

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

BOOK SEVENTEEN

EARLY NATIONS AND EARLY PROPHETS

NATIONS OF NOAH, AAD, AND THAMUD

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&

His Masterpiece:

"ALMIZAN, THE INTERPRETATION OF HOLY QURAN"



Image of Allamah

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

CONTENTS:

BOOK SEVENTEEN

EARLY NATIONS

and

EARLY PROPHETS

Nations of Noah, Aad, and Thamud

<u>Introduction</u>	9
PART ONE: Creation of Adam and Beginning of Human History	12
<u>CHAPTER ONE: ADAM, DEPUTY OF GOD ON EARTH</u>	13
<i>Beginning of the Existing Human History</i>	13
<i>Non-Time History of Human Race</i>	15
<i>History of the First Deputy of God on the Earth</i>	16
<i>Part of the Story of Adam's Creation</i>	18
<i>The Origin of Adam's Creation</i>	19
<i>Adam's Creation and Role of Angels and Iblis</i>	19
<i>Details of Adam's Stay in Paradise and Descent on Earth</i>	21
<i>Concept of Angels' Prostrating to Adam</i>	23
<i>Satan against Man</i>	23
<i>Human Existential Movement</i>	24
<i>Raw Material of Man</i>	27
<i>Composing the Last Creation</i>	29
<u>CHAPTER TWO: HEAVENLY DAYS OF EARTHLY MAN</u>	31
<i>Temporary Residence</i>	31

<i>Factors of Adam’s Departure from Paradise</i>	35
<i>Adam's Breach of Covenant</i>	36
<i>Temptation of Satan</i>	37
<i>First Legislative Ruling</i>	37
<i>History of Beginning Corruption in Human Race</i>	38
<i>The First Prayer of Adam</i>	39
CHAPTER THREE: ABEL AND CAIN, START of CRIME and CORRUPTION in HUMAN RACE	41
<i>Sons of Adam</i>	41
<i>Education in Early Generations of Man</i>	44
<i>The First Law of Crime and Punishment</i>	47
<i>Record of Early Humans' Life in Torah</i>	49
PART TWO: Start of Law Making	51
CHAPTER ONE: CIVILIZATION OF RELIGIONS & START OF LEGISLATIONS	52
<i>First Command in Legislation of Religion</i>	52
<i>Commonalities of Religions in Roots of Legislation</i>	54
<i>a) Decree on Human Clothing</i>	54
<i>1- Ruling on Outer Covering</i>	54
<i>2- Piety and Inner Covering</i>	55
<i>b) Decree on Human Awareness</i>	56
<i>3- Instinct Defense against Satan</i>	56
<i>4- Awareness and Vigilance</i>	56
<i>5- Fighting with Unbelieving</i>	56
<i>6- Fighting Immorality</i>	57
<i>7- Calling for Moderation and Pure Religion</i>	57
<i>c) Decree on Enjoying the Sustenance and Ornaments</i>	58
<i>8- Using Ornaments in Worship</i>	58
<i>9- Clean Sustenance and Ornaments</i>	58
<i>10- Prohibition of Outward and Inward Immorality</i>	59

