of Religions

"لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ...!"

(۵۹ / اعراف)

**“Certainly, We sent Noah to his people. He said:  
O my people, worship Allah! You have no other god besides Him!  
Indeed, I fear for you the punishment of a tremendous day!”**

(Holy Quran, A'araf: 59.)

The histories or stories that are mentioned in the Holy Quran and we call them the History of the Prophets, such as the story of Moses and Noah or the story of Hud and Saleh, in fact these stories are the history of nations and people that these Holy Prophets have been chosen among them.

Since in these stories, the state of those nations and the treatment they had with their Prophets is expressed, as well as their eventual denial, and that the Divine Punishment has destroyed them all and made them extinct, we see that all these stories end with Verses that express the quality of their torment and destruction.

Part of the Verses of Surah A'araf (from 59 to 206) which narrate the history of these Holy Prophets pursues a special purpose and that is the expression the state of the people in terms of accepting or rejecting the Divine Covenant, in order to be a warning to the people, especially the Muslim nation, as a lesson for them!

(Almizan: V. 16, P. 37.)

## History of Nations in Holy Quran

The Holy Quran has validated for the nations the existence, death, book, consciousness, understanding, action, obedience, and sin. That is

why we see that the Holy Quran has given importance to the stories of individuals, it has given more importance to the "History of Nations," and this was at a time when human beings had no history other than mentioning the states of individuals such as kings and nobles. Historians have not paid any attention to the history of nations and communities until the revelation of the Holy Quran, and it was after the revelation of the Quran that some historians such as Mas'udi and Ibn Khaldun may have paid more or less attention to the history of nations and its events. This trend has continued until recently, in general, there has been a change in historiography and the history of individuals has changed to become the history of nations.

In the following Verse, the Holy Quran considers the death term and period of time for nations and says:

**"There is a preordained time for every nation, when their time comes, they shall not defer it by a single hour, nor shall they advance it!"**

(A'araf: 34.)

In the following Verses, the Holy Quran considers "books and deeds" for the nations and says:

**"And you will see every nation fallen on its knees.  
Every nation will be summoned to its book:  
Today you will be requited for what you used to do!"**

(Jathiya: 28.)

**"That is how to every people We have made their  
conduct seems decorous!"**

(An'am: 108.)

It is also in the following Verses that the Holy Quran has recognized "wisdom, understanding, obedience and sin" for the nation:

**"...There is an upright group among them...!"**

(Maeda: 66.)

**"... Is an upright nation, they recite Allah's Verses...!"**

(Al-Imran: 113.)

**"...Every nation attempted to lay hands on their apostle,  
and disputed erroneously to refute the truth...!"**

(Ghafir: 5.)

**“There is an apostle for every nation; so when their apostle comes,  
judgement is made between them with justice,  
and they are not wronged!”**

(Yunus: 47.)

(Almizan: V. 7, P. 162.)

## Choice of Quran in Narrating History

"وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ!"

( ٧٨ / مومن )

**“Certainly, We have sent apostles before you.  
Of them are those We have recounted to you,  
and of them are those We have not recounted to you...!”**

(Holy Quran, Mumen: 78.)

The God Almighty in the above Verse Says: “Was it not that before you we sent Messengers of their own kind to the people, Messengers we narrated the stories of some of them to you, and did not narrate the stories of others? No Messenger had such a right to bring a Verse from himself, whatever Verse they brought was by the Permission of God ...!”

In book “Majma ol-Bayan” it is quoted from Imam Ali (AS) that:

"God Almighty sent a black-faced Prophet but did not tell us his story in Quran."

In Ayashi's Commentary, he narrates from Imam Baqir (AS) that:

"There were Prophets secretly and openly between Adam and Noah, those who were hidden are not mentioned in Quran, just as those who were openly are mentioned. This is what the God Almighty has Said in Surah Nissa: **“As I did mention the names of the public Prophets, I did not mention the secret Prophets!”**

In any case, the meaning of the narration is that God did not mention the names of those who were hidden at all, nor did he mention their story in

the Quran, just as he mentioned the story of some public figures and named them.

(Almizan: V. 34, P. 243 & V.9, P. 225.)

## Correcting the Distorted Parts of History

« ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ...! »  
(٤٤ / آل عمران)

**“These accounts are from the Unseen, which We reveal to you, and you were not with them when they were casting lots to see which of them would take charge of Mary's care, nor were you with them when they were contending!”**

(Holy Quran, Al-Imran: 44.)

In this Verse, the God Almighty has introduced the story He told to His Holy Prophet - about Mary and Zechariah – as Unseen news.

Also in Surah Yusuf, God considers the history of Yusuf's life as Unseen news as He has stated, where He Says:

**“These are accounts of the Unseen which We reveal to you, and you were not with them when they conspired together and schemed...!”**

(Yusuf: 102.)

Apparently, the reason why God considers it as Unseen news is that the above-mentioned story has been distorted by the People of the Book and its features have been destroyed.

So that in the Books of the Testament the characteristics of the stories of Zechariah are not mentioned at all, and the Command of God, which says at the end of this Verse - you were not present when they drew lots - confirms the above.

Mentioning the history of the life of Noah (AS) in the Quran, the God Almighty mentions that:

**“These are accounts of the Unseen which We reveal to you. Neither you nor your people used to know them before this.**

**So be patient. Indeed, the outcome will be in favour of the God way!**

(Hud: 49.)

In the following Verse, the God Almighty refers to what He has said about the stories of Jesus (AS) and considers it a "Truth," that is, He points out that what We have described from the stories and history of Jesus is the Truth, not what the Christians claim:

**“This is indeed the true account, for sure.**

**There is no god but Allah,  
and indeed, Allah is the All-mighty, the All-wise!**

(Al-Imran: 62.)

(Almizan: V. 6, P. 5.)

## CHAPTER TWO

### EMERGENCE OF MAN AND RELIGIONS

#### Beginning the Emergence of Human

" كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ...! " (٢١٣ / بقره)

“Mankind was a single community; then Allah sent the prophets as bearers of good news and as warner, and He sent down with them the Book with the Truth, that it may judge between the people concerning that about which they differed, and none differed in it except those who had been given it, after the manifest proofs had come to them, out of envy among themselves. Then Allah Guided those who had faith to the truth of what they differed in, by His Will, and Allah Guides whomever He wishes to a straight path!

(Holy Quran, Baqara: 213.)

In this chapter, we discuss shortly about the history of man’s emergence according to the narration of the Holy Quran, and the requirements of his social life, which led to the emergence of religions and the legislation of religious laws.

What is understood from the collection of Verses of the Holy Quran in context of the creation of man and his early life, is that this human race is an independent species that is not separated from another species and is not created by the law of natural evolution, but God created it directly from the earth.

Namely, there was a time when the earth and the sky existed and there were other beings on the earth but not human beings. Then God created a pair of human beings who are the head of the existing human race.

The Holy Quran is silent on whether there were other human beings on the earth before this generation of humans, descended from Adam and Eve, and made no specific reference to this.

### **Dual Composition of Human**

According to the Holy Quran, when God created man, He made it composed of two components and has two essences: One is the physical essence which is his bodily substance, and the other is the abstract essence which is his soul and psyche. These two are constantly accompanying each other in this worldly life, and when the death comes the living soul departs the body, and then man returns to the Presence of God.

### **Equipping Man to Control the World**

It is clear from the Verses of the Holy Quran that a Divine Spirit was breathed into man when he was created, after the purification of his body.

The Holy Quran says:

The God Almighty when created the humankind, He entrusted him with a perceptual power, and gave him inner eyes, ears, and senses, and endowed him with an intellectual power so that he could be informed about the events of the past and the future and could find in this regard a way to surround the events of the world. At the same time, the God Almighty made everything subjugated to man. That is, He bestowed the humankind an existential type that is in relation with everything and can benefit from everything directly or through the tools he creates through the application of his thought.

Man employs everything in his benefit with his power of thought, and thus continues his life by using them in any way possible. Man even employs his own kind and takes use of their labor for his own benefit.

### **Civic and Social Nature of Man**

Man has a civil and social nature. This adaptation is in the sense that every human being wants to employ and exploit another person, and thus accepts the necessity of civilization and the existence of a cooperative society with his own judgment.

The requirement of this civilization is that society be formed in such a way that the relations of individuals with each other are fair and that everyone benefits from the other to the extent that the other uses him. This is the law of social justice.

Because this law is a product of the "principle of employment" and man has complied with it on compulsion, so whenever he becomes powerful, he does not obey this law!

**The continuous flow of History has shown that from the ages of savagery and barbarism to this time, which is the glorious and golden age and the era of civilization and freedom, the strong nations have cruelly oppressed weak nations and practically undermined the subject of cooperative society and public justice!**

### **The Source of Social Differences**

The difference between human beings is evident in the nature of creation, in the living regions, and in morals and habits, that is, the weak are burdened by the strong, and the weak work to get rid of them and resort to revenge, and thus the terrible storms will appear in the state of society.

The occurrence of this difference is a necessary and certain affair, due to the difference in their creation, so it requires that laws be enacted to resolve it. The human-made Laws are subject to two aspects: Either enforced by the force of the ruling governments, or by force of morals and education. But both have been incapable of truly understanding the course of human life and enforcing the laws with it.

### **Beginning the Legislation of Monotheistic Laws**

The God Almighty established Laws and a System based on Mono-

theism and Unitarianism in belief, morality and actions, in other words, He based His Religion on recognizing the Truth of man from the beginning to the end, and making people aware that they should live in this world in a way that it leads to the Happiness of the Eternal Life of the future.

Therefore, the Law of Religion and the Divine System is the only law that is based on knowledge and cognition of facts.

(Almizan: V. 3, P. 159.)

## Legislation of Religion

" كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ...! " (بقره ٢١٣)

**"Mankind were a single community,  
then Allah sent the prophets  
as bearers of good news  
and warner...!"**

(Holy Quran, Baqara: 213.)

This Verse explains the main reason for legislation of the basic religion and ordering people to obey it. Also states the cause of conflicts occurred in it and shows that the human beings by their nature were the civil and social creatures. At the beginning of building the society they were a single community, unified and equal, but later on, due to the requirement of their nature, the conflicts arose among them in earning the living advantages. Thus, the need to resolve these disputes required the legislation of appropriate laws.

Considering above, the God Almighty has raised Prophets, and by way of them sent to mankind the Rules and Regulations in the form of "Religion," and along with it He announced and declared good news and warnings. In addition, He completed the religion by means of a series of worship ritual and servitude duties.

So, the reason for Legislation of Religion was that innate differences

found among the people from the secular and material aspects.

(Almizan: V. 3, P. 159.)

## Religion and the Historical Eras of Human Life

### A Scholastic Discussion

In the course of human life, the historical divisions that the Holy Quran considers to be correct are:

- The first period of mankind was the era of human simplicity and colorlessness, in which all nations were the same.
- The second period is the period of materiality and sensuality.

Some European historians who follow anti-religious schools have prepared the following historical divisions for the course of human life:

- The era of Myths, the era of Religion, the era of Philosophy, and the era of Science.

They consider the era of Science related to the present age.

Historically, this division that has been prepared for human life and has been assumed to be four periods, as far as the history of religion and philosophy shows, is wrong and invalid.

The history of religion and philosophy shows that:

- 1- The Religion of Abraham (AS) has been after the era of Indian, Egyptian, and Chaldean philosophy.
2. The Religion of Jesus (AS) was after Greek philosophy.
- 3- The Religion of Muhammad (PBUH) has been after the philosophy of Greece and Alexandria.

The main point is that the highest degree of philosophy's climax was before the religions reach their climax, and the Religion of Monotheism

was older than all other religions, while in the division of these people the worship of God and the Religion is counted from the superstitions of the second era of the four eras. They wanted to insinuate that the religion is of the forgotten periods of human life. In the assumption of these people, natural science and modern knowledge are considered valid but following the religion is an imitation, and Worship of God is considered superstitions of previous periods, which according to them, science is against it!!

Such historians have not paid attention to the fact that following the Religion is not imitation, because religion is a set of teachings related to the origin and resurrection, the social laws, worships, and transactions that have reached man through the Revelation to Prophets, whose Truth has been proved by reason and argument. Religion also includes a series of news items that have been reported by an honest informant, an informant whose authenticity has also been proven by reason and argument. It is clear that following such a Religion is following science and knowledge, not superstition!

(Almizan: V. 2, P. 404.)

## Definition of religion

" فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ! "  
(٢١٣ / بقره)

**"...Then Allah Guided those who had faith  
to the truth of what they differed in, by His Will...!"**

(Holy Quran, Baqara: 213.)

From the study of the Above Verse, the following Definition of Religion is obtained:

"Religion is a special way in life, which provides the expediency of the world, to agree with the perfection of the Hereafter and true eternal life."

Therefore, there must be Laws in the Sharia that make the way of life

as clear as necessary.

### **Primary Task of Religion and its Evolution**

Religion was at the vanguard of its emergence to resolve innate differences, but gradually it became more complete and included non-natural differences too.

Religion has become more and more perfect since its onset to the extent that its Laws covered all the necessities of life, and it ends thereafter, and no new religion will come.

The Holy Quran says about the end of Sharia:

**“Muhammad is not the father of any man among you,  
but he is the Apostle of Allah and the Seal of the Prophets,  
and Allah has knowledge of all things!”**

(Ahzab: 40.)

The Holy Quran says about the “Perfection of Religion:”

**“...And We revealed this Holy Book to you Explaining everything,  
related to man's Life and it is indeed a Guide,  
a Grace, and a Glad tiding for the Muslims!”**

(Nahl: 89.)

**“...Indeed, it is the Book of Exalted Power in Knowledge and Wisdom!  
No falsehood finds way to it neither in present nor in future!”**

(Fussilat: 42.)

It is understood from the above Verse that – each Religious Law (Sharia) is more complete than the previous one!

### **Purpose of Sending Messengers and Heavenly Books**

The purpose of sending Prophets and revealing the heavenly books, and in other words the reason for religious invitation, is that man naturally goes to the difference, and on the other hand goes to civilization and society, and because human nature itself causes discord, it will not be able to resolve it - how can it repel what it absorbs - so the God Almighty sent Prophets to settle disputes and set laws, thus guiding mankind to its full

potential. This perfection is a real perfection within the circle of creation, and whatever is its premise will be so.

This difference, which does occur from the part of nature in human society, does not allow man to reach his full perfection and achieve the main goal in social life, and man cannot eliminate it on his own, and correct the corruptions that have been produced from it. Therefore, it must be reformed in a way other than human nature, and that is the Divine Aspect. Namely, the God Almighty must explain the corrective materials to the Prophets through Revelation and they must explain them to the people.

It is the reason why the Holy Quran interprets the rising of the Prophets for the betterment of society as follows:

**"...Then Allah sent the Prophets!"**

There is no Verse in the Holy Quran in which the movement of Prophets to be attributed to someone but the God Almighty, although it, like other events, is also related to the matter, time, and place.

Thus, the "Prophecy" is a Divine Position, or in other words, an Unseen state, by which the "Prophet man" understands the teachings that remove the differences and contradictions of life. His relation to the public in perception, is like waking up to sleep, and this Particular Perception is called "Revelation" in the language of Quran, and it is called "Prophecy" while the perceiver possesses it.

It becomes clear from this statement that the necessity of nature for differences on the one hand, and for civilization and society on the other hand, in addition to the Providence of God to complete the creation of every being, proves the "Public Prophecy."

### **Termination of Religions**

The Religion, which is the end of religions, considers human perfection to be limited, that is, as soon as it reaches the last stage of perfection, its evolutionary course stops!

This meaning is understood from the Quranic Rule to the end of the lineage of Prophets, because the requirement for a law to remain constant

and its rules not to be abrogated is that the individual and social perfection of man is to the same extent that is valid in that religion and is included in its statements and system.

This is one of the Unseen news of the Holy Quran, which has been confirmed by the course of history from fourteen centuries ago until now!

During these fourteen centuries, human society has made clear developments and progress in natural matters and material aspects, but in teachings and ethics, which is the criterion of self-perfection, it has stopped at the same level as it was and has not taken a step further but has taken steps back and has gone through regression.

Therefore, the sum of human perfections, which includes mental and physical perfections, has not improved.

### **Infallibility of the Prophets**

Another conclusion to be drawn from the above Verse is that the Prophets are error-free and infallible!

The infallibility of the Prophets is of three kinds:

- 1- Immunity from error in the position of receiving revelation.
- 2- Immunity from error in the position of propagating and conveying Divine Messages
- 3- Immunity from error in the position of performing personal duties and responsibilities (infallibility from sin.)

Infallibility and unerring mean that there is a Power in man that keeps him from doing things that he should not do.

We understand from the Holy Quran that the Prophets are infallible in all above three cases.

(Almizan: V. 3, P. 187.)

## Naming the Followers of Religions

"إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ...!"  
(٦٠/ بقره)

**"Indeed, the faithful, the Jews, the Christians, and the Sabaeans  
those of them who have faith in Allah and the Last Day and act  
righteously they shall have their reward near their Lord,  
and they will have no fear, nor will they grieve!"**

(Holy Quran, Baqara: 62.)

The following narrations indicate the reason for naming the people of religions and their attribution to the cities or countries they live in:

- 1- It is narrated from Imam Riza (AS) why the Christian are called Nazarenes? He said that they were from a village called Nazareth, the birthplace of Jesus (AS). The village was in Syria, where the Holy Mary (SA) and Jesus (AS) dwelled there after return from Egypt.
- 2- It is stated in the narration that: "The Jews are called Jews because they are the descendants of "Judas," son of Jacob.
- 3- It is stated in Qumi's commentary that the Imam said: "The Sabeans are a separate people, neither Magians, nor Jews, nor Christians, nor Muslims; They worship stars and planets."

(The worship of Sabean is the same "paganism," but it is not the worship of "paganism" and idols exclusive to them, and other non-Sabeans are also idolaters, the only thing the Sabeans have specially is that in addition to worshipping idols, they also worship the stars.)

(Almizan: V. 1, P. 360.)

## God's Different Addressing to the Followers of Religions

" يَا أَيُّهَا الَّذِينَ آمَنُوا ...! "  
(١٠٤ / بقره)

**"O you who have faith!"**

(Holy Quran, Baqara: 104.)

In this Verse, it is for the first time, that the Phrase: **"O you who have faith..."** was used, and it is the first case that the God Almighty addressed the believers with the name: "O you who believe!" After that, in 84 other cases, the Holy Quran has repeated this Addressing.

In the Holy Quran, this title belongs only to the believers of the Muslim Nation. The Pre-Islamic nations have been addressed and interpreted with the titles of "tribe or people," such as "the people of Noah and the people of Thamud," and sometimes are addressed or expressed with the word "companions," such as "companions of Madian" and "companions of Ras." Regarding the people of Moses (AS) they has been interpreted as "the children of Israel" and "O, the children of Israel."

In the Holy Quran, if one pays attention, it becomes clear that what the Quran means by the Phrase: "O you who believe," is intends to have a different meaning from the word "Believers."

It is understood from some Verses that the meaning of **"those who believe,"** is not all the believers in the Holy Messenger of God, and it is not the case that it includes everyone, no matter what type is he. The Phrase **"those who believe,"** means the same as **"the early vanguard of the Emigrants and the Helpers and those who followed them in virtue,"** i.e., the first class of Muslims from Emigrants and Helpers, who believed in him during the time of hardships of Islam, and **"those who believe,"** is an honorable and respectable title specific to them wherever is mentioned in the Holy Quran.

(Almizan: V. 2, P. 49.)

## Difference between Religions

" وَ مِنْ آبَائِهِمْ وَ ذُرِّيَّاتِهِمْ وَ إِخْوَانِهِمْ وَ اجْتَبَيْنَاهُمْ وَ هَدَيْنَاهُمْ...!"  
(٨٧ / انعام)

**“And from among their fathers, their descendants, and brethren  
We chose them and guided them to a straight path!”**

(Holy Quran, An'am: 87.)

In this Verse the Holy Quran shows that the Guidance of the lineage of the Prophets (AS) is a certain Guidance, and their Straight Path is a certain Straight Path. Differences in time and circumstances, as well as in the followers of this Path and differences in purpose and destination, do not cause differences in Guidance and Path.

The context of the Verse indicates as if the God Almighty has Stated:

- We gathered the honorable series of the Prophets (AS) together, who have been scattered throughout the history of mankind, and each of them lived at a time, and guided them altogether and with a certain Care to the Straight Path!

This is also the case, because the Path by which God has guided the Prophets (AS,) although they differ apparently in terms of Laws and Rules and development and narrowness, but in fact the Path is the same, and the Laws and Rules are also the same! This difference is not really a difference but a matter of Summary and Detail.

A nation that does not have the ability to tolerate the Details of the Rulings, its Sharia is superficial and concise, but a nation that has such a talent, its Sharia has been extensive and detailed, otherwise all the Sharia and Religions are united in one Truth, that is the Natural Monotheism, and have invited all human beings to the servitude of God within the power and endurance of them:

- **“Indeed, with Allah religion is Islam!”**

Therefore, any religious invitation and guidance that distinguishes between the Prophets and makes people disbelieve in some of them and believe in others or divides among the Commandments of God and invites people to practice some and leave others, or cannot provide the happiness of human life, or lead man to suffering and misery, it is not a Divine Guidance and is not signed and pleased by God, and is deviated from the nature.

(Almizan: V. 14, P. 64.)

## Progress of Religions and End of Missions

### An Analysis on Verses 1-127 Surah A'araf

The Divine Laws (Sharia) are all the same and there is no contradiction or inconsistency between them, except that they are different in terms of conciseness and details, shortness and excessiveness. Since the human course from imperfection to perfection is gradual and the talent for accepting the Divine Teachings is different in each age from another age, when this move is over and human beings reach their highest position in terms of knowledge and wisdom, then it is the time that the Mission is also over, and the Book of the Last Prophet and his Sharia will remain among human beings forever, and human beings will no longer wait for the coming of another Book and Sharia.

If today, although the Seal of the Prophets (PBUH) has been sent and brought the last Heavenly Book, but at the same time man has not yet reached the stage where he should have reached perfection, it is because the Religion of Islam has not yet been spread in human societies and complexes, otherwise human beings can complete the circle of Religion by studying the Truths of its Teachings and going gradually through the stages of Knowledge and Practice one after another.

The Holy Quran has recommended this meaning with various expressions and, as much as possible, especially in the following Verse which

says:

**“The earth indeed belongs to Allah, and He gives its inheritance to whomever He wishes of His servants, and the outcome will be in favour of the God wary!”**

(A'araf: 128.)

(Almizan: V. 16, P. 36.)

## Concept of Abrogation on Past Religions' Commands

« ... أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ! »

(١٣ / شوري)

**“He has prescribed for you the religion which He had enjoined upon Noah and which We have also revealed to you, and which We had enjoined upon Abraham, Moses, and Jesus, declaring: Maintain the religion, and do not be divided in it!”**

(Holy Quran, Shura: 13.)

The meaning of “Maintaining a Religion” is to preserve it, to follow it and to act upon its Rules.

While the legislation of religion for the Prophets meant to invite everyone to follow and practice the religion, and not to disagree on it, the God Almighty has interpreted it as the Maintaining the Religion, and do not differ in the religion of God, as a result, the above Verse states that it is obligatory on all people to observe the Religion of God, and all have to Maintain it, and not to discriminate in performing this duty, to observe some of the rules of the religion and to abandon some. Maintaining the Religion means believing in all that God has revealed and made obligatory to act on it.

In general, the Law that God has revealed to the Prophets is one religion that must be maintained, and they must not create divisions in it. Because there are some Divine Commandments that have been present in all religions, and it is clear that such Commandments remain as long as

human beings are rational and obligated in the world, and those Rulings are all perpetual, and the obligation of its maintaining is clear.

### **Short Life of Some Rulings of Religions**

There are some other Rulings that were in the previous religion but are obsolete in the next religion. Such rulings were in fact the short life and were specific to a group of people at a particular time. The abrogation of them shows the last day of the life of those rulings, not the abrogation means that the said rulings have been annulled. Therefore, the abrogated ruling is always true, but the fact is that they were specific to a certain sect and a certain time, and that sect and the people of that time must both believe in those rulings and act on them. But it is obligatory for others to believe in them alone, and it is no longer obligatory for them to act on them.