d) Decree on Following the Prophets 60

11- Recognition of the Divine Way through Revelation 60

CHAPTER TWO: REPRODUCTION OF HUMAN, FORMATION OF EARLY SOCIETIES 61

Reproduction and Marriage among Early Humans..... 61

Simple Communities among Early Humans 63

Formation of Human Family 65

The Origin of Human Races 66

Life Length of Humankind..... 67

CHAPTER THREE: IDRIS, A PROPHET IN EARLY GENERATION, FATHER OF HUMAN SCIENCES 69

Idris, A Prophet from Ancestors of Noah (AS) 69

Idris, the Scientist, Founder of Sciences 70

PART THREE: Noah, the First Prophet Having Sharia 72

CHAPTER ONE: PROPHET NOAH, HIS FIRST BOOK AND LEGISLATIONS 73

Narration of Noah’s History in Quran..... 73

Noah, the First Prophet Having the Book 74

The Principles of Noah’s Sharia 75

Generality of Noah's Prophethood..... 76

Characteristics and Rank of Prophet Noah (AS) 78

Number of Noah's Followers and his Family..... 79

About Noah's Long Life..... 79

Noah's Living Place..... 80

Social Conditions and Circumstances of Noah's Invitation 81

Social Situation of the Time of Noah (AS) 82

How the Idolatry Beliefs Transferred?..... 82

Noah's Religious Invitation 83

Noah's Uprising against Idolatry 83

<i>Noah's Propaganda Method</i>	84
<i>Reaction of the Aristocratic Band against Noah</i>	85
<i>Noah's Arguments</i>	86
<i>Controversy is Enough! Bring Torment!</i>	87
<i>Noah's Efforts in his Call for Religion</i>	88
<i>Three Major Messages of Noah (AS)</i>	89
<i>Debates of Noah (AS)</i>	90
<i>Noah's Prayer, Complaint, and Curse</i>	92
<i>The Last Stages of Invitation</i>	94
<i>Noah's Promises for Forgiveness</i>	96
<i>Promise of Delay in Nation's Death</i>	96
<i>Persistence in Invitation</i>	97
<i>Invitation to Community Welfare Act</i>	98
<i>Noah's Complaint</i>	99
<i>Noah said to God:</i>	99
<i>Punishment of Noah' Nation in World and in Purgatory</i>	100
<i>Noah's Ultimatum</i>	101
<i>Noah's Last Curse</i>	102
<i>Noah's Last Prayer</i>	103
<i>Start of the Tradition in Destruction of Corrupt Nations</i>	104
PART FOUR: Noah's Flood	106
<u>CHAPTER ONE: NOAH'S FLOOD, THE REASONS AND THE RESULTS</u>	107
<i>The Noah's Ark</i>	107
<i>Noah's Ark, the Location and Time of its Construction</i>	109
<i>Beginning of Noah's Flood</i>	109
<i>The Place, where the Flood Erupted</i>	111
<i>Generality of Noah's Flood</i>	112

CHAPTER TWO: NOAH'S UNBELIEVER SON	113
<i>Story of Noah's Son</i>	113
<i>Etiquette of Noah in Request to Save his Son</i>	117
CHAPTER THREE: END OF NOAH'S FLOOD	122
<i>End of Flood</i>	122
<i>New Generation of Man Steps in Ground!</i>	124
<i>The Descendance of Noah, the New Heirs of the Earth</i>	126
<i>Mount Judi, the landing place of Noah's ark</i>	126
<i>Survival of Competent Generation</i>	127
CHAPTER FOUR: NOAH'S FLOOD IN HISTORY OF NATIONS	130
<i>Flood in the Chronicles and Legends of Nations</i>	130
<i>Flood Narrated in Stories of Chaldeans</i>	130
<i>Flood in Greek Narratives</i>	131
<i>Flood in Narratives of Ancient Iran</i>	131
<i>Flood in Ancient Indian Narratives</i>	131
<i>Flood in Legends of other Nations.</i>	132
<i>Flood Report in Avesta</i>	132
<i>Flood Report in Indian Literature</i>	132
<i>The History of Noah in the Present Torah</i>	133
<i>Differences in Narrative of Torah with Quran</i>	139
PART FIVE: PROPHET HUD, AND EARLY NATION OF AAD	141
CHAPTER ONE: PROPHET HUD, HIS INVITATION AND STRUGGLES	142
<i>Prevalence of Idolatry in Modified Generation after Noah</i>	142
<i>Beginning the Descent of Calamity</i>	145
<i>Moral Characters of Prophet Hud, Mentioned in Quran</i>	146
<i>A Discussion about Aad, the People of Prophet Hud</i>	147
<i>Hud's Missionary Work and Propaganda</i>	149