The Maintaining these rulings is only to accept them. For example, the sanctity of fishing on Saturday during the time of Prophet Moses (AS) was specific to the children of Israel and the people of that time, and now we say it has been abrogated, and it does not mean that those rulings were eternal but the abrogator invalidated it, but the meaning of abrogation is that the life of these rulings is up to that day and we also believe in this ruling in its own container, but the practice of it was specific in its own container.

Therefore, it became clear with this statement that the matter of Maintaining Religion and not differing in it, remains in its application and always includes all people!

It was also clarified that it is not true the opinion of some commentators who made the Verse specific to the common Rules between the Religions, because if this is the case, the matter is limited to the Maintaining Religion only to the three principles of religion, namely Monotheism, Prophecy and Resurrection, and does not include the rest of the Rules at all. Because we do not know any single sub-Ruling that exists in all religions with all its characteristics.

(Almizan: V. 35, P. 48.)

## Divisiveness and Sectarianism in the Religions

" وَ مَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغِيًّا بَيْنَهُمْ ... !"

(١٤ / شوري)

**"They did not divide into sects  
except after the knowledge had come to them,  
out of envy among themselves...!"**

(Holy Quran, Shura: 14.)

The Holy Quran mentions that:

- "The same people for whom the Religion was legislated did not differ from it, and did not disagree in it, and did not lose the unity of the word, except when this division began and rose when they already knew what was right, but oppression and the jealousy that they had spread among themselves did not allow them to act according to their knowledge, and as a result, they started a dispute in the religion of God! »

**The difference in the above Verse means the difference in religion that caused divisions and sectarianism among human beings.**

The God Almighty in some of His Words has made this related to the hostility and envy between them, but the difference that man had before the revelation of the Sharia and caused God to legislate the Sharia, was the difference in the way of life and division in livelihood that was originated from the difference that human beings had in nature, taste, and purpose, and it became a cause for the revelation and legislation of the Sharia, so that those differences would be eliminated.

The next Verse raises another point, and that is why God does not destroy these communities?

He Says:

- “If it were not for the fact that God had previously Decreed that how long each of the human beings would remain on earth and for how long and how much they would enjoy life on earth, He would have Judged between them!”

That is, following the differences that they made in the Religion of God and deviated from the Path of God, He Ruled and destroyed everyone for this great crime!

Another question is how did the nations mentioned in the Holy Quran perish?

The answer is that the destruction and judgments that have been narrated about the past nations in the Holy Quran were about their destruction in the time of their Prophets, and when a people did not accept the Invitation of their Prophet, they were tormented and perished in the time of the same Prophet, like Noah and Hud, and Saleh, that all perished in the time of their Prophets, but the Verse in question is about the dispute that the nations started in their religion after the death of their Prophets.

The first generations and the founders of the sect, who, with their knowledge made such disputes, were of hostility and envy among themselves, and the later generations inherited the book from them, were in a grave suspicion, a doubt which led them to hypocrisy.

The God Almighty Says to His Holy Prophet:

- Now that the first generations differed in religion through knowledge and through jealousy, and the later generations remained in bewilderment and doubt, that is why God Almighty legislated for you everything that He had legislated in the past, so you O Prophet invite people! Since they became two groups, one with jealousy and the other with doubt, so you do resist and persevere, and endure in what you have been Commanded, and do not follow the sensual desires of the people!
- Declare equality in acknowledging and believing in the Heavenly Books!
- Invite all people equally, so that they can understand the Religion that has been revealed.

(Almizan: V. 35, P. 51.)

## Religious Scholars, Main Cause of Divisions

"وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ بَغِيًّا بَيْنَهُمْ...!"

(٢١٣ / بقره)

**“And none differed in it except those who had been given it,  
after the manifest proofs had come to them,  
out of envy among themselves!”**

(Holy Quran, Baqara: 213.)

The division and dissension that arose in the affairs of religion was due to the aggression and lawlessness of people who were apparently the bearers of religion, that is, religious scholars. It is stated explicitly by Holy Quran that:

- “After the revelation of the Heavenly Book the discords arose in the religious matters among the people.

These differences were caused by aggression and rebellion on the part of those who were the bearers and scholars of religion and have completely knowledge of the Book of God!”

The difference in religion was not a requirement of nature but was related to the violation from the limits and rules of nature.

**In the above Verse in Quran, the God Almighty clarifies the source of the differences that have appeared in the religions and considers it as a whole from the religious scholars, who were the bearers of the book and they differed knowingly in the Book of God and the Divine Sacred Rules and Laws, merely out of envy and disobedience!**

Considering that the Almighty God in the Holy Quran considers the Principle of Religion as an innate and natural matter, and there can be no difference in nature, therefore in the above Verse He clearly states that the source of difference was not nature but "rebellion, envy, and transgression

of scholars!"

The purpose of the Verse is referring to the "principle of the emergence of difference in the heavenly books," not that anyone who deviates from the straight path his deviation is out of envy and disobedience, unless he becomes a believer in the Divine Religion, because there are probably a group who have no access to the true religion and doubted and have not recognized the straight path, they are excused and forgiven, but whoever deviates from the path of Truth due to his transgression and disobedience, he will never be excused.

In the above Verse, the God Almighty declares that in the first place the purpose of sending of Prophets and Books was to resolve differences in the way of life of the people, and in the continuation of the Verse, He considers the Guidance of believers as a "Right," in which the difference has been caused due to the transgression of religious scholars and book bearers, and Says:

**"...Then Allah Guided those who had faith to the Right of what they differed in, by His Will!"**

This is the **Right** with which the Book was revealed! The Guidance of God here includes both differences - both the differences in vital matters of life, and differences in Divine Teachings - the main cause of which is the envy and aggression of the bearers of the Book.

(Almizan: V. 3, P. 174 and 185.)

## Time and Place to Judge on Dissension on Religions

" إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَ...! "  
(١٧/ حج)

**"Indeed, those who believe (Muslims,) the Jews, the Sabaeans, the Christians, the Magians and the polytheists Allah will indeed judge between them on the Day of Resurrection.**

## Indeed, Allah is witness to all things!"

(Holy Quran, Hajj: 17.)

The God Almighty, in the above Verse, postpones the judgement on the dissension of religions and judgement on the right or wrong of the claims of their leaders to the Day of Judgment and Says:

- "Those who believe (Muslims,) and those who are Jews and the Sabians and the Christians and the Magi, and those who believe in polytheism; God will make a distinction between them on the Day of Resurrection and separate them! »

In the previous Verses of this Surah, the Holy Quran has narrated the differences of the people and their hostility towards God Almighty, one of whom is a subject of misleading leadership, and the other is a misleading leader who argues about God without knowledge, another is a liar who confuses God, in one form he worships and in other forms he returns to his previous polytheism. There is another one who believes in God Almighty and does righteous deeds.

Now, in these Verses God Says He will testify against them and will judge between them soon on the Day of Resurrection while all of them will be humbled and subdued.

In this verse, God Almighty, after counting their names as the custodians of religious differences, Says:

- **"On the Day of Resurrection, your Lord will judge between them with justice, so that their righteousness may be separated from the wrongdoer, so that nothing will remain ambiguous, and no object will stand in the way of that Judgment!"**

**"Indeed, Allah is witness to all things!"**

(Almizan: V. 28, P. 224.)

## CHAPTER THREE

### EFFECT OF PROPHETS IN HUMAN PROGRESS

#### Prophets and Civilization

##### A Scholastic Discussion

Civilization and modification of world living condition, as well as worship and reform in peoples' condition in Hereafter, are what the Divine Revelation learned to former Prophets and their nations. It was the Divine Inspiration that had led them to provide a variety of rites and laws that the common sense also understands it, such as statements relating to competent coexistence and avoiding cruelty, wasting, helping the ruthless tyrants; and such other goodness and evils.

It is the Revelation that is the root of all equipment and means of modern civilization that inspired to the former Prophets, and it was the Holy Prophets who invited people to build society and form the communities. Prophets invited people to goodness and prevented them from evil, lewdness, and corruption. In this issue no effect was from rulers of time or their being just or unjust.

(Almizan: V.14, P.17.)

#### Effect of Prophets in the Humanities

"... وَ عَلَّمْتُمْ مَا لَمْ تَعَلَّمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ ...!"  
(انعام / 91)

**" ... You have been taught what neither you yourselves  
nor your forefathers ever knew...!"**

(Holy Quran, An'am: 91.)

All the rules and laws, which were or even are running among the people, carried out by Holy Prophets among them. Although the human emotions and notions may lead him to food, housing, marrying, proper clothing competent to life, and also to attract benefit and repel the loss, but the Divine Teachings, Ethical Virtues, and Laws acting to safeguard that teachings and moralities are not the matters that can be assumed to pour out from human mind, even one is genius and have the great social thoughts.

Where can the social consciousness can achieve such Teachings and Truths?

Social thought is not more than that to force man to employ the possible measures by which can provide the necessities of material life such as food, clothing, marriage, and other matters related to them. It is the same thought if finds possibility to overrun orders the man to enjoy of material things, and to eliminate any powers against himself. If finds the ground not much appropriate, it forces the man to make a coalition with other powers and share with them using the profits and repelling losses, and divide the profits between themselves fairly.

So in the above Verse God makes argument with two things and proves that the Essential for Lordship is to Guide mankind to the straight path and happiness through Heavenly Books and Prophets.

Those two things are:

- 1- Holy Books,
- 2- Divine Teachings, running among the people. Teachings not poured out of the human mind!

(Almizan: V.14, P.102)

## Effect of Prophets on Social Thought and Reform of Governments

### A Social and Historical Discussion

There is no doubt that the "Prophethood" from the earliest times that appeared among mankind, called the people to justice, and forbade oppression. On the one hand, it called all people to the worship of the One God, and on the other hand, it caused people to disgust with the obedience the Pharaohs and the arrogant people who had dominated the people.

This invitation has always been continued among human beings back-to-back by the Prophets. Although religions have developed and narrowed in terms of teaching due to differences between nations and times, it is certain that they all followed the same invitations.

How is it possible that such a forceful factor would exist among human beings for centuries but does not help the community in the way of social progress?

The Holy Quran explains many parts of the revelations that have been given to the previous Prophets Noah, Hud, and Saleh (AS) in this regard, in Surahs Noah Verse: 23, and Shuara Verses: 130 and 152.

Moses (AS) defended the children of Israel and rebelled against Pharaoh because of his cruel behavior.

Abraham (AS) fought Nimrod.

Jesus (AS) and the other Prophets of Israel each struggled with the wicked kings of their day and denounced their immorality, forcing the people to disobey them.

There is no room for doubt about the Call that the Holy Quran itself has made against these oppressors and prevented the people from obeying those oppressors, as well as the grave consequences of "oppression, corruption, enmity and rebellion," which is expressed in the Holy Quran.

This is the Holy Quran that describes the fate of the wicked as

follows:

**“Have you not regarded how your Lord dealt with the people of Ad!  
And Eram, the city of the pillars!  
The like of which was not created among cities!  
And the people of Thamud, who hollowed out the rocks in the valley!  
And Pharaoh, the impaler!  
Those who rebelled against Allah in their cities!  
And caused much corruption in them!  
So, your Lord poured on them lashes of punishment!  
Indeed, your Lord is in ambush!”**  
(Fajr: 6-14.)

In the biography of the Holy Prophet of God and his pure descendants, we see that they attacked the oppressors and tyrants until they had a chance, disrupting their corruption, and opposing their rebellion, arrogance, and hegemonism.

(Almizan: V. 5, P. 272.)

## Prophets Role in Awakening the People

"...فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَ مُنذِرِينَ...!"

(٢١٣ / بقره)

**“...Then Allah sent the prophets as  
bearers of good news and as warner...!”**  
(Holy Quran, Baqara: 213.)

The point that the sending of the Prophets was interpreted as "Rising" and not "Sending" is that the early humans were a single and simple group and lived in peace and quiet, the Prophets who came Called for Monotheism and aroused them from this suffocating silence and made them aware of their happiness and perfection and set them on the highway of Guidance.

Moreover, the truth of the “Rising” and the sending of the Book is to make man aware of the truth of his existence and life, and that he is the

creature of God, the One God, there is no other god than He, and man constantly walks towards Him and will return to Him in a greatest Day, and now he is in midway of that route whose truth is nothing but play and deception, so he must observe in life that where he has come from, where and he is, and where he is going to? These are the things that the Prophets warn the people about it.

But the middle class of the people, who constitute the majority of societies, aim to gain benefit and repel loss, so the prophets forced them to believe and do righteous deeds with the good news of heaven and the fear of hell.

The “Virtues” that are seen in the living nations and civilized populations of the world today are among the effects of Prophecy and Religion that have been inherited to them or as a result of imitation of religious nations. Because religion has always had significant followers in human society and was followed by important populations, and the only thing that called for faith, piety, virtue, morality, and justice was Religion.

(Almizan: V. 3, P. 182.)

## Spread of Justice, the Primary Aim of Prophetic Missions

"لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ!"

(حديد/٢٥)

**“Certainly, We sent Our apostles with manifest proofs,  
and We sent down with them the Book and the Balance,  
so that mankind may maintain justice!”**

(Holy Quran, Hadid: 25.)

In these Verses the God Almighty States that His Purpose of Sending Messengers and Revealing the Book and the Criterion with them, was:

- To make the prophets accustomed to Justice, to live in a just society, and he sent down iron to test his servants in defense of their righteous

complex and to spread the Word of Truth on earth. In addition to the other benefits that iron has, people benefit from it!

Then God Said: He sent Noah and Abraham (AS) and placed Prophecy and the Book among their offspring and sent Messengers one after the other. This tradition continued in all nations, and the result was always that some people found the right path, and the majority of them became sinners.

### **What is the Criterion?**

The interpretation that can probably be given for the **Criterion** (and God knows best,) is: The **Criterion** is the same as **Religion!**

Because **religion** is something with which the **beliefs** and **actions** of individuals are measured. This measure is the essence of enduring the happy life of a social and individual human being.

(Almizan: V. 37, P. 356.)

## **Expansion of Equality and Struggle against Class Difference**

« وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ...! »  
( ٥٢ تا ٥٤ / انعام )

**“Do not drive away those who supplicate their Lord morning and evening desiring His face. Neither are you accountable for them in any way, nor are they accountable for you in any way, so that you may drive them away and thus become one of the wrongdoers!”**

(Holy Quran, An'am: 52-54.)

The contemporary polytheists of the Holy Messenger of God were expected and suggested him: "To disperse this handful poor that you have gathered around you!"

Other nations also made unreasonable demands of their Prophets why do they not give privilege to the rich over the poor? Out of arrogance and pride, they expected their Prophets to gather the rich around them and to

drive the poor and the needy away from them, even though they believed in with all their hearts!

The Holy Quran also mentions the people of Noah who made such unreasonable requests to their prophet. The Almighty God Says in the above verse:

**“Do not drive away those who supplicate their Lord morning and evening desiring His face!”**

The reason for this is a social tradition that is common among material people, and usually the value of an action or word is recognized as the social weight of the perpetrator, for example, a word said by servant or captive is worthless no matter how true it is!

(Almizan: V. 13, P. 157.)

## **Necessity of Worldwide Prophethood**

The necessity of Universal Prophethood has arisen in human society because of the real need for it and the real relationship that exists between people and their Lord, and it is based on a Creational Truth not an exaggerated or credit one.

One of the laws that governs the Creational System is that all "kinds" go to "perfection" and are led to their "Existential Goal." The God Almighty specifies it in the following Verses:

**“Who created and proportioned!  
Who determined and guided!**

(A’ala: 3-4.)

**“He said: Our Lord is He who gave everything  
its creation and then guided it!”**

(Taha: 50.)

Every kind of species in the universe from the beginning of its existence goes towards the perfection of existence and the purpose of its creation, in which is its advantage and happiness. The human kind, which

is one of these species and is not an exception to them, has a "perfection" and "happiness" that individually or collectively goes towards it.

These perfections are not provided for a human being alone, because the needs of a person's life are many and the actions that he must take to meet his needs are also many.

So, the practical intellect that motivates man to hire whatever can be used, and to hire different substances, plants, and animals for his own benefit. It forces him to benefit from the works of other human beings as well. But because human beings are the same, and every individual, like other human beings, has a practical intellect and a special human intellect, and the practical intellect that exists in every person forces him to seek his own benefit like others, this condition forces people to form a cooperative community, that is, everybody works for everybody. One should benefit as much from the work of others as others benefit from his work, and everyone possesses others as much as others possess him.

The God Almighty Says in the Holy Quran:

**“It is We, who have dispensed among them their livelihood  
in the present life, and raised some of them above others in rank,  
so that some may take others into service,  
and your Lord's mercy is better than what they amass!”**

(Zukhruf: 32.)

Cooperative society, which is the foundation of human life, is a necessary that his needs in his life, in one hand, and the strength of competitors in society, on the other hand, forces man to accept it. So, in fact, man is "civil" and "cooperative" in his secondary nature, otherwise his primary nature is to hire others, even his own kind, to the best of his ability. Therefore, whenever a person becomes strong and becomes need-less of others and sees others as powerless, he rapes them and enslaves them and exploits them for free.

It is also a necessity that cooperative society does not take place among individuals except by means of the “Laws,” that govern among

them. There should be also a group to watch and guard of Law. This has been the continuous practice of mankind because there has not been and is no community of human complexes, complete or imperfect, progressive or degenerate, unless a series of customs and traditions have operated in general or predominantly among them. The History, experience, and observation are the best evidence of this fact.

These customs and traditions - which you can call "laws" - are the material and intellectual propositions to which the works of the people are generally or mostly conformed, and which result in their definite or probable happiness.

"Laws", then, are affairs between the perfection and imperfection of man and an intermediary between primitive man and man whose life has evolved and lives in society. Man is guided by law to his existential goal!

It has also been proven that the requirement of Divine Providence is to lead a person to the happiness of his life and the perfection of his existence, just as he guides other kinds to the perfection they deserve.

God, through creation and nature, leads man to the means of goodness and happiness, and the goodness and happiness of man is the one to which the system and equipment of creation draws human nature towards it, and it is man himself who understands the things in which he has benefits. He understands and recognizes good from evil and happiness from misery.

God Almighty Says:

**“By the soul and Him who fashioned it!  
And inspired it with discernment between its virtues and vices!  
One who purifies it is felicitous!**

**And one who betrays it fails!”**

**(Shams: 7-10.)**

God also guides mankind to a series of doctrinal principles and practical laws with the necessary care, so that man can complete his perfection and happiness by adapting his way of life to these principles and laws, (which is legislative guidance.)

In this type of guidance, it is not enough for a person to be equipped with intellect (practical intellect) because, as you have seen, this intellect employs people and calls them to differences, and it is impossible for active forces to do two opposite things and have two contradictory effects.

So, it turned out that there is another way here than the way of thinking and reasoning, which teaches man the way of Truth and the way of perfection and happiness, and that is: "Revelation."

"Revelation" is a kind of Divine Speech that teaches man things that can be achieved Happiness in the life of this world and in Hereafter by believing in them and applying them in his life.

Considering the above facts please give a deep attention to the following Verses:

**“(Muhammad,) We have sent Revelations to you just as were sent to Noah and the Prophets who lived after him and to Abraham, Ishmael, Isaac, Jacob, his descendants, Jesus, Job, Jonah, Aaron, and Solomon. We gave the Psalms to David!**

**We sent Revelations to the Messengers mentioned to you before and also to Messengers who have not been mentioned to you. God spoke to Moses in words!**

**The Messengers were sent to give people the glad news (of God's Mercy) and warn them (of His punishment,) so that the human being would not have any objections against God, after the coming of the Messengers, (that they did not have any knowledge of His Mercy and punishment.)**

**God is Majestic and All-wise!”**

(Nissa: 163-165.)

(Almizan: V. 20, P. 102.)

## The Worldwide Prophethood

According to the above, one of the requirements of Divine Provi-

dence is to Reveal a Religion and Law for the human community to follow and practice it in their social life. This should not be reserved for a particular nation that others are left to themselves in vain and carelessly. The essential requirement of this issue is that the first Sharia that was revealed to human society should be a General Sharia. The God Almighty has informed of such Sharia in the following Verse:

**“At one time all people were only one nation.  
God sent Prophets with glad news and warnings.  
He sent the Book with them for a genuine purpose to provide the people  
with the ruling about disputed matters among them!”**  
(Baqara: 213.)

This Verse states that people in the first stages of emergence and growth, had a simple nature in which no trace of differences and conflicts of life appeared between them, and later differences arose between them. The God Almighty, then, sent the Prophets with the Law and the Book to rule between them in cases of disagreement with each other and to remove the matter of enmity and strife.

The God Almighty specifies the Sharias in the following Verse:

**“He has prescribed for you the religion  
which He had enjoined upon Noah  
and which We have also revealed to you,  
and which We had enjoined upon Abraham, Moses, and Jesus...!”**  
(Shura: 13.)

The above Verse, which is in the position of gratitude to Prophet Mohammad (PBUH) conveys the following:

- **First**, the Divine laws that have been revealed to human beings are called universal and general laws, and nothing else!
- **Second**, the first law mentioned is the law of Noah, which in its time it has been universal and public. Nowhere does the Divine Word say that there was another law in the time of the Prophet Noah and not in the time of other Authority-Endowed Prophets who had the book and the law!

(Almizan: V. 20, P. 107.)

## CHAPTER FOUR

### PARENTAGE AND NAMES OF PROPHETS

#### Names of Prophets in Quran

The Holy Quran states that the number of Prophets is a large number, and the story of all has not been expressed in Quran. Only the names of twenty-six Prophets are mentioned therein as follows:

- Adam – Noah – Idris – Hud - Saleh/ Shelah,
- Ibrahim/Abraham - Lot - Ismael/Ishmael – Yassa’a/Joshua/Elisha - Zal’kafil,
- Elias/Elijah - Yunus/Jonah - Is’haq/Isaac - Yaacob/Jacob - Yusuf/Joseph,
- Shoaib/Jethro - Musa/Moses - Haron/Aaron - Davoud/David - Suleiman/Solomon,
- Ayyub/Job - Zakaria/Zachariah - Yahya/John - Ismael (Sadiq al-Wa'd) - Isa/Jesus, and
- Muhammad (PBUH)

#### Prophets without names

The names of a few other Prophets are mentioned by God in the Holy Quran in a metaphorical and allusive way:

“Have you not regarded the elite of the Israelites after Moses, when they said to their Prophet: Appoint for us a king...!” (Baqara: 246.)

“Or him who came upon a township as it lay fallen on its trellises. He said: How will Allah revive this after its death...?!” (baqara: 259.)

“When We sent to them two [apostles,] they impugned both of them. Then We reinforced them with a third, and they said: We have indeed been sent to you!” (Yassin: 14.)

“There, they found one of Our servants whom We had granted a mercy from Ourselves, and taught him a knowledge from Our own!” (Kahf: 65.)

In a few cases, the Holy Quran mentions "Tribes" briefly, but does not mention their names in detail.

The Holy Quran also mentions people who have not been proven to be Prophets: Such as a young man who was a companion of Prophet Moses and is mentioned in Verse 61 of Surah Kahf, or such as "Dhi Al-Qarnayn" or "Imran, Mary's father."

### Number and race of prophets

The number of Prophets has not been determined in the Holy Quran and there have been no successive narrations in this regard. Only a number of different narrations have been narrated, the most famous of which is the narration of "Abu Dhar Ghaffari" from the Holy Prophet, in the sense that the number of prophets is **one hundred and twenty-four thousand**. Out of them, **three hundred and thirteen** were Messengers.

There are four Syriac Prophets: Adam - Sheith/Seth - Idris/Enoch (who is called Idris, and he is the first to take up the pen and write,) and Noah.

Four of them are Arabs: Hud, Saleh/Shelah - Shoaib/Jethro - and Muhammad your Prophet (PBUH)!

He said: The first prophet of the children of Israel was Moses and the last of them was Jesus, and six hundred others were from the children of Israel.

I said: - O Messenger of God! How many books have been sent down from heaven?

He said: - One hundred and four books:

Fifty scriptures on Sheith/Seth, thirty scriptures on Idris/, twenty scriptures on Abraham, and the Holy Books of the Torah, the Bible, the

Psalms, and the Quran!

It is quoted from Imam Ali (AS) that:

- God sent the Prophet a black man, but He did not tell us his story.

(Almizan: V. 3, P. 203.)

## Prophets from Descendants of Noah and Abraham

" وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ وَ...!"