CHAPTER TWO: DESTRUCTION OF AHQAF CITY & PARADISE OF IRAM 153

Iram, City of Ahqaf, and Extinct People of Aad 153

Extinction of Aad Nation and People of Pharaoh 154

Destruction of Ahqaf City and People of Aad..... 155

The Living Place and Breed of Aad People 157

Means of Destruction: Thunderbolt and Furious Icy Wind..... 159

PART SIX: PROPHET SHELAH & NATION OF THAMUD . 161

CHAPTER ONE: PROPHET SHELAH AND PEOPLE OF THAMUD 162

People of Thamud in History..... 162

Summary of Events During the Mission of Shelah (AS) 163

The Moral Character of Prophet Shelah 164

The Religious Invitation of Prophet Shelah 165

Stubbornness of Thamud against Shelah’s Invitation 167

Hostile Activity of People against Prophet Shelah 168

Nine Bully in City of Shelah 169

Extravagant Aristocrats against Shelah (AS) 170

CHAPTER TWO: PROPHET SHELAH AND HIS SHE-CAMEL 173

Prophet Shelah's She-Camel as a Miracle..... 173

Denied the Messenger, Killed the Camel 174

Hamstrung of Camel and Destroy of People..... 175

Hiring the Most Brutal Man to Kill Camel..... 175

Individual Torment Entangling the whole Society 177

Type of Corruption and Type of Punishment of Thamud 178

LIST OF 77 BOOKS - THE TEACHINGS OF QURAN IN ALMIZAN 181

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...), 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 Funda-

mentals 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, 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
- BOOK 17 – EARLY NATIONS AND EARLY PROPHETS (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

Also, the following digital libraries:

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

www.ghbook.ir/index.php?option=com_dbook&task...

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. April 25, 2022 – May 24, 2022.

PART ONE

Creation of Adam

and

START OF HUMAN
HISTORY

CHAPTER ONE

ADAM, DEPUTY OF GOD ON EARTH

Beginning of the Existing Human History

" يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَ...!"
(آیه ۱ / نساء)

"O mankind! Be wary of your Lord who created you from a single soul, and created its mate from it, and, from the two of them, scattered numerous men and women...!"
(Holy Quran, Nessa: 1.)

In the above Verse, the Holy Quran clearly states the beginning of the human current generation's history. This Verse speaks of a Lord that created all of the Humans out of a man and a woman.

The text of the Verse shows that the "Single Soul" refers to Adam (AS,) and "his mate," refers to his wife.

These two persons are the Parents of the present human race, that we are of them. According to the appearance of the Holy Quran the present people all lead to these two ones.

The Verses in the Holy Quran which indicate this meaning are in the Surahs: Zumar, A'araf, and Isra as follows:

"Allah created you all from a single Soul; then created

his mate from his kind...!"

(Zumar: 6.)

"O, Children of Adam! Do not let Satan tempt you as he did with Your parents, and he brought them out of the Garden...!"

(A'araf: 27.)

[Satan said to God:] "... If You respite me to live to the Day of Resurrection, I will surely mislead the Children of Adam under my enchanting power, except a few of them!"

(Isra: 62.)

The Holy Quran by appearance of the Phrase: **"...then created his mate from his kind,"** wants to say: The couple of this one is also of the same type as he himself is, and all these scattered people return to these two persons!

Views or narratives stated in some commentators that: "The Couple of Adam has been drawn out of him, or God has created her out of the part of Adam's body, or that God has created Adam's wife from one of his ribs," there is no evidence in the intended Verse to said matters.

In Islamic traditions about the question that the creation of Adam, the father of the current generation of human beings, and the current human beings altogether, are the only human beings who are created by God, or whether this creation has already been repeated? There is a narrative quoted from Imam Sadiq (AS) in book Tawhid, that said:

"Maybe you think that God has not created except you humans? Yes, I swear to God that God created thousands of people that you are at the end of these series! "

(Almizan: V:7, P:228.)

Non-Time History of Human Race

"وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَ...!"

(اعراف / ١٧٢)

"And when Your Lord brought forth from the Children of Adam, from their loins, their offsprings and made them testify as to themselves, stating: **Am I not your Lord?**

They replied: Yes, we do bear Witness!

We did so lest you should say on the Day of Judgement: Verily, We were not aware of this!"

(Holy Quran, A'araf: 172.)

The Holy Quran has mentioned a time for the generation of mankind, where the covenant has taken from them, from the children of mankind to the Divinity of their Lord:

-There is a covenant from humans to God that will question them for the sake of it, but most people, despite the proof coming to them, do not fulfill their covenant!

The above Verse Says:

"Mention for the people,
that Special Time and Place,
in which God took out of the mankind,
from their loins, their seeds,
so that all of them stayed independently,
and separate of each other,
all one by one gathered at that Special Time and Place,
then God revealed to them,
the Essence related to their Lord,
and took proof against them!

- At that Time and Place they were not absent or unnoticeable to thier Lord,
and also their Lord was not unnoticeable to them,

but they clearly examined that He is their Lord!
As every other creature, by his nature
through his Essence, finds his Lord,
without being unnoticeable to him!"

(This Addressing and Response is not an illustration, but it is a Real Addressing and a Word of God!)

This Verse refers to a human life, former to his worldly life, that in which God brought out humankind offsprings, differentiated and separated from each other, and Testified each of them independently to His Own Self that: **"Am I not your Lord?"**

They said: Yes indeed! We bear witness!"

The Priority of "World of Particles" to present world is not a priority of time, but it is a life, on respect of time, it is not separate from the worldly life. It is with it, and encompassing it, its precedency to it, is the precedence of "Be!" to "Being!"

So, this dialogue was not within the worldly life, but its containar was preceded the containar of world, and the Testimony was regarded as its Real meaning! The Addressing was also a Real addressing, not an illustration!

(Almizan: V:16, P:217.)

History of the First Deputy of God on the Earth

" وَ إِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةً...!"
(٣٠-٣٣ / بقره)

**"When your Lord said to the angels:
Indeed, I am going to set a Caliph on the earth!"**

(Holy Quran, Baqara: 30-33.)

From the context of above Phrase, it is understood that the purpose of the mentioned Caliphate was to be the Deputy of God on earth, not that the human to be replaced by the previous inhabitants of the earth. This

Caliphate is not specific to the person of Adam (AS,) but his children also share it with him in this position.

The Angels understood from the Words of God Almighty, when He Said: "**I am going to set a Caliph on the earth,**" that this action would cause corruption and bloodshed on earth, because they knew that the earthly being, because it is material, must be composed of forces like anger and lust, and because the earth is the spot of contravention with confined aspects, there will be a lot of disturbance in it, and its order and correction are exposed to corruption and invalidity, therefore, life in it is not provided except in the form of a typical and social life, and survival in it does not reach perfection except with a group life..., and it is clear that this way of life eventually leads to corruption and bloodshed.

While the position of the Caliphate, as its name implies, does not end unless the Caliph or Deputy to present the Attributes of his Master, and to relate all his existential affairs and effects and rules and devising of his Master, of course, those affairs and effects and rules and devising that for providing them He has appointed a Deputy and Successor for Himself.

The God Almighty, who is the Master of this Deputy, is in His Existence named to the Finest Names and attributed to the Highest Attributions of Beauty and Glory, and in His Essence is Pure from any defect, and in His Act is Sacred of any evil and corruption.

A Caliph, who lives and grows on earth, and has earthly life with the effects mentioned above, is not worthy of the position of Caliphate, and with his existence mixed with imperfections and defects, he cannot become the mirror of a Divine Existence free from any defects!

Of course, the God Almighty, in response to the Angels, did not deny the issue of corruption on earth and bloodshed in it from the earthly Caliph, but Stated something else. He Said there is an interest and expediency in this that the Angels are not able to do and cannot tolerate it, but this earthly Caliph is able to endure and fulfill it.

Yes, man shows perfection from God, and endures mysteries that are not within the reach of Angels:

“And He taught Adam the Names, all of them...!”

What Adam (AS) received from God and the Knowledge that God taught him was the **Truth of the Knowledge of Names**, which was possible for Adam to learn and impossible for the Angels. If Adam (AS) deserved the Caliphate of God, it was because of this **Knowledge of Names!**

Those Named things which were revealed to Adam (AS) were external Truths and Beings which were hidden behind the Unseen veils of the heavens and the earth, and having Knowledge to those Unseen beings, that is, as they are, was in one aspect possible only for the earthly being, not the Heavenly Angels, and on the other aspect, the same Knowledge has been involved in the Divine Caliphate.

(Almizan: V:1, P:218.)