(٨٤ تا ٩٠ / انعام)

The Holy Quran has recorded the names of the Prophets from the descendants of Noah and Abraham (AS) in its Verses as follows:

**“And We gave him Isaac and Jacob and guided each of them.**

**And Noah We had guided before, and from his offspring,**

**David and Solomon, Job, Joseph, Moses, and Aaron**

**thus, do We reward the virtuous!**

**And Zechariah, John, Jesus and Ilyas, each of them among the righteous!**

**And Ishmael, Elisha, Jonah, and Lot each We graced over all the nations!**

**And from among their fathers, their descendants, and brethren We chose them and guided them to a straight path!**

**That is Allah's Guidance, with it He Guides whomever He wishes of His servants...!**

**They are the ones whom We gave the Book, the judgement and prophethood. So, if these disbelieve in them, We have certainly entrusted them to a people who will never disbelieve in them!**

**They are the ones whom Allah has Guided. So, follow their Guidance!”**

(An'am: 84-90.)

The context of these Verses is the expression of innate Monotheism and also conveys the meaning that the Monotheistic Belief has been preserved among the people in the past centuries and the Special Divine Care and Guidance has not allowed this issue to be eliminated in one place from the connected chain of humanity.

The Care of the Lord of the universe for His religion has protected this religion from being suddenly subjected to the evil desires of the devil and completely destroyed, and as a result, the purpose of the creation of the universe is invalidated.

In the first Verses, God mentioned Isaac the son of Abraham and Jacob, the son of Isaac, and Says: **"And guided each of them!"** He wanted to make the point that the Divine Guidance of each of the above is included independently and not by the example of their father Abraham!

Where He Said: **"And Noah We had guided before,"** He wanted to convey that Guidance in the lineage of human fathers and sons has never been interrupted, and it was not as if it had started from Abraham and before that there was no Guide in the world.

The above Verses mention David and Solomon as descendants of Noah and also Lot and Elias who are not descendants of Abraham.

This point is noteworthy that the name of **Jesus (AS)** is included in the above Verse with other Prophets and the Holy Quran counts Jesus among the descendants of Noah, we, therefore, can find out that the Holy Quran considers the child of daughters as the real offspring, because otherwise God would not have called Jesus a descendant of Noah, who is connected to Noah by his mother.

Ishmael in the above Verses is the son of Abraham and brother of Isaac. **Elisha** is also one of the Prophets of children of Israel. The Holy Quran mentions the name of **Elisha** along with the name of Ishmael in these Verses. But what time did this Prophet live and what were the memories of his life? The Holy Quran does not mention anything about it.

It should be noted that the names of the seventeen prophets are not mentioned in these three Verses, neither in terms of time, nor in terms of

status, because we see that the prophets after Ishmael were mentioned before him and also some Has preceded one of the Prophets over Noah, Moses and Jesus, who are better than them according to the text of the Holy Quran.

If we want to arrange the above-mentioned Prophets, we must say:

- 1- Six of them are Prophets who share a common Mission and Leadership.
- 2- Four of them are Prophets who share in asceticism and renunciation of worldly luxuries.
- 3- The other four are Prophets who do not have a common characteristic, but each of them had a special test for himself.

(Almizan: V. 14, P. 59.)

## Prophets of Great Resolution

A group of Prophets who are superior to others in rank and position are called "Prophets of Great Resolution." The reason they are called this is that they persevered in the Promise made to them and never forgot it.

This Covenant means the same covenant that God says:

**“Recall when We took a pledge from the prophets, and from you and from Noah and Abraham and Moses and Jesus son of Mary, and We took from them a solemn pledge!”**

(Ahzab: 7.)

In contrast to them are other Prophets who are not in their rank on stability and endurance. For example, God Says about Prophet Adam (AS) that:

**“Certainly, We had enjoined Adam earlier, but he forgot, and We did not find any resoluteness in him!”**

(Taha: 115.)

The number of the Prophets with Great Resolution are the same as the five mentioned in the previous Verse:

- **Noah, Abraham, Moses, Jesus, and Muhammad (PBUH!) Each of these five Prophets has a Sharia and a Book.**

In the following Verse the God Almighty Says:

**“Certainly, We gave some prophets an advantage over others,  
and We gave David the Psalms!**

(Nissa: 55.)

The Verse imply that the "Psalms" were also revealed to David. There are narrations that say: Scriptures have been revealed to Adam, Seth, and Idris. But the fact that only the Prophets of Great Resolution were the owner of the Book means that the Book that has the Rules and Sharia was unique to them.

It is narrated from Imam Reza (AS) that he said:

"The reason why the Prophets of the Great Resolution were called by this name is that they had the Resolution and the Sharia. First of them was Noah (AS) and after him until the time of Abraham (AS) other Prophets were subject to his Sharia, Religion, and Book. Every Prophet in the time of Abraham or after him was subject to his Sharia, Religion, and Book, until the time of Moses (AS.)

Every Prophet who was in the time of Moses or after followed his Sharia, Religion, and Book until the time of Jesus (as).

Every Prophet in the time of Jesus or after him followed his Sharia, Religion, and Book until the time of our Prophet Muhammad (PBUH!)

These are the Prophets with Great Resolution, and they are the best of all the Prophets and Messengers.

From now on, the Law and Sharia of Muhammad (PBUH) will not be abrogated, and there will be no Prophet after him until the Day of Judgment. So, if someone claims to be a prophet or brings a book after the Quran, his blood is permissible for anyone who hears his claim!"

(Almizan: V. 3, P. 203.)

## PART TWO

# GENERAL LEGISLATION

and

# BOOK OF PROPHETS

# CHAPTER ONE

## SHARIA AND BOOKS OF PROPHETS

### Sharia, Religion, and Nation

"... لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا...!"

(٤٨ / مائده)

**“For each community among you We had appointed a code of law, and a path, and had Allah wished He would have made you one community, but His purposes required that He should test you in respect to what He has given you. So, take the lead in all good works...!”**

(Holy Quran, Maeda: 48.)

The meaning of Sharia is the Path. Religion and Nation are also the Path that has been chosen. But the appearance of the Holy Quran indicates that it uses Sharia in a specific and shorter sense than Religion.

It seems that the "Sharia" is a Path that has been prepared for each of the Nations or the Prophets to whom it was sent, such as: the Sharia of Noah, the Sharia of Abraham, and the Sharia of Moses and the Sharia of Jesus (AS) and the Sharia of Muhammad (PBUH!)

But the "Religion" is a general Divine Law and Path for all Nations, and therefore the Sharia is abrogated, but Religion in its broadest sense is not abrogated.

The Holy Quran says in the following Verse:

**“He has prescribed for you (Muslims) the Sharia which He had enjoined upon Noah and which We have also revealed to you, and which We had enjoined upon Abraham, Moses, and Jesus...!”**

(Shura: 13.)

This Verse states that the Sharia of Muhammad (PBUH,) which was legislated for his Nation, is a collection of God's Enjoinments to Noah, Abraham, Moses, and Jesus (AS) in addition to the Revelation He sent to Muhammad (PBUH!)

This is an allusion to the fact that Islam has all the advantages of the former Sharias and more and implies that all the Sharias have a Common Truth in terms of roots, although they differ according to the differences in the talents of the nations.

The God Almighty has not obligated His servants except for one religion which is Islam and submission to Him, but He has made them in different ways to achieve that goal, and according to their various talents, He has created different traditions for them, which are the Sharias of Noah, Abraham, Moses, Jesus, and Muhammad (PBUH!)

But "Nation" seems to mean the usual way of life among the people. The nation is one Path taken from the other. Of course, its meaning is not very clear, but it seems to be synonymous with Sharia, meaning that the word "nation," like the word "Sharia" and as opposed to the word "Religion," expresses a special Path, although in some ways between the Nation and Sharia there is a difference.

Perhaps therefore it is said "the Religion of God and the Law of God," but it is not said "the Nation of God."

The word "nation" is added to the Prophet in the sense that it is his method and tradition, and it is added to the ummah in the sense that they followed it and took that method - like "the Hanif Nation of Ibrahim!"

In short, Religion in terms of Quran includes both Sharia and Nation.

### **Reason for Difference in Religious Sharia and Laws**

The God Almighty Says in the Holy Quran: **"We have prescribed for each of you a ritual and a method, and if God willed, He could have made you a nation, but to test you in what He has given you and blessed...!"**

This Verse expresses the reason for the difference of the Sharias. The gifts mentioned in the above Verse differ according to the nations. Of course, these differences are not for the sake of residence, colors, and languages, God has never placed two or more religions at the same time, but these differences are because of time and human progress in terms of talent and readiness. The Divine Duties and the Rules of Sharia are nothing but a Divine Test for human beings in different times of life. They bring human beings to power on both sides of "happiness" and "misery," and in other words, they separate the party of God from the party of Satan.

However, since their talents are different, we find that the Sharias must be different, and it is on this account that God causes the difference between the Sharias and the Religion to mean: **"God wants to test you in the Blessings, He has given you!"**

(Almizan: V. 10, P. 223.)

## Similarity in Revelations to the Prophets

"إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَ...!"  
(نساء / ١٦٣)

**"We have indeed revealed to you as We revealed to Noah and the prophets after him, and as We revealed to Abraham and Ishmael, Isaac, Jacob, and the Tribes, Jesus and Job, Jonah, Aaron, and Solomon, and We gave David the Psalms!"**

(Holy Quran, Nissa: 163.)

In the above Verse the Holy Quran says about the Revelation to the Prophet of Islam and the previous prophets.

The God Almighty in the Holy Quran discusses the reason for the belief of a group of Jews in the Prophet of Islam in the Verses of Surah Nissa and mentions them as: **"Those who are grounded in knowledge,"** and Says that these people, as well as the believers, believe in what was

revealed to you, because We did not give you anything new that is different from what We have given to the previous Prophets in terms of claims and different aspects, but the flow is without any difference on a method: **“We have indeed revealed to you as We revealed to Noah and the prophets after him...!”**

Noah was the first Prophet to bring the Book and the Sharia. The Revelation to you is like the Revelation to Abraham and his Sons who were after him, and the People of the Book know them as well as the typicality of their Revelation and Invitation.

Some of the Prophets have been given the Book, such as David, who was given the "Psalms," and this is the Prophetic Revelation, and Moses has been given "Voice" that this is also the Prophetic Revelation. Other than these two people, like Ishmael and Isaac and Jacob, were sent without a book, and this Mission is also due to the Prophetic Revelation.

And all-encompassing is that these were Messengers who preached the good news of God and warned of the punishment of God, and God sent them to complete the proof to say what is useful or harmful for them in this world and the Hereafter, and after these apostles there will be left no reason for the people in Presence of God.

(Almizan, V. 9, P. 218.)

## Concept of Prophets' Judgments and Books

"... أُولَئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ...!"

(١٩ / انعام)

**“They are the ones whom We gave the Book, the judgement and prophethood...!”**

(Holy Quran, An'am: 89.)

The meaning of "Book" everywhere in Quran which is attributed to the Prophets is the Scriptures in which the Religious Laws are written, and

the Prophets with those laws made Judgments among the people and in cases of their differences, like the:

The Book that was Revealed to Noah: **"And He sent down with them the Book with the truth that it may judge between the people..."** (Baqara: 213.)

The Book that was Revealed to Abraham and Moses: **"the scriptures of Abraham and Moses!"** (A'ala: 19.)

Book of the Gospel: **"...And We gave him the Evangel containing guidance and light..."** (Maeda: 51.)

The Book of Muhammad (PBUH:) **"These are the Verses of the Book and the manifest Quran!"** (Hijr: 1.)

The meaning of "Ruling" everywhere in the Holy Quran which is attributed to the Prophets expresses the meaning of "Judgment" which is one of the Divine Positions and God has Honored His Prophets with that Position, such as: **"So judge between them by what Allah has sent down!"** (Maeda: 48.)

(Almizan, V. 14, P. 218.)

## Prophets Having Judgment and Sharia

"فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ...!"  
(احقاف / ٣٥)

**"So be patient  
just as the Prophets with Great Resolution were patient!"**

(Holy Quran, Ahqaf: 35.)

In this Holy Verse, the God Almighty instructs His Holy Prophet to have patience as the Prophets with Great Resolution waited. This is a sign in the sense that the Holy Prophet of Islam is also one of the Prophets with Great Resolution, so he must be patient like them.

The meaning of Resolution here is either Patience as is in (Shura: 43.) or it means to fulfill the Covenant, a Covenant taken from the Prophets,

according to the Verse (Taha: 114,) or means having the Judgment and Sharia!

According to the third meaning (which is right,) and which has been interpreted in this way in the narrations of the Imams of the Household of Holy Messenger of God, there are five Prophets who have the Judgment and the Sharia:

- Noah, Abraham, Moses, Jesus, and Muhammad (PBUH!)

Because the Holy Quran identifies the owners of Sharia as these five Prophets and has specified it in Verse (Shura: 13.)

(Almizan, V. 36, P. 38.)

## Number of Holy Books

" إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى، صُحُفِ إِبْرَاهِيمَ وَ مُوسَى ! "

روايات تحت آيه ١٨ و ١٩ سورة اعلی

**"This is indeed in the former scriptures!  
The scriptures of Abraham and Moses!"**

(Holy Quran, A'ala: 18-19.)

In the narrations under the above Verses, the Holy Prophet of God says to his Companion Abi-Zar, when he asked: How many books have been sent down from heaven?

He said: - One hundred and four books:

Fifty scriptures on Sheith/Seth, thirty scriptures on Idris, twenty scriptures on Abraham, and the Holy Books of the Torah and the Bible, the Psalms, and the Quran!

## Common Subjects in Quran, Book of Abraham, and Moses

It is narrated from the Holy Messenger of God in book Khesal that he said in response to the question of Abi-Zar:

- The summary of what has been in the books of Abraham and Moses has been the subject of these four Verses which says:

**"Whoever pays zakat and prays is successful!**

**But you people prefer the life of this world to the Hereafter,**

**Although the Hereafter is better and more lasting! "**

### **Scriptures in Form of Tablets**

It is narrated in book Basair from Imam Sadiq (AS):

- The scripture that God Almighty mentions in the Verse: **"The scriptures of Abraham and Moses,"** is with us! I asked:
- Is the mentioned book in the form of tablets? He said: Yes!

Apparently, the meaning of the scriptures being the tablets is that the mentioned scriptures are the same as the Torah, which the Holy Quran has interpreted as tablets in several places, such as: **"He threw down the tablets!"** (A'araf: 150.)

(Almizan, V. 40, P. 198.)

## **"People of the Book," and their Holy Books**

### **An Academic and Religious Study**

Wherever the Holy Quran mentions the "People of the Book," it means "Jews and Christians," to whom the Holy Book has been revealed.

Islamic narrations have considered the "Magi or Zoroastrians" as the People of the Book, in which case they must either have a special book themselves or be assigned to one of the previous Books mentioned in Quran, such as the Book of Noah, the Book of Abraham, the Torah of Moses, the Gospel of Jesus, and the Psalms of David.

The Holy Quran has not clarified their situation and has not specified a book for them. On the other hand, the book "Avesta" which is famous among them, is not mentioned in Quran and they do not know any other

book other than "Avesta."

### **The Jewish Holy Books**

The Holy Books that are now popular among the Jews are 35 books as follows:

**1- Torah of Moses:**

Consists of 5 books: **Genesis, Exodus, Leviticus, Numbers, and Deuteronomy**

**2- Books of Historians:**

Consists of 12 books: **The book of Joshua son of Nun, the book of Judges of the sons of Israel, the book of Ruth, the first book of Samuel, the second book of Samuel, the first book of Kings, the second book of Kings, the first book of Chronicles, the second book of Chronicles, the book of Ezra, the book of Nehemiah, and the book of Esther (Scrolls.)**

**3- Book of Job:** Includes a book.

**4- Psalm of David:** Includes a book.

**5- Books of Solomon:** Contains 3 books: **The Book of the Proverbs of Solomon, the Book of the Sermons of Solomon, and the Book of Songs of Solomon**

**6- Books of Prophecy:** Contains 17 books: **Book of Isaiah, Book of Jeremiah, Book of Nehemiah of Jeremiah, Book of Ezekiel, Book of Daniel, Book of Joshua, Book of Joel, Book of Amos, Book of Obadiah, Book of Jonah, Book of Micah, Book of Nahum, Book of Habakkuk, Book of Zephaniah, Book of Haggai, Book of Zechariah Book of Malachi.**

The Holy Quran mentions only the "Torah of Moses" and the "Psalms of David" out of the 35 books mentioned above.

The Holy Quran, however, states that part of the true "Torah" is found in the current Jewish scriptures:

**"And how should they make you a judge, while with them is the Torah, in which is Allah's judgement?"**

(Maeda: 48.)

## The Christians' Holy Books

The holy books that exist among Christians are as follows:

**1- The four Gospels:** Contains 4 books as follows:

The Gospel of Matthew, the Gospel of Mark, the Gospel of Luke, and the Gospel of John.

**2- The Acts of the Apostles:** Includes 1 book.

**3- Letters:** Contains 21 letters:

14 Epistle to Paul, 1 Epistle to James, 2 Epistle to Peter, 3 Epistle to John, and 1 Epistle to Jude

**4- John's Dream:** Includes 1 book.

The Holy Quran does not mention any of the books for Christians, and only mentions that the Heavenly Book Revealed to Jesus' son of Mary is the "Gospel," and that it was no more than one Gospel.

Although Christians do not recognize the Gospel revealed to Jesus (AS) with the above characteristics and do not acknowledge its existence, there are sentences in the speech of their leaders that imply a confession of this fact.

The Holy Quran, however, states that part of the true Gospel is found in the present Christian scriptures:

**“Also, from those who say: We are Christians, We took their pledge, but they forgot a part of what they were reminded...!”**

(Maeda: 14.)

(Almizan, V. 6, P. 189.)

## Are the Magi People of the Book?

It is narrated from Imam Sadiq (AS) saying that the Magi are of the People of the Book....

In a correspondence of the Holy Prophet with the people of Mecca, before their converting to Islam, he wrote:

- The Magi had a Prophet and killed him, and they had a Book that they set on fire. (Quoted from book Kafi.)

(Almizan, V. 18, P. 96.)

## Nessecity for Belief in all Heavenly Books

«وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَ بِالْآخِرَةِ هُمْ يُوقِنُونَ...!»  
(٤ / بقره)

**“And who believe in what has been sent down to you  
and what was sent down before you,  
and are certain of the Hereafter!”**

(Holy Quran, Baqara: 4.)

The major part of the Verses of Surah Baqara informs of a single and striking purpose, and that is to state the fact that - the true worship of God Almighty is that His servant believes in all the Books that He has Revealed to guide him through His Prophets, and does not consider any difference between this Revelation and the other Revelation, between this Book and the other Book, and between this Messenger and the other Messenger.

(Almizan, V. 1, P. 81.)

## Common Forbiddances and Prohibitions in Religions

“ قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْكُمْ ...! ”  
(١٥١ - ١٥٧ / انعام)

**“Say: Come, I will recount what your Lord has forbidden you from...!”**

(Holy Quran, An'am: 151-157.)

Divine religions are common in some cases, and they are

Forbiddance and Prohibitions that are not allocated to a specific Religions of the Divine Religions, and those Forbiddances are:

- Polytheism in God
- Leaving kindness to parents
- Committing prostitution
- Murder of a self-respecting person without right (such as killing children for fear of sustenance.)
- Using the property of the orphan (except in a better way.)
- Low sales
- Oppression in speech
- Not fulfilling the covenant of God
- Following the Path of other than God and causing difference in the Religion of God in this way.

These are the Forbiddances that the Holy Quran quotes from the Holy Prophets, which they forbade in addressing their nations, such as the ones quoted from Noah, Hud, Shelah, Abraham, Lot, Jethro, Moses, and Jesus.

If we study the issue carefully, we will see that no matter how briefly and in detail the Divine Religions differ from each other, none of them can be legislated without Forbidding such prohibitions, and in simpler terms:

**It is not reasonable for it to be a Divine Religion in which such matters are not forbidden, even the religion that has been legislated for the simplest and most primitive human race.**

The Almighty God mentions in the Holy Quran that after briefly legislating the above-mentioned rules for all the prophets, He explained them in the Book that was revealed to Moses (AS) according to the expediency of time, and then for His Holy Prophet Muhammad (PBUH,) He has stated in detail in the Blessed Book that He has revealed.

(Almizan, V. 14, P. 254.)

## CHAPTER TWO

### PRIVILEGES, EXAMINATIONS, AND DEGREE OF PROPHETS

#### Privileges of Seventeen Prophets

« وَ لَقَدْ آتَيْنَا مُوسَى وَ هَارُونَ الْفُرْقَانَ وَ ضِيَاءً وَ ذِكْرًا لِّلْمُتَّقِينَ! »  
(انعام / ٤٨-٩٢)

**“Certainly, We gave Moses and Aaron the Criterion,  
a light and reminder for the God wary...!”**

(Holy Quran, An'am: 48--92.)

In this series of Verses, the God Almighty refers to the stories of a group of the Holy Prophets that had sent them to the nations and confirmed them with Wisdom and Sharia and saved them from the wicked:

Among these Prophets are Moses and Aaron, Abraham, Lot, Isaac, Jacob, Noah, David, Solomon, Job, Ishmael, Idris, Dhul'Kufi, Dhu'l-Nun, Zechariah, John, and Jesus (AS,) who are seventeen. God names these seventeen people in these Verses and names the rest in the next Verses.

In these Verses, God first mentions Moses and Aaron, then Abraham, Isaac, Jacob, and Lot, who lived before Moses and Aaron, and then tells the story of Noah, who lived before them.

#### **What Was Granted to Moses and Aaron?**

The meaning of the “**Criterion**”, “**Light**” and the “**Reminder**” is the same Torah, which God gave it to Moses and his brother Aaron who was a partner in his prophecy.

If the Torah is called a “**Criterion**” it is because the Torah distinguishes between right and wrong or is a means of distinguishing between right and wrong in actions and beliefs.

If God called the Torah the “**Light**,” it is because it illuminated the path of the children of Israel towards the happiness and salvation in this world and in the hereafter.

If the Torah is called the “**Reminder**,” it is because the Torah contains a number of wisdoms, sermons and lessons that remind God of man.

The Torah is “**Criterion**” for everyone, but it is the “**Light**” and the “**Reminder**” for the Pious in particular, and no one other than the Pious enjoys its light and reminder. Elsewhere, in Quran the God Almighty calls the Torah the “**Light**” and the “**Reminder**.”

### **Quran, a Blessed Reminder!**

**“This is a blessed reminder which We have sent down!”**

This Verse refers to the Holy "Quran," and if the God Almighty called it "the Blessed Reminder," it was because the Holy Quran is a constant and perpetual Reminder, and a multi-bless-endower, which the believer enjoys from it, and also it has provided the infidel comfort in human society, and all the people of the world benefit from it, whether they accept it or not, whether they acknowledge its legitimacy or deny it.

The reason for this meaning is the analysis of the effects of growth and goodness that we see in the human complex today, what if we go back and go to the age of the revelation of the Quran and we go before that, we understand that how far the Holy Quran has its effect and influence in human beings and societies, then we understand that why the "Qur'an is a blessed Reminder!"

### **What Was Granted to Abraham?**

**"I swear that we gave this growth to Abraham**

### before Moses and Aaron!"

The meaning of giving "Growth" is to cause one to reach the Truth, to the meaning that is opposite to misguidance and disobedience.

The Growth in Abraham is the Innate Guidance towards the perfect Monotheism and other Teachings. When the God Almighty attributes Growth to Abraham, it makes us to realize that Abraham himself was deserved such a Growth, and that God was aware of his characteristics and the extent of his talent.

What the God Almighty gave to Abraham was the same Religion of Monotheism and other True Teachings that Abraham (AS) understood it with the Purity of his nature and the light of his insight, without learning from a teacher or a reminder or induction of others.

### Migration and Salvation of Abraham and Lot

The God Almighty Says: **"We delivered him and Lot toward the land which We have blessed for all nations!"**

This land they migrated was the land of the Levant, to which Abraham (AS) migrated, and Lot was the first to believe in him and emigrate with him:

**"Lot believed in him and said: I will also migrate to my Lord!"**

### Granting Child and Imamate to Abraham and his Children

**"And We gave him Isaac, and Jacob as well for a grandson,  
and each of them We made righteous!"**

Then the God Almighty mentions His Gifts to Abraham (AS) and his children, and placing them as Imams, and Says:

**"We made them Imams, guiding by Our Command,  
and We revealed to them the performance of good deeds,  
the maintenance of prayers, and the giving of zakat,**

and they used to worship Us!"

## Imam, and his Role in Guidance and Performance

With these Verses, the God Almighty expresses the Imamate of Abraham, Isaac, and Jacob and adds that they guided by Our Command.

This Guidance, which God has made it one of the affairs of the Imamate, does not mean a guidance as leading, because we know that the God Almighty made Abraham as an "Imam" when he held the Position of Prophethood for many years. The Prophecy is not separate from the Position of Guidance in the sense of leading, so, the Guidance that is one of the Position of Imam can have no meaning other than "Guiding to Achieve the Destination!" This meaning is a kind of Genetical Possession in the selves, which by such possession they pave the way for taking hearts to perfection and transferring them from one position to a higher position.

He explains: Guidance by the Command of God is one of the spiritual blessings, and inner resistance, towards which the believers are guided by righteous deeds and are enveloped with the Mercy of their Lord.

Since the Imam guides by "Command," we understand that the Imam himself is enveloped with that Guidance before anyone else, and the Guidance spreads from him to other people, and everyone benefits from it according to the differences he has in the positions and according to his talent. We understand from this that the Imam is the link between people and their Lord, in receiving the apparent blessings, namely, the Divine Sharia, which are revealed through Revelation to the Prophet and spread to other people through the Prophet.

We also understand that the Imam is a Guider that guides the people to his positions, just as the Prophet is a Guider that leads people to True Beliefs and Righteous Deeds.

Of course, some of the God's Devoted servants are the only Prophets, and some are the only Imams, and some have both positions, such as: Abraham (AS) and his two children.

The Good Deeds issued by the Imams were by Revelation and an

Inner and Divine Signification that took place at the same time. This Revelation is other than the Legislative Revelation that first legislates the action and then arranges it according to what has been legislated.

Imams also worshiped God before the Revelation and the Revelation has confirmed them. Imams are confirmed by the Holy Spirit and the Purity Spirit, also are confirmed by a Divine Power inviting them to do Good Deeds, establishing Prayer, and giving Zakat (financial Donation specific to each law.)

### **What Was Granted to Lot?**

The God Almighty Says:

**“We gave judgement and knowledge to Lot,  
and We delivered him from the town which used to commit vicious acts.  
Indeed, they were an evil and profligate lot!”**

(Anbiya: 74.)

God gives Lot "Judgment" with "Knowledge," which the judgment means either wisdom and discernment, or having the position of Judgment and Ruling to conclude hostilities and judging and ruling among people.

The village that Quran mentions its people committing evils was called "Sodom," where Lot dwelt there during his migration with Abraham.

### **Acceptance of Noah's Prayer**

The Holy Quran briefly describes the acceptance of Noah's prayer and says:

**“And remind them of Noah who was before them [ i. e., Abraham and Lot] and who prayed to Us desperately, and We fulfilled what he prayed for, and saved him and his folk from the grave suffering [of coexistence with the disbelieving people, whom we drowned them altogether!]"**

(Anbiya: 76.)

When God Said, "We saved him and his folk from a grave suffering," it means his relatives except his wife and son who drowned.

The text of Noah's prayer is narrated in the Holy Quran elsewhere that he said:

- “Lord! I was defeated, so let's help!”

### **Judgment and Ruling Given to David and Solomon**

The Almighty God explains in the Holy Quran regarding the great Blessings He has bestowed on David and Solomon.

**“And David and Solomon when they gave judgement concerning the tillage when the sheep of some people strayed into it by night, and We were witness to their judgement!  
We gave its understanding to Solomon,  
and to each We have given judgement and knowledge!”**

(Anbiya:78-79.)

The context of the above Verses implies that the story was an event happened between two persons who came to David to judge between them, because David had the Position of Kingship among the children of Israel, and the God Almighty has assigned him as His Khalif on the earth.

In the above Verse, the meaning of God’s being a witness of their judgment is that God always sees, hears, and leads them to righteousness.

### **Mountains and Birds' Praise in unison with David**

**“Indeed, We disposed the mountains to glorify Allah  
with him at evening and dawn!  
And the birds as well, mustered in flocks,  
all echoing him in a chorus!”**

(Sad:19.)

The meaning of disposing mountains and birds with David to glorify with him is that the mountains and birds that glorify themselves, their glorification is in harmony with the glorification of David.

God Almighty Says: Such Gifts are one of our ancient traditions, and

it is not something new and unprecedented!

### **Teaching David to Fabricate Battle-Clothes**

One of the sciences that God Almighty taught to David (AS) was the fabrication of war clothes, which David (AS) learned how to make armor from God Almighty:

**"We taught David the armor industry,  
to make armor for you,  
and with that device, prevent the enemy weapon  
from landing on your body!"**

(Anbiya: 80.)

### **Wind in Capture of Solomon**

The Holy Quran describes the Gift bestowed on Solomon (AS) as follows:

**"And for Solomon We disposed the tempestuous wind  
which blew by his command toward the land  
which We have blessed,  
and We have knowledge of all things!"**

(Anbiya: 81.)

The land referred to in the Verse is the land of Levant (Far East: Syria, Jordan, Palestine,) where Solomon lived.

It is possible that the purpose of the wind flowing towards the land of the Levant at the command of Solomon was that the wind came to the Levant from wherever he was in the world, to take him wherever he wanted, and not only in the Levant. In the sense that wind brought Solomon back to Syria after it had carried him. So, the Verse includes both going out of the Levant and returning to the Levant

## The Devils in Capture of Solomon

Among the Blessings and Privileges that God Almighty had given to the Prophet Solomon was his Rule of the devils:

**“[And for Solomon We disposed] the devils as well as,  
every builder and diver!**

**And others too, bound together in chains!”**

(Sad: 37-38.)

The purpose of diving the devils and demons for Solomon (AS) is to bring out the pearl and other benefits of the sea, and the meaning of the deeds that they did other than diving is the same deeds that God Says in the Holy Quran:

**“They would make for him anything that he wanted like fortresses,  
statues, large basins like reservoirs,  
and huge immovable cooking pots...!”**

(Saba: 13.)

The meaning of “**bound together in chains,**” is that we kept them in the service of Solomon from escaping them, or from disobeying his command, or from ruining his work.

## Removing Job's Affliction

The Prophet Job (AS) was attacked by all kinds of calamities and all his property was lost, and all his children died, and a severe disease took over his body and he suffered for a long time until he started praying and complained to the Presence of God Almighty, and God Answered his prayer and saved him from his illness and returned his property and children to him with something more:

**“And remember Our servant Job in Quran.**

**When he called out to his Lord:**

**The devil has visited on me hardship and torment!**

**We told him: Stamp your foot on the ground,**

this ensuing spring is a cooling bath and drink!  
 And We gave back his family to him along with others like them,  
 as a Mercy from Us  
 and an admonition for those who possess intellect!  
 We told him: Take a faggot in your hand and then strike your wife with it,  
 but do not break your oath.  
 Indeed, We found him to be patient.  
 What an excellent servant! Indeed, he was a penitent soul!"  
 (Sad: 41-44.)

(It is necessary to point out here that the argument made by commentators that in general every dead person who is miraculously resurrected does not survive is not correct and the appearance of this Verse leads to the opposite.)

### **Divine Mercy on Ishmael, Elisha, and Zalkefi**

The Holy Quran mentions the names of three of the Prophets who have received Divine Blessings among the other Prophets as follows:

"And remember Ishmael, Elisha and Zalkefi,  
 each of whom was among the elect!  
 This is a reminder, and indeed the God wary have a good destination!  
 the Gardens of Eden, whose gates are flung open for them...!"  
 (Sad: 48-50.)

### **Rescuing Jonah from Fish Belly**

Among these seventeen Prophets to whom God Almighty counts and mentions His blessings one by one, is Jonah the Prophet (AS.) who mentions him in a famous Verse as follows:

"And the Man of the Fish, when he left in a rage,  
 thinking that We would not put him to hardship.  
 Then he cried out in the darkness: There is no god except You!

**You are immaculate! I have indeed been among the wrongdoers!  
So We answered his prayer and delivered him from the agony,  
and thus, do We deliver the faithful!"**

(Anbiya: 87-88.)

The Prophet Jonah is the son of Matthew, the owner of the "Fish Story," who was sent by the Lord to the people of "Nineveh" and invited them, but they did not believe, so he cursed them and asked God to punish them, but as soon as the signs of torment was on the people repented and believed, so God removed the punishment from them, and Jonah came out from among them (in a rage.)

God created a scene in which Jonah sank into the belly of a large fish and was imprisoned there until he prayed to God and God removed the plague from him and sent him back to his people.

The part of the Verse that says: **"And the Man of the Fish, when he left in a rage, thinking that We would not put him to hardship,"** may have been included in the allegory, and it means that his departure and separation from the people was like the departure of someone who was angry with his master and thought that his master could not reach him.

This possibility is strong in the sense that the position of a Prophet like Jonah is so high that he really becomes angry with his Master and really thinks that God is not capable of him and that he can escape from his Master by traveling, because the Holy Prophets of God are free from these notions, and by the infallibility of God they are infallible, so the Verse is an allegory, not an anecdote of an external reality!

Then God promises to save every afflicted believer with the Phrase:

**"And thus, do We deliver the faithful!"**

God emphasized, of course, the believer who, like Jonah, turns to Him and calls Him like him!

### **The Son Granted to Zechariah**

**"And Zechariah when he cried out to his Lord:  
My Lord! Do not leave me without an heir,**

and You are the best of inheritors!  
 So, We answered his prayer, and gave him John,  
 and remedied his wife's infertility for him.  
 Indeed, they were active in performing good works,  
 and they would supplicate Us with eagerness  
 and awe and were humble before Us!"

(Anbiya: 89-90.)

When Zechariah prayed: " **My Lord! Do not leave me without an heir!**" He meant to have a child to inherit from him, and since God Almighty is the true heir who inherits the whole world, so to purify God from having a partner in inheritance, he added: "**And You are the best of inheritors!**"

When God Says that We made his wife worthy for him, it means that He made her worthy to have children after she did not have this merit for a long time, and she was a barren and infertile woman.

### **Mary and Jesus both a Sign for all Peoples of the World**

The Holy Quran, after counting the Blessings of God on seventeen of His Holy Prophets, then mentions a woman who kept her chastity and God breathed out of His spirit into her and made her and her son a Sign for the people of the world:

**"And remember her who guarded her chastity,  
 so, We breathed into her Our spirit,  
 and made her and her son a sign for all the nations!**

(Anbiya: 91.)

She was "Maryam, daughter of Imran." This Verse praises her for her chastity and safeguarding, and also acquits her of the accusation leveled against her by the Jews.

The Phrase: "**So, We breathed into her Our spirit,**" is an allusion to the fact that the birth of Jesus is not considered as a normal issue that, like other children, there should be a sperm and the spirit would be breathed

into which after a period, but if there would be no sperm, there would remain nothing but Breathing the Spirit, and this Breathing of the Spirit is the very "Word of God" that He Said:

**“Indeed, the case of Jesus with Allah is like the case of Adam:  
He created him from dust, then said to him: Be, and he Was!”**

(Al-Imran: 59.)

It means that the parable of the two is one and the same in that they do not need to be created from sperm.

Then God considered Jesus and his mother as a Sign and Said: **“And made her and her son a sign for all the nations!”**

The meaning of the Sign here is such a Birth, and the Verse includes both, because Maryam precedes Jesus in presenting this Sign, so the Verse mentions the name of Mary first and then the name of her son, and it is enough honor for Mary that her name is mentioned in the Holy Quran in line and in category of Prophets, while she herself was not one of the Prophets.

### **Unified Nation, Path of Monotheism through Prophecy**

After completing the Verses related to the seventeen Prophets and explaining the Divine Blessings and Cares for them, the God Almighty Says:

**“Indeed, this Nation of yours is one Nation, and I am your Lord.  
So, worship Me!”**

(Anbiya: 92.)

Prophecy does not invite except to One Religion, and that Religion is Monotheism. All Prophets invited to Monotheism, as the Moses, and before him Abraham, and before him Noah, and also the Prophets before Noah and after Moses, all called for it, as Job, Idris, and the rest of the Prophets whose names are quoted in the Holy Quran and part the Blessings that the God Almighty has bestowed on them are mentioned therein.

**So, man is a Single Nation, with a Single Lord,**

And He is the God Almighty!

And has the One Religion, which is the Religion of Monotheism,

Where only God is worshiped.

This is the Divine Invitation and that is enough!

(Almizan, V. 28, P. 138.)

## Specific Examination for Four Prophets

" وَ إِسْمَاعِيلَ وَالْيَسَعَ وَ يُونُسَ وَ لوطاً ...! "

(٨٦ / انعام)

**“And Ishmael, Elisha, Jonah, and Lot,  
whom We exalted over all people!”**

(Holy Quran, An'am: 86.)

Specific afflictions are mentioned for the four Divine Prophets in the above Verse, who are: **Ishmael, Elisha, Jonah, and Lot (AS)**.

### **1- The Affliction of Ishmael (AS)**

The affliction of Ishmael is not less important than of Job and Joseph. He was tested on the issue of sacrificing and waited in the best way, to the extent that the Lord Himself praised his patience and considered his test a difficult test:

**“So, We gave him the good news of a forbearing son!  
When he was old enough to assist in his endeavour,  
he said: My son! I see in a dream that I am sacrificing you.**

**See what you think? He said:**

**Father! Do whatever you have been commanded.**

**If Allah wishes, you will find me to be patient!”**

...

**This was indeed a manifest test!**

**Then We ransomed him with a great sacrifice!  
and left for him a good name in posterity!"**  
(Saffat: 100-108.)

This is an honor that God gave only to Ishmael, and it is a great test that distinguished him from the others, and in order to keep alive the memory of Ishmael and his sacrificing, God made it obligatory for everyone to sacrifice in Hajj.

Another clear advantage of that Holy Prophet is the issue of cooperation with his father Abraham in building the Kaaba.

## **2- The Affliction of Jonah (AS)**

Jonah, the Prophet also had a special test that was unprecedented in any of the Prophets, and that was his falling in the sea and his being swallowed by the fish of the sea, and he cried out in the darkness, in the belly of the fish:

**"There is no god except You! You are immaculate!  
I have indeed been among the wrongdoers!"**  
(Anbiya: 87.)

## **3- The Affliction of Lot (AS)**

The trial of God's Holy Prophet Lot and his affliction in the way of God is mentioned in the Holy Quran. At the beginning when he was with Holy Prophet Abraham (AS) he encountered troubles and was forced to leave his native homeland with his friends and relatives and emigrate to the land of "Sodom," which was the cradle of prostitution and the center of corruption, and he was among them in such a condition that there was no precedent in the world, until the Divine Torment destroyed them all and left no house in the land of "Sodom" except Lot's house, and even his wife died in that torment.

#### 4- The Affliction of Elisha (AS)

Although the details of the life of Prophet Elisha (AS) are not mentioned in the Holy Quran, but according to some narrations, he was the guardian of Elijah and, like the Christ, he raised the dead and healed the blind and the vitiligo, but nevertheless the people did not obey him, and God has afflicted them with a severe famine.

(Almizan, V. 14, P. 64.)

### Superiority Rank of Prophets to Each Other

" تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ...! "

(٢٥٣/بقره)

**"These are the apostles,  
some of whom We gave an advantage over others!"**

(Holy Quran, Baqara: 253.)

The God Almighty has not placed the Prophets on the same level but has placed superiority between them. Some are superior to others, and some are inferior to others, but all of them are subject to Divine Grace, because Mission is a virtue that is in all of them!

Therefore, there is a difference of status and difference of degrees among the prophets, while all of them share the essence of the Grace of the Mission, and share in Common Perfection, which is Monotheism, contrary to the differences that appear among their nations after them. Because this difference between the nations is in faith, disbelief, denial, and proof, and there is no comprehensive relationship between the two.

The virtues of the Prophets are of two kinds: There is a Virtue whose name implies Virtue in itself, such as: "The Manifest Signs" or "Confirmation of the Holy Spirit," which is mentioned about Jesus son of Mary,

because these qualities and attributes are outstanding and honorable traits.

Others are not virtues in themselves, and when they become virtuous that they become attached to a high position and gain virtue and value from that position, such as speaking that it is not a virtue, but when it is attributed to God, then it has become one of the virtues.

(Almizan, V. 4, P. 177.)

## Those Who Were Chosen

" إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ! "  
(٣٣-٣٤ / آل عمران)

**“Indeed, Allah chose Adam and Noah,  
and the progeny of Abraham and the progeny of Imran  
above all the nations!”**

(Holy Quran, Al-Imran: 33-34.)

"Choosing over the worlds" is a kind of empowerment and prioritization of the mentioned people in a matter or matters in which others do not participate:

### **Reasons for Choosing Adam (AS)**

There are three aspects to choose Adam (AS):

First, he is the first "Divine Caliph" among mankind.

Secondly, the opening of the door of repentance has begun from him.

Third, God has legislated religion for him for the first time.

These are aspects in which no one participates with the Prophet Adam ... and what great Virtues!

### **Reasons for Choosing Noah (AS)**

The characteristic of Noah is as follows:

First, he is the first Prophet of the Prophets having Great Resolution, who has the Book and the Sharia.

Second, Noah is considered as the "second father" of mankind, as God Says: **“And made his descendants the survivors!”** (Saffat: 77.)

### **Those Who Were Chosen from Abraham's House and of Imran**

The Almighty God, after mentioning Adam and Noah and their election, has mentioned "Al-Ibrahim" and "Al-Imran," who are among the chosen ones. The Lineage of Abraham (AS) and the Lineage of Imran are meant to be specific to both of them and their affiliates.

The "Lineage of Abraham" refers to his pure descendants through "Ishmael" in which is their Prominent one the Holy Prophet of Islam and his pure Household.

"Lineage of Imran" means Mary and Jesus (AS) both, with Imran's wife.

### **Other Chosen Prophets**

In the Holy Quran, the subject of the chosen ones is mentioned repeatedly, so the Verse in question is not in the position to allocate the chosen ones to the above-mentioned groups only.

There is no contradiction between the above Verse, which has not mentioned the choosing of Abraham and Moses (AS,) and the many Verses that have been included in proving their choosing and expressing their greatness and positions.

The above Verse does not contradict the Verse which says that God has given the Children of Israel virtue over the worlds. Giving them virtue to the worlds is not in conflict with giving virtue to others over the worlds, nor does it give the virtue to others over them, because the virtue of one people or ethnic groups over others requires that they are virtuous in some worldly virtues or virtues in Hereafter.

### Chosen Ones from Lineage of Holy Prophet's Household

Continuing the above Verse, the Holy Quran focuses on the issue of selections from Adam, Noah, the lineage of Abraham, and the lineage of Imran to their descendants: **"Some of them are descendants of the others, and Allah is all-hearing, all-knowing!"** (Al-Imran: 34.) They are offspring that are like each other in traits of Virtues, which is the main aspect of their selection, and some of them do not differ from others in terms of traits and states.

It is narrated in book "Ayashi" from Imam Mohammad Baqir (AS) about this Verse that he said:

**"We are one of them, and we are the remnant of that lineage!"**

"Lineage" is a protected pillar that belongs to the members of a family. Considering the Holy Verse: **"Some of them are descendants of the others,"** Imam explains the Holy Pillar of Lineage which starts from Adam and reaches Noah, then the Lineage of Abraham, and finally the Lineage of Imran, and he considers himself and his offspring from the rest of that Lineage!

Hence, the point that in the Holy Verse also mentions the names of "Adam" and "Noah," it becomes clear that it refers to the connection and continuation of the "Dynasty of Chosen Class."

From the Phrase **"...and Allah is all-hearing, all-knowing,"** we reach to the following meaning for the Verse that:

- God chose these people over the people of the world and included the Gift of selection for all because they are similar offspring of individuals, and they are like each other in submission of heart to God and stability in the word of Truth. The reason that God has given them that Blessing is that He hears their words and knows their hearts and considers them worthy of it!

(Almizan, V. 5, P. 298.)

## Degree of Prophets, Imams, and Scholars

"... وَ الرِّبَّانِيُونَ وَ الْأَخْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ...!"  
(٤٤ / مائده)

**"...And so did the rabbis and the scribes, as they were charged to preserve the Book of Allah and were witnesses to it...!"**

(Holy Quran, Maeda: 44.)

The Holy Quran says in the above Verse: We also revealed the Torah, in which there was Guidance and Light, and with which the Prophets who had the Religion of Islam (Submission) ruled among the Jews, as well as the rabbis, the educators of the people, and the experts of the Jews and the Christians testified to it to the extent that they memorized the Book of God!

The order used in the Verse, which first mentions the Prophets, then the Rabbis, and the Scribes, indicates that they are different in virtue and perfection and their positions are one after the other. The Rabbis are lower than the Prophets and higher than the Scribes; and Scribes are scholars who have learned the Knowledge of the Book through lesson and learning.

The knowledge of the Rabbis is "preservation and guardianship," and the knowledge of the Scribes is a knowledge that has been transmitted to them and is very different from the knowledge of the Rabbis.

This preservation and guardianship and then witnessing and attestation on the Book is not possible except with "infallibility," which is in Imams not in others than the Imams. He is Only the Imam who is infallible and protected by God. The Permission that God has given them to judge is on the basis of their preservation and guardianship of the Book, and on the same basis, He has considered their Testimony valid. It is impossible for their testimony to be valid about the Holy Book and in distinguishing the Holy Book from other books by their testimony, but yet they may have possibility of the mistake!!

However, between the two ranks of Prophets and Scholars, there is another rank, which is the rank of "Imams", which the Holy Quran states:

**“And amongst them We appointed Imams  
to guide the people by Our Command,  
when they had been patient and had conviction in Our signs!”**

(Sajdah: 24.)

In short, the Rabbis and Imams, who are the mediators between the Prophets and the Scholars, have a correct knowledge of the book and a correct testimony to it.

This is stated about the Imams among the Children of Israel, but the Holy Verse implies that this characteristic of them is for the fact that the Holy Torah is a Book that has been Revealed by God, and contains Guidance and Light, that is, the doctrinal and practical knowledge that the nation needs. It requires that every Book which is Revealed by God and contained the Divine Teachings and Practical Rules, it will also be the same. This is the result that we wanted to obtain, that is the “condition of knowledge to the Book in Imam.”

Therefore, according to the order mentioned in the Verse, the rank of the Imams is after the Prophets, just as the Scholars are lower than the Imams.

(Almizan: V. 10, P. 242.)

## CHAPTER THREE

# ETIQUETTES AND MANNERS OF PROPHETS

### Divine Etiquettes of Prophets

#### An Analytical Discussion

The Divine Etiquette with which the God Almighty has disciplined His Prophets and Messengers is the beautiful appearance of religious practices that indicates the purpose of religion. Since the ultimate goal of religion is servitude. This worship in the Divine Religions differs in the number and quantity of Commands as well as in the degree of perfection that is in those religions.

The purpose of Islam is to organize all aspects of human life. None of the human affairs, big or small, have been left out.

Islam has filled all over the life with etiquette, and for every action of the deeds of life has designed a beautiful appearance which indicates its purpose.

According to the religion of "Islam." there is no "Purpose" for life other than "Monotheism of the Glorious God" in the stage of "Belief" and "action!"

Islam considers the "perfection of humanity" and the "ultimate goal of life" to be that for man there is a Deity who has created everything and to whom everything returns, and for Him there is the "Finest Names" and "Supreme Examples."

When such a belief is achieved for a person, he steps into the channel

of life and every action that he performs tells one by one the story of his servitude. He considers everything a servant of God Almighty.

By this means, the "Monotheism" of God is transmitted in his appearance and interior, and "purity" in servitude and worship appears in his words and deeds and other aspects of his existence, an appearance that no curtain can cover it.

The Divine Etiquette or the Etiquette of Prophecy is the same action that is done on the Form of Monotheistic!

### **Monotheism in the Deeds of Prophets**

The Holy Quran quotes an example of Monotheistic Behavior from the Holy Prophet Abraham, how he argued with people of his time:

**“This was Our argument that We gave to  
Abraham against his people.  
We raise in rank whomever We wish.  
Indeed, your Lord is all-wise, all-knowing!**

...