Part of the Story of Adam's Creation

" إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ طِينٍ ...! "

(ص / ٧١ - ٨٨)

“When your Lord said to the angels:

Indeed, I am about to create a human being out of clay!

So, when I have proportioned him and breathed into him of My spirit,

then fall down in prostration before him...!”

(Holy Quran, Sad: 72-78.)

These Verses are the Word of God Almighty which refer to the time of conversation with the Angels:

Two other Phrases also that God Said:

“Indeed, I am going to set a Caliph on the earth!”

And:

“Indeed, I am about to create a human being out of clay!”

Both are addressed to the Angels and are two symmetrical Phrases that have occurred at the same time and in the same situation.

The Origin of Adam's Creation

In the Holy Quran, wherever it is interpreted as "mankind," it means the same figure, physique, and appearance of body. In the above Verse, the origin of human creation is introduced from "clay." In Surah Room, the origin of his creation is introduced from "dust," and in Surah Hijr from "a dry clay drawn from an aging mud," and in Surah Rahman from "dry clay, like the potter's," which probably has the same source taken different forms, and the Holy Quran has mentioned the name of each shape that the material has taken in different situations, so this difference of interpretation makes no problem.

If the God Almighty attributes to Himself the "Spirit" breathed into man and Says: "**When I have proportioned him and breathed into him of My spirit,**" it is in order to honor that Spirit, and He wants to put an end to all this by Saying that: Now, when I Breathed into him from my own Spirit, so you Angels prostrate before him!

The God Almighty Says that all the Angels prostrated for Adam, and no one violated it, except the Iblis, he became arrogant and refused to prostrate for him, and he was a disbeliever in the past. The fact that Iblis was a disbeliever before this scene is quoted in Surah Hijr from his own words:

"Said he: I will not prostrate before a human whom You have created out of a dry clay drawn from an aging mud!"

(Hijr: 33.)

(Almizan: V:34, P:38.)

Adam's Creation and Role of Angels and Iblis

" وَ لَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ...! "

(حجر / ٢٦- ٥٠)

"Certainly, We created man out of a dry clay drawn from an aging mud...!"

(Holy Quran, Hijr: 26-50.)

In these Verses, the God Almighty tells of the creation of Jinn and Mankind, of His Commanding the Angels and Iblis to prostrate to Adam, of the prostration of Angels and the refusal of Iblis, of expelling Iblis, of his misguidance the children of Adam, and of Running God's Decree on the happiness of the Pious and the misery of the misguided!

The Verses: **"Certainly, We created man out of a dry clay ...,"** refers to the beginning of human creation, since elsewhere in the Holy Quran the God Almighty refers to same issue and to the reproduction of the human race and Says:

**"...And commenced man's creation from clay!
Then He made his progeny from an extract of a base fluid!"**

(Sajda: 7-8.)

Therefore, the Holy Verse expresses the creation of mankind since the creation of the first creature from which the rest of its members branch off is to create all of them.

God addresses the Angels and informs them that I want to create Adam and you must prostrate to him after I have breathed my Spirit into him!

The meaning of Breathing Spirit is to connect and establish a connection between the body and the soul, as He Says in another Verse:

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

Then We created the drop of fluid as a clinging mass.

Then We created the clinging mass as a fleshy tissue.

Then We created the fleshy tissue as bones.

Then We clothed the bones with flesh.

Then We produced him as yet another creature.

So blessed is Allah, the best of creators!

(Muminun: 13-14.)

Then God Almighty narrates that all the Angels prostrated so that not a single person was left not to prostrate, except only of all Angels, the Iblis.

The Angels, of course, were Commanded to prostrate on the human

“Kind,” not on the person of Adam, because the individual characteristics of Adam did not interfere in this matter, but his characteristics related to his “Kind” caused it, and this prostration was not only for social ceremony but also for a real result that caused it, and that was “Humility” in terms of creation.

Therefore, Angels are humble to human beings according to the purpose that was in their creation, and according to the purpose that was in the creation of human (that is, the purpose of human creation was preferable than the Angels' creation!) Angels are possessed by man and work for the sake of his Happiness. Man has a Status of Closeness and a Stage of Perfection that is superior to the Closeness and Perfection of Angels.

When we see all the Angels were Commended to prostrate before Adam, we understand that all of them are subjugated to the perfection of human happiness, and work for his salvation. For example, one group of them is the agent of life-giving, the other is the agent of death, the third is the agent of sustenance, and the fourth is the agent of conveying revelation. A group of them are the Protectors, another group are Writers, and also the rest of the Angels are each engaged in one of the affairs of man.

It becomes clear that Satan's refusal to prostrate to Adam was due to his refusal to submit to humankind, and that he did not want to walk like Angels on the path to human Happiness and help him reach his Perfection.

- (In the continuation of this article, the Holy Quran refers to the enmity of Satan and his plans against man, the details of which have already been mentioned in “Book 7 - Jinn and Satan” of these series of books.)

(Almizan: V:23, P:221.)

Details of Adam's Stay in Paradise and Descent on Earth

" وَ لَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَ
(١٠-٢٥ / اعراف)

“Certainly, We have established you on the earth,

and made in it various means of livelihood for you.

Little do you thank!"

(Holy Quran, A'araf: 10-25.)

The following Verses tell the story of the prostration of the Angels and the disobedience of Iblis, the deception of Adam and his wife by Satan, their leaving paradise, and other things that God had ordained for them:

Certainly, We created you,
then We formed you,
then We Said to the Angels:

- **Prostrate before Adam!**
So, they all prostrated, but not Iblis,
he was not among those who prostrated.

God Said: - **What prevented you from prostrating when I commanded you?**

He said: - I am better than him!

You created me from fire, and You created him from clay!

God Said: - **Get down from Heaven!"**

It is not for you to be arrogant therein!

Begone! You are indeed among the degraded ones!

He said: - **Respite me till the day they will be resurrected!**

God Said - **You are indeed among the reprieved!**

He said: - **As You have consigned me to perversity, I will surely lie in wait for them on Your straight path. Then I will come at them from their front and from their rear, and from their right and their left, and You will not find most of them to be grateful!**

God Said: - **Begone hence, blameful, banished!**

Whoever of them follows you, I will surely fill hell with you all!

Then God Said to Adam:

- **O Adam!**
Dwell with your mate in paradise,
and eat thereof whence you wish,
but do not approach this tree,
lest you should be among the wrongdoers!

- **Then Satan tempted them, to expose to them what was hidden from them of their nakedness,**

and he said:

- **Your Lord has only forbidden you from this tree lest you should become angels, or lest you become immortal!**

And he swore to them, I am indeed your well-wisher!

Thus, he brought about their fall by this deception.

So, when they tasted of the tree, their nakedness became exposed to them, and they began to stitch over themselves with the leaves of paradise.

Their Lord called out to them:

- Did I not forbid you from that tree?
Did I not tell you: Satan is indeed your manifest enemy?

They said:

- Our Lord, we have wronged ourselves!
If You do not forgive us and have Mercy upon us, we will surely be among the losers!

God Said:

- Get down, being enemies of one another!
On the earth shall be your abode and sustenance for a time!

God Said:

- In it you will live, and in it you will die; and from it you will be raised from the dead!"

Concept of Angels' Prostrating to Adam

From the first part of the Verses, it is understood that the prostration of Angels has been for all humankind and in fact it was the humility for the world of humanity. If Adam (AS) was used as a Qibla for prostration of the Angels, it was not because of his personal characteristics, but because Adam (AS) was a perfect example of humanity, and in fact he was a representative of all human beings, since the Caliphate that God Granted to Adam was not specific to him, but it is running in all human beings, so the prostration of Angels was also the prostration for all human beings.

Another truth that is clear from the above Verses is that the creation of man was in fact the creation of all human beings.

Satan against Man

The next part of the Verses describes the process of prostration of all

the Angels except Iblis and the reason for not prostrating to him is that he was not of the Angels but of the tribe of Jinn, who was at the beginning not different from the Angels and stayed among them. The Satan and all the Angels were in a position that could be called the position of Sanctum, and the Command to prostrate was addressed to this position and not to one by one the people who were in this position.