**“They are the ones whom Allah has guided.  
So, follow their guidance.  
Say: I do not ask you any recompense for it.  
It is just an admonition for all the nations!”**

(An'am: 83-90.)

In the above Verses, the God Almighty names His Holy prophets together and then points out that He has honored them with His Divine Guidance. The meaning of this Guidance is the "Monotheism" only because God Says: If they were polytheists, their deeds would be void! So, if polytheism has such an effect in deeds, then the Monotheism has certainly an effect in deeds, and it makes the form of action in such a way as to embody inner Monotheism. That is, if it is possible for the inner belief to be embodied and put into practice, the belief in Monotheism will also be put into action in this way. The opposite is also true. If it is possible for action to return and become an inner belief, these righteous deeds will

become a belief in Monotheism!

### **Prophets' Monotheistic Practices**

God Almighty tells the Prophet of Islam to follow the "**Guidance**" of the previous prophets. The meaning of this Command is not to follow them but to follow their Guidance! Since obedience is in action not in belief, because the belief is involuntary and non-imitative, so the meaning of the Command is to follow the righteous action of the Prophets, which has been issued based on Monotheism and Divine Practical Discipline, and act upon it.

The God Almighty has explained in the following Verse the general etiquette that the prophets observed in all aspects of their lives, and the humility that they had in their hearts and deeds for God Almighty:

**“They are the ones whom Allah has blessed from among the prophets of Adam's progeny, and from the progeny of those We carried with Noah, and from among the progeny of Abraham and Israel, and from among those We guided and chose.**

**When the Verses of the All-beneficent were recited to them, they would fall down weeping in prostration!”**

**(Maryam: 58.)**

This prostration and weeping are an allusion to the domination of the attribute of servitude over the hearts of the Divine Prophets, so that whenever they remembered a Verse from the Verses, its effect on their appearance was evident.

They never lost the Divine Etiquette, which is the aspect of servitude, whether among the people or in private!

**(Almizan, V. 10, P. 223.)**

## Kinds of Etiquettes and Manners Taught to Prophets

The God Almighty taught His Prophets the etiquettes and they also used them when dealing with people or when praying and requesting God. From the Verses in which God Almighty mentions such cases, we quote some as examples:

### **Etiquette of Repentance**

The first person to show the etiquette of repentance was Adam (AS,) and the Holy Quran narrates it:

**“...Adam disobeyed his Lord and went amiss!  
Then his Lord chose him, and turned to him clemently,  
and guided him!”**

(Taha: 121-122.)

### **Etiquette of Performing the Duties**

Regarding another comprehensive etiquette to which God Almighty has disciplined His Prophets, He has Said:

**“The Prophet cannot be blamed for carrying out the commands of God.  
It was the tradition of God with those who lived before.  
The command of God has already been decreed and ordained!  
Those who preach the message of God and are humble before Him  
should not be afraid of anyone besides God.  
God is Sufficient in keeping the account!”**

(Ahzab: 39.)

The comprehensive etiquette and running tradition in the Prophets were that:

- They should not bother themselves in the amount of life they have been given, and in any matter of affairs, because the basis of the Prophets' life is on nature, and human nature does not guide man to

the deeds except that God has provided the means to achieve and does not oblige man to the deeds that God has made difficult to achieve.

The God Almighty narrates the same meaning from His Holy Prophet:

**“I am not one of the obligors, those who put themselves in trouble!”**

(Sad: 86.)

**“Allah does not put a task on a person beyond his ability!”**

(Baqara: 286.)

**“Allah does not task any one except what He has given him!”**

(Talaq: 7.)

### **Etiquette in Using Permitted Sustenance**

Another comprehensive etiquette to which God has disciplined His Prophets is the use of permitted things and lawful sustenance, and in this regard, He has Said:

**“O apostles! Eat of the good things and act righteously.**

**Indeed, I know best what you do!”**

**Indeed, this community of yours is one community,**

**and I am your Lord, so be wary of Me!”**

(Muminun: 51-52.)

In these Verses, the God Almighty has disciplined the Prophets in such a way that, **firstly**, they use and possess the permitted things that are the material of life, and **secondly**, they avoid the dirty things, that is, everything that the rational nature hates. **Thirdly**, to perform the action competently and righteously.

Righteous deeds are any deed that human nature desires and deserves to do. In short, they are deeds that are in accordance with the means that God has ordained for the preservation of human life. Or they are deeds that are worthy to be dedicated to the Presence of God!

## Individual and Social Etiquette

In the above Verse, both individual and social etiquette are considered. When individual etiquette and social etiquette go hand in hand, a single complex is formed in human beings without agitation, and everyone worships a Single God together, and the basis of their individual behavior is Divine Etiquette, as a result of which they abstain from ugly deeds and live in happiness.

This individual and social etiquette has been collected from one Verse of the Holy Quran and that Verse is:

**“He has prescribed for you the religion which He had enjoined upon Noah and which We have also revealed to you, and which We had enjoined upon Abraham, Moses, and Jesus, declaring: Maintain the religion, and do not be divided in it!”**

(Shura: 13.)

Because this one Verse also mentions individual etiquette, that is, etiquette towards God, which is the establishment of religion, and also the social etiquette, that is, etiquette towards people, and that is “not to disperse!”

## Etiquette in Respect to God

The following Verse mentions etiquette towards God, namely, His Monotheism, and performing worship based on Monotheism:

**“We did not send any apostle before you, but We revealed to him that: There is no god except Me; so worship Me!”**

(Anbiya: 25.)

## Etiquette towards People

In the following Verse, the God Almighty has stated the tradition of the Prophets and their Divine Etiquette towards the people, and that was to associate with the people, and to leave the veneration, allocation and privilege among them:

“And they say:

What sort of apostle is this who eats food and walks in marketplaces?

Why has not an angel been sent down to him to be a warner along with him?

Or Why is not a treasure thrown to him, or why does he not have a garden from which he may eat?

...

We did not send any apostles before you but that they indeed ate food and walked in marketplaces.

(Furqan: 7-8 & 20.)

(Almizan, V. 12, P. 114.)

## Etiquette of Prophets in Hard Times

The Holy Quran quotes in many Verses the etiquettes and manners that the Holy Prophets of God used in their negotiations and conversations with their people. In many Verses it narrates that these etiquettes should be considered as their Practical Propaganda, which was not less than verbal propaganda, but more effective, parts of which are quoted below:

### Etiquette in Speech of Noah to His People

The Holy Quran quotes from Noah that:

“They said:

O Noah, you have disputed with us already,

and you have disputed with us exceedingly.

Now bring us what you threaten us with should you be truthful!

He said:

Allah will indeed bring it on you if He wishes, you cannot thwart Him!

“My exhorting will not benefit you, much as I may seek to exhort you if

Allah desires to consign you to perversity.

## He is your Lord, and to Him you shall be brought back!"

(Hud: 32-34.)

There are many points that have been observed in terms of etiquette in this conversation, including:

- 1- Noah denied the calamity and torment that they thought was in the hands of Noah and he attributed it to his Lord.
- 2- He continued his speech with the Phrase: "If God Wishes," and the Phrase: "You cannot thwart Him," and he continued his speech and completed his etiquette and politeness, where he said that if God does not will, you will not benefit from my advice!

Although the words of the Prophets are in their personal expression and seem to be absent from God, but when one pays attention, it becomes clear that they saw themselves in the Presence of God and observed the rituals and etiquettes of Presence.

In the Holy Quran, many conversations have been narrated from: Hud, Shelah, Abraham, Moses, Jethro, Joseph, Solomon, Jesus, and Muhammad (PBUH.) Also, the Holy Quran has narrated the various states of the Prophets, such as the state of intensity and welfare, the state of war and peace, the state of hidden and overt, the state of evangelism and warning, and the like.

## Etiquette of Repentance in Words of Moses While Angry

When Moses returned angrily to his people, he spoke to his people as follows:

**"Thereupon Moses returned to his people, indignant and grieved.**

**He said:**

**O my people! Did not your Lord give you a true promise?**

**Did the period of my absence too long to you?**

**Or did you desire that your Lord's wrath should descend on you**

**and so you failed your trust with me?"**

(Taha: 86.)

Moses is full of anger, rage, and regret, but his speech is full of

politeness towards God and His Beautiful Remembrance, and it is also a reminder of Divine Wrath for the transgressors!

### **Etiquette in Discourse of Joseph in the Privacy of Zulaikha**

The Holy Quran depicts the condition of Joseph (AS) in the palace of Zulaikha and describes this scene as follows:

**“The woman in whose house he had solicited him.**

**She closed the doors and said:**

**Come!!”**

**He said:**

**God forbids! Indeed, He is my Lord!**

**He has given me a good abode!**

**Indeed, the wrongdoers are not felicitous!”**

**(Yusuf: 23.)**

This is the clearest aspect of the etiquette of a Prophet who does not consider his Lord absent for a moment in such a place and time, and his expression is to mention his beauty and to know the God who is his owner and his glorious Lord!

**No speech can add anything to this scene**

**and this expression of the Quran!**

### **Etiquette in Discourse of Joseph with his Brothers**

The Holy Quran describes Yusuf's speech at the end of the years of sorrow for separation from his father and brothers, when his brothers recognized him and were ashamed of their deeds:

**“They said:**

**By Allah, Allah has certainly preferred you over us, and we have indeed been erring**

**He said:**

**There shall be no reproach on you today.**

**Allah will forgive you,  
and He is the most merciful of the merciful!"**

(Yusuf: 92.)

You will observe that Joseph does not speak about himself but only mentions the Mercy and Forgiveness of his God!

### **Etiquette in Discourse of Solomon (AS) with Queen of Sheba**

The Holy Quran describes the state of Solomon while summoning the throne of the Queen of Sheba and displaying his power. This describes the etiquette of his expressing and observing the etiquette of the Presence of his Lord as follows:

**"...So, when Solomon saw the throne of Queen of Saba is set near him,  
he said:**

**- This is by the Grace of my Lord,**

**to test me if I will give thanks or be ungrateful.**

**And whoever gives thanks, gives thanks only for his own sake.**

**And whoever is ungrateful should know that**

**my Lord is indeed all-sufficient, all-generous!"**

(Naml: 40.)

These Verses are about Solomon, who was given a great kingdom, and his command was enforced, and he gained the power that he found in the shortest blink of an eye when he ordered the summoning of the throne of the Queen of Sheba from Sheba to Palestine. But at the same time, arrogance and pride do not afflict him and he does not forget his Lord, and without any pause, he praises his Lord in the best way in the presence of the people sitting on his seats!

### **Etiquette in Speech of Mohammad (PBUH) in the Cave**

The Holy Quran says about the difficult moments of life and migration of the Holy Prophet of Islam and his Etiquette of Presence in the following Verse:

**“...Allah has already helped him when the faithless expelled him,  
as one of two refugees,  
when the two of them were in the cave,  
he said to his companion:  
Do not grieve, Allah is indeed with us!”**

(Taubah: 40.)

On that day, the difficulty of distress and the severity of horror did not make him forget his God and neglect that God is with him!

### **Etiquette in Speech of Mohammad (PBUH) in his Privacy**

The Holy Quran recalls the time when the Messenger of God (PBUH) revealed one of his secrets to some of his wives, and that woman revealed the secret to others, then the Holy Prophet tried to conciliate the upset one and told him the truth, and turned away from others who had revealed his secret:

**“When the Prophet confided to one of his wives a matter,  
but when she divulged it, and Allah apprised him about it,  
he announced to her part of it and disregarded part of it.  
So, when he told her about it, she said:  
Who informed you about it?” He said:  
The All-knowing and the All-aware informed me!”**

(Tahrim: 3.)

The above Verse shows that the Holy Prophet, in entrusting his secret to some of his wives in private, he also observed the etiquette towards his Lord!

(Almizan: V. 12, P. 170.)

## **Etiquette of Prophets Confronting their People**

The Holy Quran in life history of the Divine Prophets describes their

dealings with people of their time, and the etiquette they had in inviting, negotiating, and talking to them. Quran tries to visualize the scenes with which one can realize the morals and etiquettes of these Holy Prophets and their Missions.

When we examine their behavior and their statements against the rebellious and the ignorant, we do not find even one single place where they used to insult or abuse in their expression. In confronting with all oppositions, insults, ridicules, and humiliation that they saw and heard from the enemies and ignorant people of the time, they always gave the best expression and the most benevolent sermon in response, and they were not separated from them except in peace.

The Divine Order and their behavior are fully crystallized in the Holy Quran in the following Verse:

**“...And when addressed by the ignorant ones,  
their only response is Salaam, [Peace be with you!]"**

(Furqan: 63.)

### **Noah's Etiquette in Confront with his People**

**“...But the elite of the faithless from among his people said:  
We do not see you to be anything but a human being like ourselves,  
and we do not see anyone following you except those who are  
simpleminded riffraff from our midst.**

**Nor do we see that you have any merit over us.**

**Rather we consider you to be liars!**

**Noah said:**

**O my people! Tell me, should I stand on a manifest proof from my Lord,  
and He has granted me His own mercy though it should be invisible to  
you shall we force it upon you while you are averse to it?"**

(Hud: 28.)

### **Hud's Etiquette in Confront with his People**

Hud (AS) is a Prophet who was sent to the people of “Ad.” The Holy

Quran describes the conversation that this Prophet had with his people:

“His people said:

All we say is that some of our gods have visited you with some evil.

Hud said:

I call Allah to witness, and you too be my witnesses that I repudiate what you take as His partners!”

(Hud: 54.)

### **Abraham’s Etiquette in Confront with Azar**

“Azar said:

Abraham! Are you renouncing my gods?

If you do not relinquish, I will stone you.

Keep away from me for a long while!

Abraham said:

Peace be to you!

I shall plead with my Lord to forgive you.

Indeed, He is Gracious to me!”

(Maryam: 46-47.)

### **Moses Etiquette in Confront with Pharoah**

“Pharoah said:

And what is: The Lord of all the worlds?

Moses said: The Lord of the heavens and the earth and whatever is between them, should you have conviction!

He said to those who were around him: Don't you hear?!

Moses said:

Your Lord, and the Lord of your forefathers!

He said:

Indeed, your messenger, who has been sent to you, is surely crazy!

Moses said:

The Lord of the east and the west and whatever is between them should you apply reason!"

(Shuara: 23-28.)

### **Moses and Aaron's Etiquette in Confront with Pharaoh**

This was the Divine Teaching that inspired Moses and Aaron to do against Pharaoh:

“Let the two of you go to Pharaoh. Indeed he has rebelled!  
Speak to him in a soft manner,  
maybe he will take admonition or fear.”

(Taha: 43-44.)

### **Mary's Etiquette in Confront with her People**

“Then carrying him she brought him to her people.

They said:

O Mary, you have certainly come up with an odd thing!

O sister of Aaron! [Aaron's lineage] Your father was not an evil man, nor was your mother unchaste?

Thereat she pointed to him.

They said: How can we speak to one who is yet a baby in the cradle?

Jesus said:

Indeed, I am a servant of Allah! He has given me the Book and made me a prophet!”

(Maryam 29-30.)

### **Muhammad's (PBUH) Etiquette in Confront with Polytheists**

When the infidels and polytheists of Mecca attributed madness, priesthood, and poetry to the Holy Messenger of God, the God Almighty with His Revelation in the Holy Quran, guided him as follows:

“So, admonish!

By your Lord's blessing, you are not a soothsayer, nor mad!

Do they say:

He is a poet, for whom we await a fatal accident!

Say:

Wait! I too am waiting along with you!"

(Tur: 29-31.)

### **Muhammad's (PBUH) Etiquette in Confront with Oppressors**

“Look, how the [oppressors] draw comparisons for you,  
so, they go astray, and cannot find the way!”

(Furqan: 9.)

The Holy Quran is full of Verses in which the Divine Prophets were struck with all kinds of slanders and insulted, but nowhere in the Quran do you find any indication that the Divine Prophets reacted badly and violently to this behavior of the people and their persecution and violence, or show hard reaction, harsh talking, but they were always confronted with Divine Etiquette and fair-spoking, fine logic, and good mood.

These Holy Prophets were those whose God instilled in them the best speech and the most beautiful etiquette, and they were benefited from such a method of Divine Education.

### **Muhammad's (PBUH) Etiquette in Confront with Needy Boldness**

“And if you turn away from [ the kinsmen, the needy and the wayfarers,]  
because at the present time you have no money to help them,  
but you expect to receive some Bounty from your Lord,  
then speak to them with kind and hopeful words!”

(Isra: 28.)

(Almizan: V. 12, P. 174.)

## **The Manner of Prophets' Speech**

The Holy Quran by quoting the conversations that the Divine Prophets had with the people, shows that the Prophets always considered

themselves among the people and one of them. They spoke to every class of people who spoke their speech and to the extent of their understanding, as the Holy Prophet of God said:

**"We, the group of prophets, base our work on talking to people as much as their intellect."**

The Holy Prophets themselves were equipped with the Truth and far from falsehood in inviting to the Truth, and they avoided anything that is misleading, whether it agrees with the will of the people or not. These Prophets did not fear anyone but God in obeying the Commands of His Almighty, and they did not see anything in the way of asserting the Truth. God Almighty also helped them:

**"Indeed, We shall help Our apostles  
and those who have faith  
in the life of the world and on the day when the witnesses rise up!"**  
(Ghafir: 50.)

### **Manner of Prophets in Expressing the Truth**

No beloved has been dearer than the Truth to the Divine Prophets!

Recognizing what is a good word and deed varies in different professions of life and different opinions and beliefs from which different human societies are formed, but in a religious society the Truth is forcibly stated and followed.

When a religious complex is a follower of the Truth, the Etiquette in which will mean that if the path to the Truth has several ways, the best of which must be followed!

For example, if it is possible to speak both softly and violently, of course, we should speak softly.

If it is possible to be in a hurry in a good deed and not to be in a hurry, of course, haste in a good deed is preferred.

The following Commands in the Quran clarify this meaning:

**"... So, give good news to My servants!"**

**who listen to the Word of Allah  
and follow the best sense of it.  
They are the ones whom Allah has guided,  
and it is they who possess intellect!"**

(Zumar: 17-18.)

It is a manifest point in Good's Command:

- **"There is no etiquette in falsehood, nor in truth mixed with falsehood!**

**Everything is a misguidance if it is not a pure truth!**

**God is the Guardian of Truth!**

**He does not like falsehood!**

**Anything if transgresses the Truth; it is not but Misguidance!"**

(Yunus: 32.)

The Divine Prophets in treating and associating with people, they respect and treat the strong and the weak equally and did not distinguish between the rich and the poor, the small and the great, and men and women. The false social benefits that the strong and powerful claimed for themselves were invalid in the view of the Prophets.

The Quran says:

**"O mankind!**

**Indeed, We created you from a male and a female,  
and made you nations and tribes  
that you may identify yourselves with one another.**

**Indeed, the noblest of you in the sight of Allah is the most God wary  
among you.**

**Indeed, Allah is all-knowing, all-aware!"**

(Hujarat: 13.)

Introducing His Holy Prophet to the people, the God Almighty Says:

**"There has certainly come to you an apostle from among yourselves.**

**Grievous to him is your distress,  
he is full of concern for you,  
and most kind and merciful to the faithful!"**

(Taubah: 128.)

**"The Messenger of Allah  
has faith in Allah  
and trusts the faithful,  
and is a mercy for those of you who have faith!"**

(Taubah: 61.)

**"And O, Mohammad!  
Verily, you are a Man of high-level character!"**

(Qalam: 4.)

**"And O, Messenger!  
We did send you as a Grace to the human society!"**

(Anbiya: 107.)

(Almizan: V. 12, P. 177.)

## CHAPTER FOUR

# DIVINE TRADITIONS IN MISSION OF PROPHETS

### Definition of Prophethood and Mission

In the Holy Quran, there has been mentioned over and over the Truth of Prophecy (i.e., guiding people through revelation.) Quran names the ones who undertake it with two different interpretations, or in other words, they have been divided into two types: Prophets and Messengers.

The meaning of "**Messenger**" is the one who carries the Message, and he has the honor of mediation and embassy from God to the people.

The meaning of "**Prophet**" is the one who owns a "News," and he has the honor of having Knowledge of God and of the Unseen Universe.

"**Prophethood**" is the position of expressing Religious Teachings for people so that their world and the Hereafter and their livelihood and resurrection will be reformed by them, and they will be guided to the Path of Happiness by the Grace of God.

The "**Mission**" is a special embassy through which the argument against the people ends, and from then on, their effort is complete, either the happiness of this world and the Hereafter, or the torment of the two worlds.

That is, the "Messenger" is a special message-bearer who is sent to reform the work of the people in all aspects, so that if they deny him and do not accept his messages, they will be punished by God.

"Prophethood" and "Mission" are two Divine Positions. The sign of

Prophethood is to receive Revelation through dreaming, and the sign of Mission is to receive it through observing the Angel of Revelation.

Some of the Prophets had both Positions and therefore both signs were present in them. Therefore, the Prophet and the Messenger are general and specific, in terms of instance, not in terms of concept.

The Prophethood in terms of individuals, includes the Mission, so, the person who became the Seal of the Prophets, because the Messengers are a group of them, will also be the Seal of the Messengers!

God Says: We sent you to a nation before which other nations were and passed away, and this sending is like the same sending according to the “Tradition” that has always been going on in the world.

(Almizan: V. 3, P. 201.)

## There Was a Guide to Every Nation!

"... وَ لِكُلِّ قَوْمٍ هَادٍ ...!"

(٧ / رعد)

**“...And there is a guide for every people!”**

(Holy Quran, Ra’ad: 7.)

It is evident from this Holy Verse that the earth is never empty of a Guide who leads people to the Truth. Either it must be a Prophet, or another Guide who leads by the Command of God.

**“The faithless say:**

**Why has not some sign been sent down to him from his Lord?**

**You are only a warner,**

**and there is a guide for every people!”**

The God Almighty Says to His Holy Prophet:

The disbelievers, even though the Quran, which is the greatest and best of miracles and is at their disposal, ask you for a miracle according to their will! You have nothing to do about miracles, you are only a Guide

who guides them through warning!

Since the Tradition of God is running in His servants to send a Guide in every people to guide them.

(Almizan: V. 22, P. 190.)

## A Prophet Raised in Every Nation

"ولقد بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ!"  
(نحل / ٣٦)

**“Certainly, We raised an apostle in every nation:  
Worship Allah and keep away from the Rebels...!”**

(Holy Quran, Nahl: 36.)

The above Verse refers to the fact that the issue of choosing and rising of the Prophet is not something that belongs to a nation but is a Tradition that is running in all people and all nations, and its criterion is the need; God knows the needs of His servants.

By none of God's Messengers, nor in any of the books revealed by God, it is claimed that religious invitation is the emergence of an Unseen Power that subjugates everything, and that it is a Genetic Will that can disrupt the system of the universe, and invalidate the Tradition of Human Authority, and will force people to accept!

(Almizan: V. 24, P. 91.)

## Every Nation has a Messenger in its own Language

"وَمَا أَرْسَلْنَا مِنْ رِسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ...!"  
(إبراهيم / ٤)

**“We did not send any apostle except with the language of his people,  
so that he might make Our Messages clear to them!”**

(Holy Quran, Ibrahim: 4.)

The purpose of sending a Messenger in the language of his people is that the Messengers that We have sent were each from the same language that they were sent to guide, whether he himself was from the same place, or from the same race, and or he is like the Prophet Lot from the people of another land but speaks to them in the language of local people.

Now, what was the status of the Prophets who were sent to more than one nation, namely, the Prophets of Great Resolution, who were sent to all human races? Did all of them know the language of all the people of the world and speak to the people of every nation in their language or not?

The following stories indicate that they invited nations who did not speak their own language:

For example, the Holy Prophet Abraham, although he was a Syrian, invited the Arabs of Hejaz to perform Hajj. Although Moses was a Hebrew, he invited Pharaoh and his people, who were Copts. The Holy Prophet of Islam (PBUH) invited Hebrew-speaking Jews and Roman-speaking Christians and others, and whoever believed in him accepted his faith. Also, the invitation of Noah (AS,) as it is understood from the Holy Quran has generality, and the others as well.

The reason why God has sent every Messenger in the language of his people is because the God Almighty did not base the issue of sending Messengers and Religious Invitations on a miracle and an unusual thing, and He did not trust any of His Power and Authority to his Prophets, but sent them to communicate with his people in the ordinary language in which they speak, and to explain their intentions to them. They should talk to their people and convey the purposes of revelation to them.

The Prophets have no other duty than to express, but the issue of Guidance and misguidance of people has nothing to do with the prophets and others, and this is the Job of God Almighty Himself.

(Almizan: V. 23, P. 25.)

## Messengers Were All of Humankind

" وَ لَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَ جَعَلْنَا لَهُم أَزْوَاجًا وَ ذُرِّيَّةً...!"

(٣٨ / رعد)

**“Certainly, We have sent apostles before you,  
and We appointed for them wives and descendants!”**

(Holy Quran, Ra’ad: 38.)

Sending a Messenger from mankind mentioned in this Verse, is a fact that the God Almighty reminds to His Holy Messenger, and that is the God’s Tradition based on this term that the Prophets must be the human beings! Basically, the issue of sending a Messenger should be a customary and ordinary issue, not that the Prophets to be the owners of the Unseen of the universe and its various aspect. They are nothing more than other human beings and have no authority of their own. All things are in the hand of God.

God sends a Sign or a Miracle if He wills, of course, when His Divine Wisdom requires it. It is not that all times are equal in expediency and wisdom, otherwise wisdom is invalidated, and the system of creation is disturbed, but for every time there is a wisdom suitable for that time, and a judgment suitable for that time.

So, it is God Almighty who sends down whatever He Wills, and gives Permission to whatever He Wills, but He does not send a Sign and give Permission at any time, because for every time there is a Book, which He has written, and except for what is written in it nothing will realize!

(Almizan: V. 22, P. 293.)

## Necessity of Prophets being of Humankind

" وَ لَوْ جَعَلْنَاهُ مَلَكًا لَّجَعَلْنَاهُ رَجُلًا وَ لَلْبَسْنَا عَلَيْهِم مَّا يَلْبَسُونَ! "

(٩ / انعام)

**“And if We had chosen an Angel,  
We would have made him appear as a man,  
and We would have confused them in what they already are confused!”**  
(Holy Quran, An’am: 9.)

The purpose of the infidels in requesting the descent of the Angels was that instead of a human being, the Angels would do the work of Mission and Invitation to God, or at least an Angel would cooperate with this Prophet and witness his truth.

The Command of Divine Invitation is only to be done with the authority of the servants and without their compulsion. Therefore, there is no choice but for the Messenger and the bearer of the Message of God to be one of these people and to speak to them in their own language in order to achieve happiness by obedience, or cruelty by opposition, not by forcing them to send a heavenly Sign to accept your invitation.

In short, sending Angels as a Mission has no greater effect than sending a human Messenger.

(Almizan: V. 13, P. 29.)

## Prophets and Imams for all Era

« وَأَتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ ...! »  
(يوسف / ٣٨)

**“I follow the creed of my fathers, Abraham, Isaac, and Jacob...!”**  
(Holy Quran, Yusuf: 38.)

God's care for His servants has required that He equip mankind with the understanding of good and evil, piety and wickedness through inspiration and intellectual concentration, as well as with the understanding through the Religious Rules and Laws.

Also, His care makes it obligatory to equip some people of human kind with pure souls and truthful hearts, having primary nature, who do not

deviate from the Path of Monotheism to polytheism for a moment, as a result, the principle of Monotheism in all periods and ages will remain among this kind, and the Spirit of Bliss will live on from century to century, and will not be completely destroyed.

(Almizan: V. 21, P. 277.)

## The Covenant of the Prophets

"وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِسْرَافِيلَ  
(٧ / احزاب)

**“Recall when We took a pledge from the prophets,  
and from you and from Noah and Abraham  
and Moses and Jesus son of Mary,  
and We took from them a solemn pledge!”**

(Holy Quran, Ahzab: 7.)

The Covenant of the Prophets is a covenant related to the attribute of their Prophethood and is their own special covenant, other than the covenant taken from all human beings. In this regard, the God Almighty Says:

**“When your Lord took from the Children of Adam, from their loins, their  
descendants and made them bear witness over themselves.**

**He said to them: Am I not your Lord?**

**They said: Yes indeed!”**

(A'araf: 172.)

Taking the covenant from the Prophets is stated elsewhere in the Holy Quran as follows:

**“When Allah took a compact concerning the prophets,  
He said: Inasmuch as I have given you of the Book and Wisdom,  
should an apostle come to you thereafter confirming what is with you,  
you shall believe in him and help him.**

He said:

Do you pledge and accept My covenant on this condition?

They said: We pledge! He said: Then be witnesses, and I am also among the witnesses along with you!"

(Al-Imran: 81.)

Although the Holy Verse does not state what the covenant was taken from the Prophets, and only mentions that the covenant is something related to the Position of Prophethood, but it is possible to understand from the Verse that the Covenant is: **The Unity of the Word in Religion, and not disagreeing in it!**

(Almizan: V. 32, P. 127.)

## Prophets' Commitment to Introduce the Next Prophet

"وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ ...!"

(٨١ - ٨٥ / آل عمران)

“When Allah took a compact concerning the prophets,

He said: Inasmuch as I have given you of the Book and Wisdom, should an apostle come to you thereafter confirming what is with you, you shall believe in him and help him.

He said: Do you pledge and accept My covenant on this condition?

They said: We pledge! He said: Then be witnesses, and I am also among the witnesses along with you!"

(Holy Quran, Al-Imran: 81-85.)

The God Almighty in the Holy Quran explains that the People of the Book constantly followed the path of oppression in their religious knowledge and distorted the words of the Holy Book. They misrepresented the true religion to the people and caused division among the Prophets of God until they finally denied the Prophecy of the Last Prophet, the Holy Prophet of Islam.

How is it possible to imagine division among the prophets, even though God Almighty has promised them that each of them will believe in the other and help him? Believing in one another and helping one another means acknowledging the former prophet and evangelizing to the next prophet - such as acknowledging Jesus as the Prophet of Moses and evangelizing to the Holy Prophet of Islam - as well as making a covenant with them to do the same for their nations and followers over those parts of covenant and being witnesses on them.

The blessed Verses continue as follows:

**“Say: We have faith in Allah,  
and in what has been sent down to us,  
and what was sent down to Abraham, Ishmael, Isaac, Jacob, and his sons  
and that which were given to Moses and Jesus,  
and to other prophets were given from their Lord.  
We make no distinction between any of them,  
and to Him do we submit!”**

**“Should anyone follow a religion other than Islam,  
it shall never be accepted from him,  
and he will be among the losers in the Hereafter!”**

(Al-Imran: 84-85.)

(Almizan: V. 6, P. 223.)

## **Struggle of Prophets against Rebels and the Arrogant**

The Holy Quran has narrated the words of the previous Prophets - such as Noah, Hud, Shelah, Abraham, Jethro, Moses, and Jesus (AS) - with their nations, and described their conversations and struggles with them.

It becomes clear from the Verses of Quran about the dialog of Prophets that the Natural Religion is a religion that prevents oppression and corruption and prevents the unjust dominations that destructs the basis of happiness and basis of Truth!

As the Holy Messenger of God said in the farewell Hajj ceremony:

- **Today time passes like the day when God created the heavens and the earth!**

The Messenger of God pointed to the meaning that due to the establishment of the Islamic Way of Life, people have returned to the Rule of Nature!

(Almizan: V. 6, P. 97.)

## Tradition of Messengers' Resistance against Rebels

"كَذَلِكَ مَا آتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مَجْنُونٌ...!"  
(ذاريات / ٦٠-٥٢)

**"So it was that there did not come to those who were before them any apostle, but they said: A magician, or A crazy man!"**

(Holy Quran, Zariyat: 52-60.)

It so happened that no Messenger came to the infidels before the infidels of Quraysh, unless they said he is either a sorcerer or a madman! It is as if the infidels have been instructing each other to react in same way:

- No, it is not a matter of order, but all of them are rebels!
- So, turn away from them, for there is no blame on you!
- You Remind them! It is the Reminder that benefits believers!

In these Verses, the God Almighty instructs His Holy Messenger that since the situation is not favorable, and the people do not respond to your invitation and they dealt with you as the same as the previous nations dealt, and called their Prophet a sorcerer or a madman, and if your invitation did not affect them more than stubbornness, turn away from them and do not try to argue with them more to accept your Mission, thus no blame is on you, because you presented them the miracle and completed the argument.

After issuing this injunction and forbidding him to remind the infidels, the God Almighty again repeats the Prophets duty of Reminding, but not to the infidels, but to the believers!

(Almizan: V. 36, P. 296.)

## Tradition of Messengers' Despair

"حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا...!"  
(١١٠ / يوسف)

**“When the apostles lost hope  
and they thought that they had been told lies,  
Our help came to them...!”**

(Holy Quran, Yusuf: 110.)

In the Holy Quran, the God Almighty has spoken much about the repetition of events and the repetition of people's dealings with the prophets, and the repetition of the divine tradition in such cases. The above Verse is an example of these Verses.

Addressing the Holy Prophet of Islam, God Says:

- **"These Messengers we mentioned were men like you, from the towns, as we said their towns have been completely destroyed,**
- **These Apostles continued to invite their people, and the people were still stubborn!**
- **Their Prophets warned them of the punishment of God, and they did not accept it, until the Apostles became disillusioned with the faith of their people, and the people thought that the One Who revealed to their Prophet that he had such and such a torment was lying!**
- **It was at this time that Our help covered the Prophets, so we saved whomever we wanted, and they were the believers.**
- **And our torment did not pass from the people of the criminals, and it covered everyone!”**

The God Almighty has repeated the issue of the disappointment of the Prophets, the suspicion of lying to them, the result of helping the believers, and the punishment of the polytheists which is quoted below:

### **Repetition of Despair of Prophets**

In the story of Noah, God Says: **"It was revealed to Noah that none of your people would believe except those who believed!"** (Hud:36.)

The God Almighty quotes the words of Noah (AS) as follows:

- **" O, Lord!**

**Do not leave any infidels on earth!**

**What if you leave the rest, they will mislead your servants, and they give birth to nothing but the wicked and the disbeliever!"**

(Noah: 26- 27.)

The same can be seen in the story of Hud, Shilah, Jethro, Moses and Jesus (AS.)

### **Repeated Salvation of Believers.**

The Holy Quran indicates that the result of the believers' faith helped them, as God Says:

**"...And it was a must for Us to help the faithful!"**

(Room: 47.)

He also conveyed this meaning in the story of the destruction of some nations, including in the story of the Hud people:

**"...We delivered Hud and the faithful who were with him...!"**

(Hud: 58.)

In the story of the people of Shelah, God Said:

**"...We delivered Salih and the faithful who were with him...!"**

(Hud: 66.)

The same is repeated in the History of Prophet Jethro believers and the other Prophets, too.

## Repetition of Torment and Destruction of Criminals

In the above Verse, the God Almighty Says in the Holy Quran that Our despair and torment do not pass over the criminals. The repetition of this matter is mentioned in many Verses as public and private, like the following Verse:

**“There is an apostle for every nation;  
so when their apostle comes,  
judgement is made between them with justice,  
and they are not wronged!”**

(Yunus: 47.)

It is also repeated in the following Verse and other Verses, too:

**“...And when Allah wishes to visit ill on a people,  
there is nothing that can avert it,  
and they have no protector besides Him!”**

(Ra'ad: 11.)

(Almizan: V. 22, P. 153.)

## Repeated Tradition of Messengers' Victory

" كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي ...! "

( ٢١ / مجادلہ )

**“Allah has ordained: I shall surely prevail, I and My apostles.  
Indeed, Allah is all-strong, all-mighty!”**

(Holy Quran, Mujadila: 21.)

The God Almighty has Ordained that He and His Messengers will prevail and dominate. The absolute appearance of "domination" and its unconditionality is that God is Dominant in every aspect, both in terms of reasoning and in terms of Unseen confirmation, and in terms of the nature of Faith in God and His Messenger.

## Supremacy in Argument

Understanding the truth and submission to it is human instinct. If one expresses the truth to man, and especially clarify it in a way with which he is acquainted, he will immediately understand it, and when he realizes it, his nature will admit it, and his natural disposition will be humbled before it, even if it is not actually humbled, and followed the sensual desires and any other obstacle to prevent his practical submission.

## Overcoming by Divine Unseen Affirmation

Overcoming in terms of Unseen approval and judging in favor of truth and to the detriment of falsehood, the best example is the types of torments that God Almighty brought upon the previous nations who denied the call of the prophets. Such as: the people of Noah who drowned everyone, and the people of Hud who buried them alive under the rocks and dust, and the people of Shelah, Lot, Jethro, the family of Pharaoh and others who afflicted each one with torment. God Says in His Glorious Word about this kind of confirmation:

**“Then We sent Our apostles successively.**

**Whenever there came to a nation its apostle, they impugned him,**

**so We made them follow one another to extinction,**

**and We turned them into folktales.**

**So away with the faithless lot!”**

(Muminun: 44.)

## Overcoming Through Nature of Faith

As for "domination" in terms of the nature and nature of faith in God and His Messenger, the reason is that the believer's faith invites him to defend the truth and revolt against falsehood and invites him absolutely and without any restrictions.

Such a person believes that if he is killed, he will be saved, and if he kills, he will be saved, and his stability and resistance in defending the

right is not restricted to any restriction and is not limited to any limit.

One of the pieces of evidence of that is the wars of the Prophet of Islam that the Muslims, despite being weak in number and equipment, they always won, and the wars did not end except for the progress of the Muslims.

These Islamic conquests did not stop and the Muslim population did not turn into divisions unless their intentions were corrupt and their pious nature and sincerity in spreading the true religion, changed to seeking power and expanding the country (and as a result ruling over more people and gaining wealth,) and as a result those conquests stopped...!

**"God Almighty never changes the blessings He has given to people.  
Except when people change their intentions!"**

(Anfal: 53.)

**"Do not relax! Do not be sad!  
That you are the highest as long as you are believers!"**

(Al-Imran: 139.)

In the continuation of the Verses, the God Almighty Says:

- **"You will not find any people who believe in God and the Day of Judgment, and at the same time make friends with those who are enemies of God and His Messenger, even though they are enemies of God and the Messenger of their fathers or their children or their brothers or their people and their tribe! Because God has written faith in their hearts, and confirmed them by revelation from Himself, and admits them into the Gardens under which rivers flow, to abide therein forever. God was pleased with them, and they were pleased with God,**
- **These are Hezbollah (the Party of God!)**
- **Be aware that Hezbollah is indeed felicitous!"**

(Mujadila: 22.)

(Almizan: V. 38, P. 44.)

## **PART THREE**

# **DEVIATION IN RELIGIONS**

---

**AND**

# **EXTINCTION OF COMMUNITIES**

## CHAPTER ONE

# EXTINCTION OF HISTORICAL SOCIETIES AND NATIONS

### Fate of Extinct Nations

" كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ !... "

(٩ - ٤٢ / قمر)

**"The people of Noah, who lived before them,  
had also rejected Our guidance!"**

(Holy Quran, Qamar: 9-42.)

In these Verses some of the past events are mentioned, in which there are admonishment and advice, and among these narrations are the history of the people of Noah, Aad, Thamud, the people of Lot, and the family of Pharaoh. The God Almighty reminded Arab polytheists by mentioning the fate of those nations that if they reject the Signs of God and His Messengers they will also have such painful torment and punishments.

In order to emphasize the narration of the stories and conclusion of them and to impress the listeners more and to place this advice more in the hearts, after each story, the God Almighty repeated the following Phrase:

**"So how were My punishment and My warnings?"**

Meanwhile, He doubled the same emphasis by mentioning the purpose of warnings and Said:

**“Certainly, We have made the Quran simple for the sake of admonishment. So, is there anyone who will be admonished?”**

### **Fate of Noah's People**

**“The people of Noah impugned before them.  
So, they impugned Our servant and said:  
A crazy man, and he was reviled!  
Thereat he invoked his Lord, saying:  
I have been overcome, so help me!  
Then We opened the gates of the sky with pouring waters!  
and We made the earth burst forth with springs,  
and the waters met for a preordained purpose!  
We bore him on a vessel made of planks and nails!  
which sailed over the flood waters in Our Sight,  
but all the rest drowned,  
as a retribution for him who was repudiated!”  
so, is there anyone who will be admonished?”**

(Qamar: 9-16.)

### **Preservation of Noah's Ark**

**“Certainly, We have left it as a Sign...!”**

(Qamar: 15.)

The God Almighty swears in the above Verses that He saved the Ark and Noah and the believers with Noah, and kept the Ark and made it a Sign, and then Says:

**“So, is there anyone who will be admonished?”**

The requirement of these Verses is that Noah's ark was preserved until the days when these Verses were revealed, to be a sign that indicates the occurrence of the flood and to remind it.

### **Extinction of the people of Aad**

**“The people of Aad impugned their apostle!**

So how were My punishment and My warnings?

Indeed, We unleashed upon them an icy gale on an incessantly ill-fated day!

Knocking down people as if they were trunks of uprooted palm trees!

(Qamar: 18-22.)

### **Extinction of the people of Thamud**

The third nation whose extinction the Holy Quran announces is the people of Thamud:

“The people of Thamud denied the warnings!

And they said: Are we to follow a lone human from ourselves?

Indeed, then we would be in error and madness!

Has the Reminder been cast upon him from among us?

Rather he is a self-conceited liar!

Tomorrow they will know who a self-conceited liar is?!

We are sending the She-camel as a trial for them,

so, watch them and be steadfast!

Inform them that the water is to be dispensed between them,  
every drinking will be attended!

But they called their companion, and he took a knife and hamstrung her!

So how were My punishment and My warnings?

We sent against them a single Cry, and they became like the dry sticks of a corral builder!

### **Downfall of Lot's People**

The fourth group of extinct tribes is the people of Lot, which the Quran describes it as follows:

“And the people of Lot denied the warnings!

We unleashed a rain of stones upon them,

excepting the family of Lot, whom We delivered at dawn!

As a blessing from Us. Thus, do We reward those who give thanks!

He had certainly warned them of Our punishment,  
 but they disputed the warnings!  
 Certainly, they even solicited of him his guests,  
 whereat We blotted out their eyes, saying:  
 Taste My punishment and My warnings!  
 Certainly, early at dawn there visited them an abiding punishment!"  
 (Qamar: 33-40.)

### **Extinction of Pharaoh's Family**

The fifth people whom God has announced in the Holy Quran about their extinction and destruction is the family of Pharaoh, Who Says:

"Certainly, the warnings came to Pharaoh's clan!  
 Who denied all of Our Signs.  
 So, We seized them with the seizing of One  
 who is All-Mighty, Omnipotent!"  
 (Qamar: 41-42.)

(Almizan: V. 37, P. 132.)

## **Signs of Divine Sovereignty in Destruction of Old Societies**

"وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ...!"

(ذاريات / ٥٦- ٣٧)

"And We have left therein a sign for those who fear a painful  
 punishment!"

(Holy Quran, Zariyat: 37-56.)

The Holy Quran in the following Verse refers to a brief history of the Prophets of God and reminds us of the Signs and the effects left in the destruction of their people:

### **Sign Remained from Destruction of Lot's People**

“They said: We have been sent toward a guilty people!

That We may rain upon them stones of clay!

Marked with your Lord for the profligate!

So, We picked out those who were in it of the faithful!

But We did not find there other than one house of Muslims!

And We have left therein a Sign for those who fear a painful

Punishment!”

(Zariyat 32-37.)

### **Sign of Divine Sovereignty in Drowning Pharaoh and his Army**

“And in Moses too there is a Sign when We sent him to Pharaoh with a manifest authority!

But he turned away assured of his might,

and said: A magician or a crazy man!

So, We seized him and his hosts,

and cast them into the sea,

while he was blameworthy!”

(Zariyat: 38-40.)

### **Sign of Divine Sovereignty in Destruction People of Aad**

The Sign left from the destruction of the people of Aad is stated in the Holy Quran as follows:

“And in Aad when We unleashed upon them a barren wind!

It left nothing that it came upon

without making it like decayed bones!”

(Zariyat: 42-43.)

### **Sign of Divine Sovereignty in Destruction People of Thamud**

The Holy Quran mentions such a Sign in the destruction of the

people of Thamud and Says:

**“And in Thamud when they were told:**

**Enjoy for a while!**

**Then they defied the command of their Lord,**

**so, the thunderbolt seized them as they looked on!**

**So, they were neither able to rise up,**

**nor to come to one another's aid!”**

(Zariyat: 43-44.)

### **Sign of Divine Sovereignty in Destruction People of Noah**

The Holy Quran concludes the expression of Signs remained from the past communities with the people of Noah and Says:

**“And the people of Noah aforetime.**

**Indeed, they were a transgressing lot!”**

(Zariyat: 46.)

The God Almighty States that:

- Before the people of Aad and Thamud, we destroyed the people of Noah, who were a wicked people and turned away from the Command of God.

It turns out that in the time of Noah, people were commanded and forbidden by God Almighty, and people were obliged to obey the Commands of God, who is their Lord and Lord of every creature.

God has invited the people of every age to this Truth in the language of the Prophet of that age.

(Almizan: V. 36, P. 287.)

### **The Causes and Reasons for Downfall of Past Nations**

”كَذَّبَتْ ثَمُودُ وَ عَادُ بِالْقَارِعَةِ ...!“

(٤-١٢ / الحاقه)

## “Thamud and Aad denied the Catastrophe...!”

(Holy Quran, Haagga: 4-12.)

In the above Verses the God Almighty has spoken in three ways, the first of which is a summary of the end of the nations who denied the Day of Resurrection and God afflicted them with the severe punishment.

In the first group, He mentions the people of Aad and Thamud, who were apparently among the first human races who were caught in polytheism and infidelity and were punished for their deeds.

Although God seeks to give a brief account of the story of Noah, Aad, Thamud, Pharaoh, and the rebels before them and their destruction, but in fact the God Almighty wants to point out some of the attributes of the Day of Judgment and Says: God Almighty destroyed many nations for denying the Day of Judgment!

(Almizan: V. 39, P. 95.)

### Fate of Rejecters

" كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَ ...! "

(١٢-١٤ / ق)

## “The people of Noah denied before them, and so did the inhabitants of Rass and Thamud...!”

(Holy Quran, Qaf: 12-14.)

- Before this the disbelievers of Quraysh, denied the people of Noah and the companions of Rass and Thamud, as well as Aad and Pharaoh and the people of Lot, and the companions of Ikeh and the people of Tab’ae, all of whom denied the Messengers, and the threat of God has realized against them!

Already the story of nations has been mentioned in different Verses of the Holy Quran in Surahs of Furqan, Hijr, Shuara, Sad. and Dukhan.

There is always a promise and threat of destruction, but when it comes to a people who are bound to deny the apostles it will be realized, that is, this is a public destiny, and every nation who commits such crimes

they will have such a destiny:

**"Walk on the earth and see that  
what is the end of the deniers?"**

(Nahl: 36.)

(Almizan: V. 36, P. 226.)

### **Divine Tradition of Examination, Progressivity, and Scheming**

" وَ مَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ ... !"  
(اعراف / ٩٤ - ١٠٢)

**"We did not send a prophet to any town  
without visiting its people with stress and distress  
so that they might entreat for Allah's forgiveness!"**

(Holy Quran, A'araf: 94-102.)

The Holy Quran, after quoting the history of the people of Noah and the people of Aad and Thamud and the people of Lot and the people of Jethro hen summarizes them and says about all of them:

The reason that these nations became extinct is the fact that most of them were wicked and out of servitude, they did not fulfill the Divine Covenant taken from them on the first day of creation, and as a result the Divine Traditions passed on to them one after another and led to their extinction.

The God Almighty tested and examined every nation through afflicting them to disasters after He sent a Prophet over them to guide them. This affliction was a Test and the first Tradition of God. If He found them still disobeying Prophets, then He run the Tradition of Scheming instead of it. In this Tradition the God Almighty sealed their hearts with cruelty and deviation from the truth and interest in material lusts and fascination with worldly affairs.

After the implementation of the above Tradition, the third tradition was introduced, which was the Tradition of Progressivity, in this time God had removed all kinds of troubles and inconveniences from their life and

made their lives prosperous in every way, and thus way He brought them near to their destruction day by day, but hour by hour, until He sent them all to the land of nothingness suddenly and without giving them a chance, while they were in a safe and healthy cradle, and they had enough knowledge and the means of defense at their disposal. They were unaware that something had caused their work to perish.

In these Verses, in addition to summarizing the history of the past nations, the God Almighty has pointed out a truth free from any flaws, which is the only thing that is the criterion for the descent of blessings or retribution on human beings, and that is: **Faith** and **Piety**!

**“If the people of the towns had been faithful and God wary,  
We would have opened to them  
blessings from the heaven and the earth.  
But they denied,  
so, We seized them because of what they used to earn!**

...

**These are the towns some of whose accounts We recount to you.  
Their apostles certainly brought them manifest proofs,  
but they were not the ones to believe in what they had denied earlier.  
Thus does Allah put a seal on the hearts of the faithless!  
We did not find in most of them any loyalty to covenants.  
Indeed, We found most of them to be transgressors!”**

(A'araf: 96-101.)

(Almizan: V. 16, P. 10.)

## Abundance Before Calamity

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَآخَذْنَا هُم بِالْبَأْسَاءِ وَ الضَّرَّاءِ ... !  
(٤٢ / انعام)

**“We have certainly sent apostles to nations before you, then  
We seized them with stress and distress so that they might entreat Us!”**

(Holy Quran, An'am: 42.)

In this Verse and its subsequent Verses, the God Almighty narrates to His Holy Prophet about His Behavior with the nations that lived before him and what reaction had them while encountering the Signs of Allah!

The God Almighty sent Prophets to those nations, and each of them reminded his nation of the Monotheism of God Almighty and supplication to His Pure Presence, and a real repentance, but they refused his invitation and the God Almighty wanted to test them with different disasters in order they may return from straying and submit to their Lord with their free will, but the efforts of the Prophets had no result, and the nations did not believe in God due to their pursuit of worldly affair, and Satan also made their ugly deeds appear good in their eyes and removed the remembrance of God from their hearts.

When they reached this point, God Almighty opened the doors of all blessings for them and pampered them with all kinds of blessings so much that they became very happy with what they had and considered themselves needless and independent from the God Almighty, then the time changed and the torment fell on them suddenly from where nobody did expect, and there remained no hope of salvation for them.

- This is the same **Divine Tradition of Examination, Progressivity, and Scheming** that God Almighty has summarized in the following Verse:

**“As for those who deny Our signs,  
We will draw them imperceptibly into ruin,  
whence they do not know!  
And I will grant them respite,  
for My devising is indeed sure!”**

(A'araf: 182-33.)

(Almizan: V. 13, P. 140.)

## Obstinacy of Sinful Rich in All Ages

" وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا...!"

(۲۳/ زخرف)

**“And so, it has been that We did not send any warner  
to a town before you,  
without its affluent ones saying:  
We found our fathers following a creed  
and we are indeed following in their footsteps!”**

(Holy Quran, Zukhruf: 23.)

If the God Almighty quoted such opposition only from the wealthy rich people of the nations, He wanted to point out that it is the nature of luxury and comfort that compels man to leave the heavy burden of research and to recourse to imitation.

Here, God threatens the people of the Holy Messenger of God and Says: We have taken revenge on those pampered stubborn people who did not stop imitating their fathers blindly and denied the Prophets, so look what was the fate of the predecessors of the nations?

(Almizan: V. 35, P. 150.)

## Nations and Generations Not Known to History

" قَوْمِ نُوحٍ وَ عَادٍ وَ ثَمُودَ وَ الَّذِينَ مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ ...! "

( ٩ / ابراهيم )

**“Has there not come to you the account of those who were before you  
the people of Noah, Aad, and Thamud, and those who were after them,  
whom no one knows well except Allah? Their apostles brought them  
manifest proofs, but they did not respond to them, and said: We  
disbelieve in what you have been sent with. Indeed, we have grave  
doubts concerning that to which you invite us!**

**Their apostles said: Is there any doubt about Allah, the originator of the  
heavens and the earth?”**

(Holy Quran, Ibrahim: 9.)

The Holy Quran says in the above Verse about the nations who lived in the world after Noah, Aad, and Thamud and were afflicted with Divine

punishment, but there is no mention of them in the history:

The Phrase: "**Whom no one knows well except Allah,**" means that no one knows them and does not know their condition except God. He refers to tribes and nations after the people of Noah and Aad and Thamud that no one knows the truth of their condition and the details of their life history.

(Almizan: V. 23, P. 37.)

## Extinct Nations and their Remnants

"ذَلِكَ مِنْ أَنْبَاءِ الْفُرِيِّ نَفْصُهُ عَلَيْكَ مِنْهَا قَائِمٌ وَ حَصِيدٌ!"

(١٠٠ / هود)

**"These are from the accounts of the townships  
which We recount to you.**

**Of them there are some that still stand,  
and some that have been mown down!"**

(Holy Quran, Hud: 100.)

The God Almighty narrates the history of the extinct nations and societies in Surah Hud, and at the end of Surah He returns to the previous stories and gives a brief overview and summarizes the tradition of God in His servants. God enumerates the ominous effects that polytheism has brought to the past nations and has afflicted them with destruction in this world and eternal torment in the Hereafter, so that the present nations may learn a lesson.

A reference to the previous stories clarifies the meaning of the above Verse that: These stories that We have brought to you are some of the stories of cities and villages or their people that we have described to you, (not all of them)!

God likened the stories of the past nations to agriculture, which sometimes stood and sometimes reaped. Some of the villages whose story is told are villages that have not been completely destroyed and whose traces still remain, such as the village of the people of Lot, whose remnants still remain - in the era of the Revelation of the Quran - and remind the

viewer of that nation:

**“Certainly, We have left of it a manifest sign  
for a people who apply reason!”**

(Ankabut: 35.)

**“And indeed, you pass by them at dawn!  
and at night. So do you not apply reason?”**

(Saffat: 138.)

(Almizan: V. 21, P. 10.)

## CHAPTER TWO

# IDOLATRY, AND ANCIENT RELIGIONS

### Emergence of Pagan Creeds

" قُلْ أَغَيْرَ اللَّهِ أَنْخِذُ وَلِيًّا فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ...! " (١٤ / انعام)

**"Say: Shall I take for guardian anyone other than Allah, the originator of the heavens and the earth, who feeds and is not fed?**

**Say: I have been commanded to be the first of those who submit to Allah, and never be one of the polytheists!"**

(Holy Quran, An'am: 14.)

What is understood from the history of paganism and idolatry is that the origin of this ideology, that is, submission to idols and the worship of deities, has been one of the following two instincts:

- 1- Instinct of gaining benefit,
- 2- Instinct of repelling loss.

### **Worship with the instinct of gain**

People far from religious knowledge simply felt that they needed a lot of tools and equipment in order to continue living, such as food, clothes, housing, spouse, children, relatives, and the like. Among these, the most important is food, which man needs more than he needs other than it. It is believed that every class of these requirements and needs depends on the

cause that provides them with that need.

For example, rain is the cause that sends water down from the sky and makes the meadows green, as a result, provides them with food and fodder for their livestock. There is another cause that causes love and affection between two people. Or there is another cause that manages the seas and ships.

Because they saw that they themselves did not have the power to control all these needs and even the essential needs, so in order to achieve any need, they were forced to submit to the cause related to that need and worship it.

### **Worship with Instinct to Repel Loss**

When people saw that they were the target of accidents, misfortunes, public disasters, diseases, poverty, downfall, loneliness, or the enmity of enemies, and the envy of the jealous, and so on, they thought that it must be a dominant cause, which provides these crushing entanglements for man, and perhaps these are the causes of celestial beings such as the lords of all kinds and spirits of stars....

Therefore, fearing that they might be angered, they bowed down before them and took them as their gods in order to protect themselves from the harm that would come from them.

This is what history uses about the origins of idolatry and the logic of idolaters and astrologers.

Considering this historical point, God Almighty in the above Verse as well as in the other Verses protests in such a way that His argument takes them away from the worship of celestial bodies and returns them to themselves. This means that He accepts the principle of those two arguments in that the arguments are correct and then adds that the necessity of this argument is the Monotheism and denial of any partner of God Almighty, not idolatry and polytheism!

(Almizan: V. 13, P. 45.)

## Start-Point of Idolatry among the Peoples

"أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ ...!"

(٢٥٨ / بقره)

**"Have you not regarded him who argued with Abraham  
about his Lord...!"**

(Holy Quran, Baqara: 258.)

### HISTORICAL DISCUSSION

Early human beings, the simple people of the Stone Age, because they compared everything to their situation, and on the other hand saw their different actions as attributed to their different powers and organs, and also saw that the different Social Actions are also attributed to different people in the society, and also different events are documented to different reasons close to each event, although the cause and clue of all those events are with the Creator to whom the whole universe is attributed, necessarily for different types of events, the people believed in different lords, who had lordship like the Lordship of God.

In introducing these gods, they once proved and introduced them as lords of all kinds, such as: Lord of the earth, lord of the seas, lord of fire, lord of air and wind and the like, and once again they proved the name of the stars and especially the moving stars, and according to the differences in which they recognized, different effects were attributed to them in the world of elements and births, as this meaning has been narrated from the Sabeans.

Then they made faces and statues for those lords, since they did not have access to the very lords, they would worship these statues as representations of the lord. These statues should intercede before their owners, and the idol owners should intercede for them before God Almighty, or through Him, one should ensure the happiness of his life and death.

That is why we see that idols have changed according to the differences between nations and peoples of every century, because their opinions were different in distinguishing the lords. Each ethnic group has made the shape of idols in such a way that it corresponds to the shape in their imagination of their lord. He had idols. It is possible that in addition to those imaginary forms, whims and personal desires were also involved in these sculptures. It is possible that gradually the Lord of Kinds and even the Lord of the Lords, who is the Glorious God, was completely forgotten and idols were completely worshiped, and because of their imaginations felt in idols, they forgot anything except the idol, and this caused the side of the idol to overcome the side of God Almighty.

All of them happened because they thought that the lord of these idols, that is, those entrusted to them in the management of land, sea, fire, and the like, influenced their way of life, so that the will of that lord is above their own wills and the devising of lord is dominant over their devising.

It is possible that some authoritarian and dictatorial sultans abused these beliefs of the common people, and in this way fed their royal orders to the people and took possession of various aspects of people's lives, and gradually greedily gained power and wished to gain Divinity. The history has quoted this meaning from Pharaoh and Nimrod and others. As a result, although they worshiped idols like their own people, they also placed themselves in the line of Lord.

The Holy Quran quotes from Pharaoh as saying:

- I am your Supreme Lord!

With a little care in the context of the Quranic Verses that tell the story of Nimrod, one can guess how much the intellectual decline of the people of that day about religious knowledge and spirituality was. This decline in spirituality is not in conflict with progress in civilization.

Although the ancient monuments of the Babylonians and ancient Egypt indicate their civilization, it should not be assumed that they were also advanced in spiritual knowledge. The precedence and progress in the materialism of the civilized of the present age, and their decline in morality

and religious knowledge, is the best reason for the fall of this analogy.

(Almizan: V. 4, P. 256.)

## Origin, and Way of Appearing Idolatry

### ANALYTICAL DISCUSSION

The human being is always in this slippery slope to visualize spiritual matters and to cast intangible truths in tangible form. It does this by making sculptures and drawing images. On the other hand, human nature is such that it is humble in the face of any superior and coercive power and turns its attention to it.

From the combination of these two potions, the spirit of polytheism and idolatry is poured, which has been so prevalent in human society that it is unavoidable even in today's progressive societies and societies built on atheism. The emblems, flags, and statues of characters are usually revered to such an extent that idolatry embodies the early ages of man. In addition, there are hundreds of millions of pagans living on the planet today who have settled in the east and west of the world.

From this, in terms of intellectual validity, the issue is strengthened that idolatry among the people began in such a way that the statue or image of great men, especially after death, was erected to commemorate them.

According to history, in ancient Rome and Greece, the head of the house was worshiped in the family, and when he died an idol was built in his place and worshiped by the inhabitants of the house.

Many kings and nobles were also worshiped among their people. The Holy Quran mentions Nimrod, the contemporary king of Abraham (AS) and Pharaoh, the contemporary of Moses (AS.)

Today, statues of many great religious figures, such as Buddha statues and statues of Brahmins and the like, can be found in the pagans

idol temples and houses of antiquities.

Ancients believed that the dead are not destroyed by death and their souls remain after death and has the same attention and effect that it had while living, and even after death because of their being freed from the imperfections of matter and freed from physical influences and material interactions, have a stronger existence, a more penetrating will, and a stronger influence.

### **The Role of Sculpture in idolatry**

The making of the human statue apparently made people think of making idols for the gods as well, but there is no record of making idols for the God Almighty, which is beyond illusion, but each group went their own way and each one held an aspects of the objective Devising of the universe that seemed important to him, and worshiped a god who, in his own imagination, was responsible for Devising the aspect of his interest.

In this way, the inhabitants of the coast worshiped the "god of the Sea" to benefit them from the sea and to be safe from the storms and floods of the sea. The inhabitants of the desert also worshiped the "god of the desert," and the warriors worshiped the "god of war" and so on.

It did not take long for each group of people to worship a particular god in their imaginary form and in the form of metal, wood, stone, or other forms they had chosen for it, to the point that, according to the narration, the tribe of "Bani-Hanifa" in Yamama made it from curd and after a period of drought and famine, they attacked it and ate it.

This disorder led people to use idols in scattered ways that were by no means regulated and could not be counted, but what was often in their beliefs was that they turned idols as intercessors so that God would attract good to them and repel evil, and sometimes some common idolaters worshiped the idol as an independent deity and not as intercession, and sometimes they knew them as intercessors but they preferred them to God.

Some worshiped Angels, others worshiped Jinns, and some worshiped fixed stars such as the "Dog Star, and some other planets.

It was rare for them to worship a deity other than God and not take an

idol for it.

The reason idolaters made idols for their partners was that they said: Some gods, like the lord of all kinds and other immaterial gods, are higher than the tangible material form, and others do not have a fixed state of appearance, like the stars rising from sunrise to sunset, and it is difficult to turn to them whenever we want, and therefore it is necessary to make an idol for each god to embody his attributes and characteristics, and to turn to God whenever we want through an idol.

(Almizan: V. 20, P. 126.)

## Female Idol-Worshipping

"أَتَتَّخِذُ أَصْنَامًا آلِهَةً...!"  
(انعام / ٧٤)

**"Do you take idols for gods?"**

(Holy Quran, An,am: 74.)

The idol-worshippers just as they had male gods and called "god," they also proved the female ones and called "goddess," or "lordess" or "daughter of God" or "wife of God." The polytheists did not consider femininity to be one of the shortcomings from which the purification of the deity was obligatory.

The people of Babylon believed in female deities, including:

- The "goddess Nino" who was believed to be the mother of the gods.
- The "goddess Nin Karasha" who was said to be the daughter of God "Anu."
- The "goddess of Malkat" who was said to be the wife of god "Shamash."
- The "goddess of Zarbanit" who was said to be the god of breastfeeding.
- The "goddess Anunnaki"

A group of Arab polytheists also worshiped Angels as the daughters of God.

(Almizan: V. 13, P. 283.)

## Idolatry in Ancient Religions

### HISTORICAL DISCUSSION

Idolatry had almost one root, namely, intercession for God and the worship of idols and their status. This belief has probably dominated the earth several times and has pervaded the entire human world, as the Holy Quran talks about the contemporary nations of Noah, Abraham and Moses (AS.)

However, the divergence, superstition of those who hold this view are so diverse that it is impossible to enumerate the religions that have arisen in the field of idol-worship, and most of these beliefs are not based on fixed principles and regular rules and harmony.

What have existed from the polytheist creeds today are the Sabean religion and the Brahmanical and Buddhist idolatry:

### **Idolatry among Sabeans**

The idolatry of the Sabeans is based on the relationship between creation and corruption, and the relation of earthly events to the heavenly objects such as the Sun, Moon, Mercury, Venus, Mars, Jupiter, and Saturn. This religion believes that these objects are governing the objective system of universe through their spiritual proceedings, and each of them devices the events related to itself that are described in the rules of astronomy, and by repetition of the cycle of these objects the cycle of time will be repeated forever without termination.

So, these objects are intermediaries between God and this obvious world, and the worship of them brings a person closer to God, therefore, man should make idols and statues for them, and by worshiping idols and statues try to approach them.

Historians have said that the person who founded this religion and organized its principles and requirements was "Yazasf," an astronomer who appeared in the time of "Tahmurath," the king of Iran, and invited

people to the religion of Sabeans, and many people followed him and his religions spread to the corners of the earth, such as Rome, Greece, Babylon, and other countries, and built temples containing the idols of the stars.

This sect has rulings, laws, and sacrifices that are performed under the leadership of their priests. The human slaughter is attributed to them, which was done as an approach to idols.

This sect considers God to be the Only One in the aspect of Divinity and not in the position of worship. They consider God to be free from defects and ugliness and consider Him to have negative attributes, not positive attributes. For example, they say - God is not helpless, he is not ignorant, he does not die, and he does not oppress, and these are figuratively called "Finest Names of God," but they do not consider a real Name to God!

### **Idol Worship of Brahmins**

Brahmanism is also one of the original religions of idolatry, and is perhaps the oldest religion of idolatry among the people because the Indian civilization is one of the oldest human civilizations whose historical beginning has not been accurately recorded.

The first date of the emergence of Indian idolatry is also unknown, except that some historians such as Masudi and others have mentioned that "Brahman" was the name of the first king of India who built the cities and established the foundation of civilization in this country and expanded justice among them.

The Brahmanical religion was probably found after him and was named after him, because many past nations worshiped kings and elders of their people because they believed that they had unseen dominion and that "divinity" had somehow appeared in them. The appearance of "Veda," their holy book also confirms this, because apparently this book was a collection of scattered treatises and articles, each part of which was written by several religious leaders in different ages and inherited for the next generation and later these writings have been compiled and turned into a book that refers

to a regular religion which is specified by Sanskrit scholars. The implication of this statement is that Brahmanism, like other pagan religions, arose from worthless public opinion and evolved and reached perfection in the stages of evolution.

### **Brahmaeid Beliefs**

According to Brahma, "Barham" is the first and greatest deity of the Indians. The Indians believed that "Barham" is the principle of all beings, an immutable and incomprehensible being, eternal and absolute and former to all creatures. He created the whole universe with only one will and once with the word "om" meaning "be!"

The anecdote of "Barham" is like the anecdote of "I-Booze" in every way, and they do not differ from each other except in names and attributes. Some have considered "Brahma" himself one of the Indian "Trinity," which is composed of "Brahma," "Vishnu," and "Shiva."

The Brahmins are divided into four classes:

Brahmins or religious scholars, warriors, farmers, and merchants. Other people than these four groups such as women and slaves are not considered.

### **Buddhist Idolatry**

Brahmanical idolatry was reformed by Buddhism. This religion is attributed to the Buddha (Saqiyamuni) who, according to "Silani History," died in 543 BC.

Some have thought that he was not a real person and did not have the truth, but the remnants found in recent excavations in "Aya" and "Batna" indicate the existence of Buddha. Other artifacts from the life and teachings of the Buddha that he instilled in his disciples have been obtained from these excavations.

The Buddha was from a royal family and the son of a king named Suzodana. He was indifferent to the world and the lusts of the world. In his youth, he stayed away from people and spent several years of his life in

horrible forests, and constantly practiced asceticism and austerity until his soul became enlightened. At the age 36 he returned to people and preached them to obtain salvation, comfort, and eternal heavenly life, and preached to them and persuaded them to follow his law by having morality and avoiding lusts and avoiding vices.

Buddha abrogated the Brahmanical class system, which believed in the difference of people in the pursuit of religious prosperity and deprived some, such as women and children, of prosperity.

The ultimate goal of Buddhists is to save the soul from any pain and pride and the cycle of reincarnation that has no end, and it ends with the soul being forbidden from a second birth, and in order to reach this goal, the soul must be purified even from the desire to exist.

These are the basic foundations of Buddhism, which are explicitly contained in the oldest teachings of this religion, which are recorded in the “Aryani Stians,” and are a collection of four supreme truths attributed to “Saqiyamuni.”

This is the form of faith of the Buddhists, which has been seen in many excavations and has been compiled in many books.

The summary of Buddhist rites is to avoid bad things and to do all good deeds and to purify the intellect.

These are the teachings of the Buddha, and other things, such as worship, sacrifice, divination, philosophy, and mysteries, are things that have been added to it over time and include false sayings and strange ideas in the creation and order of the universe and the like.

It is sometimes said that the Buddha did not speak of God and that his teaching was empty of God, but this was because he did his best to teach people piety and to hate this deceptive world, not to turn away from God and have no believe in God!

### **Idolatry among Pre-Islamic Arabs**

The Arabs are the first people with whom Islam has challenged and invited them from idolatry to Monotheism. Most of the Arabs were

nomadic in the pre-Islamic era, and their civilized people, like the Yemenis, lived also in the desert and had a series of mixed customs from their powerful neighbors such as Persia, Rome, Egypt, Abyssinia, and India, and it was the few numbers of religious rituals ruling among them.

The predecessors of the Arabs, the original Arabs, including the people of Aad in Eram and the people of Thamud were idolaters. As the God Almighty has narrated in His Holy Book about the people of Hud, Shelah, and the companions of Madian and the people of Saba in the story of Solomon and hoopoe, until finally Abraham (AS) sent his son Ishmael and his mother Hajar to the land of Mecca which was a desert without water and grass, and the tribe of Jarham had housing there and settled there. Gradually, Ishmael grew up and the city of Mecca was built, and Abraham (AS) built the Kaaba - the Sacred House - and invited the people to his Hanif religion, which was Islam. The following Verse, while quoting God's address to Abraham, quotes it briefly:

**“And proclaim the hajj to people:  
they shall come to you on foot and on lean camels  
coming from distant places!”**

(Hajj: 27.)

Later, some Arabs became Jews due to their association with Jews living in the Hejaz, and Christianity spread to some parts of the Arabian Peninsula, and Magianism to other parts of the country.

Then things happened between Children of Ishmael and Jarham tribe in Mecca, which eventually led to the victory of Children of Ishmael and the expulsion of Jarham from Mecca and the domination of "Amr ibn Lahi" over Mecca and its suburbs.

a while, Amr ibn Lahi fell ill and it was said that there is a hot spring in "Balaqa" in the land of Sham, and that if you take a bath in it, you will recover. He went there and bathed in that water and recovered. Amr saw a people worshiping idols there and asked them about it, they told him that these are the gods that we have made in the form of heavenly statues and human beings, and we ask them for help, and they help us and also, we ask for rain, and it rains.

This surprised Amr and he asked for one of their idols and they also gave him the idol of "Hubble" and he returned to Mecca and placed Hubble on the Kaaba. The people also returned to idolatry after becoming Muslims during the reign of Abraham's family. They were called "Hanafis" because they were followers of the nation of Ibrahim, and this name remained on them and lost its meaning, and the title of "Hanafa" became the name of the pagan Arabs. (And perhaps for this reason the Quran insists on describing Abraham (AS) as Hanif and Islam as Hanif religion.)

One of the factors that brought the Arabs closer to idolatry was that the Jews, the Christians, the Magi, and the pagans all glorified the Kabbah, and so everyone who migrated from Mecca eagerly took some of the stones of the shrine with him to bless. He would take it and place it on the ground wherever he stayed, and he would circumambulate the Kabbah and the shrine around it for the sake of blessings and in terms of friendship.

It was for these reasons that idolatry became widespread among the genuine and non-genuine Arabs, and none of the Monotheists remained among them except a few who could not be mentioned.

In the pagan religion of the Arabs, some of the rituals of the Hanif religion, i.e., the Islam of Abraham (AS,) existed such as circumcision and Hajj, but the Arabs had mixed these practices with the traditions of idolatry. For example, they used to rub the idols around the Kabbah, circumambulate them naked, and recite in their own way.

The Arab idolaters also had other things, such as the belief in "Bahira, Sa'ibah, Wasilah, and Ham," as well as the belief in "Sodai, Ham, Ansab, and Azlam" and other matters mentioned in history books.

(Almizan: V. 20, P. 130.)

## **Comparative study** (between the teachings of Quran and other religions)

### **Analytical and Comparative Discussion**

This is a concise of the general analytical discussion in Almizan

between the teachings of the Holy Quran and the teachings of the religious books of other religions and the books "Vida" and "Avesta:"

### **Religions Believe in Reincarnation**

One of the basic principles on which the religion of Brahmanism, Buddhism and Sabeian are based is "Reincarnation," which means that the universe is constantly doomed to creation and corruption. So, this world that we observe, as well as the components in it, have come into being from another world like the same world that already existed, and from this world another world will come into being, and so on to infinity. And this world will disappear as its components gradually disappear and another world emerges from it, and so on to the infinite! Man, lives in each of these worlds on the basis of what he has achieved in the past, and therefore, if a person does a good deed and gains the habit of goodness, his soul will belong to the body of a blessed person after parting from the body, and lives in happiness that is his reward. But if one adheres to this world and follows the sensual desires, he will live in the body of a savage creature after death. In this body, all kinds of torments will be tasted, except for one who knows "Barham" and unites with him, that such persons will be saved from the second birth and will become an eternal essence that is the same value, joy, life, power, and knowledge, for which there is no way to annihilation and invalidity.

Hence, one of the religious duties of man is to believe in "Barham," meaning God, (who is the essence of everything,) and to approach him by sacrificing and worshiping, and to be adorned with virtuous morals and righteous deeds, so if he takes his soul out of the world and attributes to morality, and adorns himself with worthy deeds, and identifies himself with "Brahman" through his own identification, becomes "Brahman," or becomes one with "Brahman" and becomes "Brahman" himself. This is the great happiness and pure life, otherwise he must believe in "Barham" and do good deeds in order to achieve happiness in his future life.

But since "Barham" is an absolute nature and dominant over everything and nothing surrounds him, so it is higher and supreme for man to

know him or to reach him through worship and sacrifice, and he can only deny in some way his imperfection. Therefore, it is incumbent upon us to approach his powerful saints and creatures in worship so that they may intercede for us. These are the gods of the Brahmins who worshiped idols.

These many gods were either Angels, or jinn, or perfect Brahmanical spirits who worshiped the jinn out of fear of their evil, and others out of greed and fear of their wrath, and some of these gods were the wives, sons, and daughters of God.

This was a summary of the contents of the Brahmanical religion and the teachings of the Brahmin religious scholars.

### **Difference between Teachings of Vida and Brahma**

What is evident from the "Upanishads," the fourth part of the holy book Vida, is inconsistent with what has been said about the generality of their beliefs, although it is interpreted by all religious scholars.

"Upanishad" is the conclusion of the holy book "Vida" and is a progressive treatise that has been received from the great religious leaders, and their very old mystics, and contains a summary of the divine knowledge that those great men have acquired through discovery and Brahma knows it as heavenly revelation.

In several chapters in most of the book Upanishad, he states that "Barham" is inherently absolute and higher than limited. He has good names and high attributes such as: life, knowledge, power, and purity from the attributes of defects and matter and body, and there is nothing like him.

The Upanishad states that the Almighty God is "One in Essence," born of nothing and nothing is born of Him and has no equal. (Verse 8 "Sir Akbar.")

He also states that it is right not to worship anything but Him and not to approach others by sacrificing, but only He is worthy of worship and has no partner.

He has many statements about the resurrection, and he considers the resurrection as the end of the time when creation leads to it, and he also

describes the reward and punishment of the deeds after death in such a way that it is not inconsistent with "Purgatory" and cannot be carried on "reincarnation," exclusively.

In these divine discussions in the Upanishads, there is no mention of idols and worship and sacrifice for it.

What we have quoted from "Upanishad" - which is very little compared to what we have not quoted - is a series of high-quality facts and true teachings that the sound nature of man assures. As can be seen, it negates all the principles of idolatry we discussed at the outset.

### **Spread of Polytheism in Worship to other Religions**

Other world religions, although they all believe in One God but are not immune to polytheism in worship, and this issue led them to the same predicament of Brahmanism and its difficulties that they found. This is clear among Buddhists and Sabeans, and the history testifies to it.

### **Polytheism in Zoroastrian**

The Magi (Zoroastrians) consider "Ahura Mazda" as the One God and at the same time they submit to "God" and "Devil" and the Angels, those entrusted with the affairs of God, and the sun and fire and other things.

History narrates that the tradition of slavery and class differences prevailed among them. Rational contemplation rules that all of them have spread from the issue of distorting the original religion among them.

It is narrated about the Magi from the Holy Prophet of God who said:

- "They had a prophet and they killed him and burned his book.»

### **Polytheism in Judaism**

The Holy Quran tells many stories about the Jews who distorted the Book of God and took the scholars as lords instead of God, and God

caused them to change their nature and taste.

### **Polytheism in Christianity**

You will read the contents and topics of this book (Almizan) about the ideological and practical deviations of Christians in the relevant chapters. If you wish, you can compare the first Verses of the Gospel of John and the Epistles of Paul with the other Gospels and complete this by referring to the history of the church - which is a lot to talk about.

The result of the in-depth discussion in all these matters is that the general sufferings that have arisen in religious communities in the human world are from the legacy of primitive idolatry, which took the Divine Teachings and Higher Truths naked and laid the foundation for the traditions of religion and imposed it to the general understandings of the people, who have nothing but the senses, and what happened that we observe today.

(That is, some of the saints of God received these truths known to them, but because they exposed them to immature understanding, idolatry arose.)

### **Teachings of Islam to Correct the Polytheism in Worship**

Islam corrected these corruptions because it put these great teachings in the form of a simple expression that can be digested for the simple understandings and ordinary minds of the people, and thus the ordinary understanding and reason of the people touch these truths behind the curtain and in a concise and closed way reach them. This is in favor of the public interest.

But the elite and the chosen ones achieve them unveiled and frankly with the same pleasant beauty and original goodness that these Truths have, and they find a safe and reliable state, and they are considered as those to whom God has bestowed blessings, that is, among the Prophets and

the Truthful, the Martyrs and the Righteous! **What an excellent companion are they!**

**“We have made it an Arabic Quran so that you may apply reason!  
And indeed, it is with Us in the Mother Book  
and it is surely sublime and wise!”**

(Zukhruf: 3-4.)

**“This is indeed a noble Quran!  
In a guarded Book!  
No one touches it except the pure ones!”**

(Vaqia: 77- 79.)

The Holy Prophet of Islam said:

- “We, the group of Prophets, have been commissioned to speak to the people according to their intellect!”

The Religion of Islam cured the idea of polytheism and idolatry in such a way that it denied the independence of everything in essence and attributes except God, Who Alone is the Cause of the Consistency "Guardianship" of everything!

Islam has placed the understanding of people in identifying God between "Simile" and "Purification." That is, Islam has described God in a way that as having Life but not like our life, has Knowledge not like our knowledge, has Power not like our power, has Hearing not like our hearing, has Vision not like our sight, and in short - nothing is like Him, and He is greater than can be described! However, Islam instructed people not to say anything in this regard except with knowledge and not to incline to belief except through a rational reason that their understandings and intellect can digest.

In this way Islam succeeded in:

- First, to offers religion uniformly to the masses and to the elite.
- Secondly, to use common sense and do not let this Divine Gift to remain useless.
- Thirdly, to establish the closest possible relation between different

classes of human society, not to bless one and deprive the other, or to prioritize one and defer the other.

God says:

**“Indeed, this community of yours is one community,  
and I am your Lord. So, worship Me!”**

(Anbiya: 92.)

**“O mankind! Indeed, We created you from a male and a female,  
and made you nations and tribes  
that you may identify yourselves with one another.**

**Indeed, the noblest of you in the sight of Allah is the most God wary  
among you. Indeed, Allah is all-knowing, all-aware!”**

(Hujurat: 13.)

### **Difference of Intercession in Islam with Idolatry**

Some have considered the prayers that have been included in the context of interceding of the Prophet and his infallible household, as well as asking God for their sake, visiting graves and kissing them, blessing their tombs, respecting their remnants is as polytheism and has been forbidden, that is, as idolatries' polytheism!?

The reason for this is that this attention as worship is the effect of giving godliness to a non-god, and this is polytheism. The idolaters became polytheists because they used to say about their idols: "These are our intercessors before God," and they said: "We worship them because they bring us closer to God."

In the worship of non-gods, there is no difference between this non-Prophet or the devoted servant of God, or an oppression of the oppressors or others, all of which are considered polytheism and are forbidden.

But, what has been ignored by them is:

### **Proof of Effect**

Proof of effectiveness and of influence, both material and immaterial,

is necessary in the case of a non-god, and there is no way to deny it. The God Almighty has attributed all kind of effects to non-God in His Holy Book. Basically, denying absolute effect of non-God requires cancellation of the General Law of “Causality,” which is the main pillar of the reasons of Monotheism, and will also be forever unless the foundation of Monotheism is destructs!

What is denied in the field of influence other than God is independence in influence, about which no one has a word, but the absolute negation of influence is the denial of the obvious rule of reason and departure from human nature.

God says about the intercessors in the following two Verses:

**“Those whom they invoke besides Him have no power of intercession, except those who are witness to the truth and who know for whom to intercede!”**

(Zukhruf: 86.)

**“And they do not intercede except for someone He approves of!”**

(Anbiya: 28.)

God has also made a right for the intercessors in Verses such as the following two:

**“Certainly, Our decree has gone beforehand in favour of Our servants, the apostles that they will indeed receive Allah's help!” and indeed, Our hosts will be the victors!”**

(Saffat: 17-173.)

**“Indeed, We shall help Our apostles and those who have faith...!”**

(Ghafir: 51.)

Again, God Says:

**“And whoever venerates the sacraments of Allah indeed, that arises from the God wariness of hearts!”**

(Hajj: 32.)

Now, if someone seeks intercession for the intercessors mentioned in the first Verse and calls God for their sake, and swears by the right that God has set for them in the next Verses, or by relying on the last Verse and

the Verse of "Nearness" or other guidance mentioned in the Book and Sunnah, and exalts them as the Signs and Sacraments of God and visits their graves and kisses and blesses their tombs..., in all these cases, he has made them the means of seeking way to God, whereas God Says:

**“O you who have faith! Be wary of Allah,  
and seek the means of recourse to Him...!”**

(Maeda: 35.)

Such a person has sought means by his deeds and has made them means to seek God whereas God has legitimized them to be loved and revered, does he commit polytheism?

What does it mean to legalize the love and reverence of someone but forbid his effects?

Therefore, there is no obstacle for anyone to love them and consider their respect great, and wants to approach God by means of them, of course, if these deeds are in the form of recourse and intercession, and not consider them independent in influence, and not to worship them.

### **Difference of Intercession with Polytheism in Worship**

This matter has also disappeared from their view, that there is a difference between one who worships a non-god in the hope that he will intercede with God or bring him closer to God, or one who worships the One God and at the same time makes someone intercessor before God and gets closer to God through him!

In the first case, he has given independence to other than God and worshiped him, and this is polytheism in servitude and worship, but in the second case, he observes the pure Independence of God and the special worship of that One God without a partner!

The God Almighty rebuked the polytheists for saying: **“We only worship them so that they may bring us near to Allah!”** (zumar: 3.) Because they gave independence to the gods and worshiped with their intention, not God, but they would not be infidel if they said: We worship only God, but nevertheless we hope that the Angels or the Messengers and saints of God

will intercede for us, and we recourse to God with endearing the rituals and friendship of the devoted servants of God. If they did so, their condition would be the same as the House of Kaaba in Islam, which it is considered as a direction to which the worship is performed, it is not a Deity to be worshiped, but Muslims turn to that direction and worship the God Almighty.

By the way! It is not clear what they say about the "Black Stone" that Islam has legislated to touch and kiss it, as well as about the Kaaba itself?

Are these all polytheists? Or it is an exception to the rule of sanctity?

If the ruling on the illegality of polytheism is a necessary rational ruling and cannot be specialized - or it is exclusively the worship of God and the Black Stone has only the ruling of method and direction, and if so, then if bowing to a non-god is not as independence and sincerity of worship for them, what is the difference between a "black stone" or something else?!

In the meantime, our absolute reasons for worshiping the rites of God and honoring and befriending the Prophet and his family and other than that remain in its power!

(Almizan: V. 20, P. 146.)

## CHAPTER THREE

# HISTORY OF STAR-WORSHIPERS, SABEAN AND ZOROASTRIN RELIGIONS

### History and Religion of Sabeans

" إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ .... "  
(٦٢ / بقره)

**"Indeed, the faithful, the Jews, the Christians, and the Sabaeans  
those of them who have faith in Allah and the Last Day  
and act righteously,  
they shall have their reward near their Lord,  
and they will have no fear, nor will they grieve!"**

(Holy Quran, Baqara: 62.)

### A Quranic and Historical Statement

The Holy Quran mentions the name "Sabeans" among the religions in the above Verse, which of course means that the names you have, such as believers, Jews, Christians and Sabeans, and have no value in the Sight of God, neither do you deserve to be rewarded, nor saves you from torment. Everyone's happiness and dignity depend only on his servitude, not the names! Therefore, it is not clear from the Verse how the Sabean religion is one of the Divine Religions. Therefore, the historical discussion in this regard is quoted from Abu-Rihan Biruni (of which some necessary points we quote at the above discussions.)

Of course, in the historical discussion, it is observed that some commentators have interpreted "Sabean" as a religion composed of Magi,

Judaism, and some from Harran's (an old creed in Harran, Syria,) which in the opinion of (Allamah Tabatabaei) is more consistent with the Verse in question, because the context of the Holy Verse is to count the nations and tribes, who have religion.

(Almizan: V. 1, P. 358.)

## Star-Worshipping and Idolatry in Time of Abraham(AS)

"... قَالَ هَذَا رَبِّي ...!"

(٧٧ / انعام)

**"Then, when he saw the moon rising, he said," This is my Lord!"**

(Holy Quran, An'am: 77.)

Prophet Abraham (AS,) assuming the lordship of the stars and the moon and the sun, and then disregarding from that assumption, wanted to prove that there is not a partner for God.

This story is related to the childhood of Abraham, and it is clear that in such a period, the human heart in regards the issue of Monotheism and other ideological doctrines is like a white sheet, empty of every image, script, or opposite pictures. Whoever is in this period, when begins to acquire knowledge, has to prove some things and deny other things until to reach the correct beliefs. Such a person is not blamed for his denials and proofs or chaotic thoughts.

When Abraham pointed to the stars and said: "This is my Lord!"

Then after seeing the moon and the sun, he said: "This is my Lord!" This was not his final opinion so that he would have participated in polytheism, but only a hypothesis that should be discussed around it and his arguments and proofs should be carefully considered.

It is understood from Verse 47, Surah Maryam that he knew the truth and believed that He was the Glorious God who devised his affairs, and bestowed him and honored him, therefore, when he said the sun or moon is my Lord in front of the people, it was only an apparent surrendering and speaking in the language of the enemy, and considered himself one of them

and assumed their superstitious beliefs to be correct, and then proved its corruption with a reasoned statement.

Idolaters and Star-worshippers did not assume a partner to God in the matter of creation, but only they said: Our gods, who are themselves creatures and ultimately need God Almighty, their advantage over other beings is that God has entrusted them with the devising and management of other creatures. For example, God Almighty has delegated beauty to some of those gods and justice to others, and cheapness or flourish in market to another god.

According to them, God has made some of those gods only responsible for the administration of a "kind," or a group of His creatures, such as: the god of man or the god of the "qibla" or the god who is specific to a king or a master or a head of a tribe.

Ancient remnants from ancient pagans and star-worshippers, as well as stories and narrations recorded in books, as well as the pagans and star-worshippers that are now around the world, all bear witness to this issue.

(Almizan: V. 13, P. 274.)

## Influence of Star-Worshipping and Idolatry on Old Persia

### Historical Discussion

The following brief history is quoted from book "Antient Remnants" written by historian "Abu-Raihan-Birooni:"

- "Yusauif" appeared in India a year after the reign of "Tahmurth," invented the Persian script, invited the people to the Sabean religion, and many groups converted in it.

The kings of the "Pishdadian dynasty" and some of the "Kiyans," who lived in Balkh considered the sun, moon, and stars, as well as the generality of the elements as sacred, until thirty years after the reign of "Goshtasb," the "Zarathustra" appeared.

(The history and beliefs of star-worshippers and their statues and idols have been

discussed in detail in previous discussions. Here we investigate more the issue of the re-transition of this creed from star-worshipping to idolatry and its spread to other countries.)

The religion of Sabeans (according to the famous historian Massoudi) has been an evolution of idolatry because the origin of these two religions is the same.

There were many Indians, Chinese, and other tribes who considered God Almighty to be a body and believed that Angels are bodies of a certain size, and that God and Angels are hidden behind the sky. These beliefs led them to make idols and gods in their own image in the form of the Almighty God or in the form of Angels.

From then on, the pagan man noticed the stars and offered sacrifices to them, so that the stars would satisfy their needs. When they realized that the stars were not available to them during the day or part of the night, the wise men of that day inevitably saw the solution in making idols and statues for a number of famous stars and each class of men worship a specific star. They thought that when they worshiped a star idol on earth, that star would rise in the sky and walk according to their wishes.

### **Yuzasif's Trips to Persia**

For some time after this, the idols were worshiped instead of the stars, and they considered them as mediators of closeness to God and forgot the worship of the stars until "Yuzasif," an Indian man, appeared in India and went to Sindh and from there came to Kerman. This man claimed to be a prophet and said: I am the Messenger of God and the mediator between him and his servants!

Yuzasif came to Persia at the beginning of the reign of Tahmurth, the king of Persia - and according to some during the reign of Jam. This man was the first to invent and spread the religion of star-worshipping among the people.

Yuzasif invited to asceticism and leaving the world but engaging in spirituality and paying attention to the higher world, which is the origin and end of the human population, and by instilling his suspicions, he led

people to worship idols and prostrate before them, and with his specific trickery pretended this superstitious profession a correct and rational creed.

### **Jam, and Beginning of Fire Worship**

Experts and archaeologists have written that the first person to magnify the fire and invite people to worship it was "Jam."

He magnified the fire because it resembled sunlight and the moon. In general, he knew light better than darkness, and he valued it.

After him, his followers disagreed and each tribe, according to its own taste, considered something obligatory and worshiped it to be closer to God.

Two points can be deduced from these statements:

### **Star-Worshippers at the Time of Abraham (AS)**

The same way that idol-worshippers worshiped idols as statues of the gods and lords of kinds, they also worshiped idols for the stars, the sun, and the moon, and made statues for each of them.

Therefore, it is possible that the Quranic narration in the history of the life of Abraham (AS) about the stars, the sun, and the moon was with idolaters who also worshiped the stars, not especially the Sabeans (and star-worshippers.) Also, we might say: According to some narrations, Abraham's argument was with the Sabeans and star-worshippers who in those days lived in the city of "Babylon" or "Ur" or "Kowtharia," not with the people of "Harran" which was the center of Sabbath.

(This article refutes the theory of Orientalists, which is mentioned in an article under the same title.)

In addition to the appearance of the Verses of Quran about Abraham (AS,) that he after arguing with his father and his people and after being disappointed with their guidance, migrated directly from their land to the "Holy Land," not first to Harran and then migrated to the Holy Land.

What the books of history have written: He first migrated to Harran and then to the Holy Land has no correct source other than the same Torah

or other narrations in which the Israelites intervened.

### **Mixture of Idol-Worshipping with Star-Worshipping**

Just as idolaters sometimes worshiped the sun, moon, and stars, so too did star-worshippers have statues for the worship of non-planets, such as the temple of the first cause, the temple of the intellect, soul, and so on, and like idolaters, they have approached these objects (intellect, soul, etc.)

It has been proven that the philosophers of this people considered God to be pure from the body and physical form or material condition and described Him with the attributes that are worthy of His Essence, but they did not dare to express their opinion among the public and prevaricate, either because people did not have the capacity to understand it or because their political motives forced them to hide the truth.

\*\*\*\*\*

و تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ

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!

March 21, 2022 – March 19, 2022

## LIST OF 77 BOOKS - THE TEACHINGS OF QURAN IN ALMIZAN

### **Introducing God**

- 1- Introducing God, His Command, and His Creation
- 2- Devising, Predestination, and Destiny
- 3- Divine Decree, and Divine Traditions

### **The Universe and Creation System**

4-Start and End of the Universe

5-Creation System

**Angels, Jinn and Satan**

6-Angels

7-Jinn and Satan

**Human Being as Introduced in Quran**

8-Creation of Mankind

9-Soul and Life

10- Human Perceptual, Emotional, and Intellectual System

11- Human Self and Love

12- Human Heart, Wisdom, Knowledge, and Speech

13- Human Spiritual Development and Creative Motion

14- Secret of Servitude

15- Human Requests and Prayers

**History of Religions in Quran - Early Humans**

16- General History of Religions

17- Early Humans and Early Prophets

**History of Religions in Quran – Abraham's Mission**

18- Abraham, Former of Upright Religion, His Mission, His Struggles

19- Children of Ismael, First Dynasty of Sons of Abraham

20- Prophet Lut, Contemporary Prophet Abraham

**History of Religions in Quran - Children of Israel**

21- Children of Israel, second Dynasty of Sons of Abraham

22- Jacob and Joseph

23- Life of Moses

24- Children of Israel under Moses Leadership

25- David and Solomon, and Prophets of Children of Israel

**History of Religions in Quran – Jesus and his Followers**

26- Beginning of Christianity, Zacharia, John, Mary, and Jesus Christ

27- Teachings of Jesus, Misinterpretation of Church

28- Men of Cave, Lugman the Wise, and Historical Events after Christ

**History of Religions in Quran – Muhammad (pbuh,) and his Successor**

29- Muhammad, Last Messenger of God, his Character, his Mission

30- Successor of Muhammad, and the Household

31- Specifications of Holy Quran, Revelation, Collection, Interpretation

32- Religion of Islam, and History of its Legislation

**History of Religions in Quran – Early Islamic Era, War with Ignorance**

33- Early Islamic Era, from Ignorance to Utopia

34- Medina, City of Prophet, the Competent Islamic Society

35- Jihad in Islam, Wars with Quraysh – from Badr to Mecca

36- From Hunain to Tabuk, Early Islamic Wars with Jews

37- Stability of Religion, End of Paganism and Start of Hypocrisy

**Islamic Family**

38- Family Life in Quran

39- Foods and feeding in Islam

40- Worship, Prayer, Fasting, and Pilgrimage

**Islamic Society**

41- Islamic Society

42- Islamic Ethics

43- Enjoining and Prohibiting Commands in Quran

44- Financial System of Islam

**Islamic State**

45- Islamic Government

46- Principals of Law in Quran

47- War and Peace – Principles of Islamic Military Rules and Jihad

48- Administration and Management

**Resurrection**

49- Death and Purgatory

50- Resurrection

51- Human Gathering, Resurrection's Natural and Human State

52- Man, and His Deeds

53- Good Deeds and Bad Deeds, Reward and Punishment

**Paradise and Hell**

54- Paradise

55- Hell

56- Eternity, Intercession, and Meeting with God

**Interpretation and Analysis of Quranic Discourses**

57- Strategic Discourses of Quran

58- Instructional Discourses of Quran

59- Propagational Discourses of Quran

**Statements of ALLamah: On Religion, Quran, and Philosophy of Rulings**

60- Statements of Allamah on Monotheism

61- Statements of Allamah about Quran and the Book

62- Statements of Allamah on Religion and Legislation Philosophy of Rulings

**Statements of Allamah: On Quranic Knowledge and Theoretic Concepts**

63- Statements of Allamah on Quranic Studies and Interpretation

64- Statements of Allamah on Quranic Concepts and Terminology

65- Statements of Allamah on Theoretical and Philosophical Concepts of Quran

**Statements of Allamah: On Creation, Self-training, Deeds and Death**

- 66- Statements of Allamah on Creation of World and Man
- 67- Statements of Allamah on Self-Training and Human Perfection
- 68- Statements of Allamah on Human Destiny and Deeds
- 69- Statements of Allamah on Post-Mortem Situations and Issues
- Statements of Allamah: On Administration of Society and Country**
- 70- Statements of Allamah on Method of Islam in Administrating Society
- 71- Statements of Allamah on Administrating the Government and Country
- 72- Statements of Allamah on Legal, Criminal, and Family Laws
- 73- Statements of Allamah on Islamic Financial Method
- 74-Statements of Allamah on Historical Issues

**Purpose of Verses and Surahs of Quran**

- 75- Purposes of Verses and Surahs of Quran - From Beginning to Surah Ra'ad
- 76- Purposes of Verses and Surahs of Quran - From Surah Ibrahim to Surah Nass

**A Selection of 76 Volumes**

- 77- Selection of Teachings of Quran in Almizan.

\*\*\*\*\*