Therefore, it turns out that the Iblis was no different from the Angels before his rebellion, and after his rebellion, his affair was separated from them. The Angels remained in what their position required and did not lose the humility of servitude, but the unfortunate devil was deposed from that position, because he was a Jinn and Committed immorality, and he chose a life which was nothing but departing from Divine Dignity and Obedience of servitude.

It is understood from these Verses that if Satan rebelled and deserved to be rejected, it was because of his arrogance, although he apparently wanted to be arrogant to Adam (AS.) but because the Satan had a history of the story of Adam's Caliphate and an interpretation from God about the creation of Adam - with God's Own hands - nevertheless he did not prostrate, it turns out that he was in a position of arrogance towards God and not to Adam!

Satan asks God for respite and God gives him respite. Of course, the devil has absolutely asked God for a respite, but God has given him a respite for a "certain time."

- (The detailed description of Adam and his wife's entering the Paradise and their departure due to the temptation of Satan and the rest of the story has been given in the Book 8 – Creation of Mankind - of these series.)

(Almizan: V: 15, P: 24.)

Human Existential Movement

" وَ كُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّنْكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ! "

(٢٨ / بقره)

“How can you be unfaithful to Allah, seeing that you were lifeless, and He gave you life, then He will make you die, and then He shall bring you to life, and then you will be brought back to Him?”

(Holy Quran, Baqara: 28.)

**“Who Commenced man's creation from clay!
Then He made his progeny from an extract of a base fluid!
Then He proportioned him and breathed into him of His Spirit...!”**

(Sajda: 7-8.)

These Verses indicate that man is a part of the earth and cannot be separated from it. He grows from this earth and begins to evolve and go through its stages, until it reaches the point where it becomes an extra-terrestrial and immaterial creation:

**“Then We produced him as yet another creature!
So Blessed is Allah, the Best of Creators!”**

(Muminun: 14.)

This immaterial being is exactly what evolved from the earth, and became another creation, and evolved into this new perfection, then when he reaches this stage the Angel of death takes him from his body - and takes him intact - and then this being returns to the Glorious God.... This is the path of human existence!

**“From it did We create you, into it shall We return you,
and from it shall We bring you forth another time!”**

(Taha: 55.)

Man uses everything for whatever purpose he has, and possesses it to serve him, and the passage of time confirms this strange creature in multiplying its possessions, and deepening its theories:

“And He has disposed for your benefit whatever is in the heavens and whatever is on the earth; all is from Him...!”

(Jathiya: 13.)

“Then He directed Himself to the sky...!”

(Baqara: 29.)

It is understood from the Divine Word that directing of God to the sky was also for the sake of man, and if He made it seven heavens, it was also for the sake of this dear creature.

This was the path of man in the course of his existence, and this extent of the radius of human action in his possessions in the universe is the same as God Almighty has Stated where it begins and where it ends.

The fact is that the Holy Quran, just as it has considered the origin of human worldly life from which it started was the world of nature and creation, and also introduces its existence as related to it, at the same time, considers it as related to the Almighty God.

“Certainly, I created you before when you were nothing!”

(Maryam: 9.)

Man is a creature trained in the cradle of creation, and milked by the breast of nature, and is evolving in the course of his existence, and his conduct is all related to the dead nature, but inherently and creation he is related to the "Command" of God and His "Angelic Realm."

This was about beginning of human creation and his emergence in the realm of the world, but about his Recurrence and Return to God, the Holy Quran considers the path of man to be divided into two ways: The way of Happiness, and the way of misery!

The path of Happiness is considered to be the nearest path - that is, the Straight Path, which leads to the Highest Exaltation, and this path elevates man constantly to greatness and exaltation in order to lead him to his Lord.

The path of misery, which the Holy Quran introduces it as a remote path, relegating man to the lowest of the low - until it leads to the Lord of the worlds.

- **... And God is beyond the owners of these ways, Watching and Dominant over them!**

(Almizan: V: 1, P: 213.)

Raw Material of Man

"الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِن طِينٍ!"
(سجده / ٧-٩)

**"Who perfected everything that He created,
and commenced man's creation from clay...!"**

(Holy Quran, Sajda: 7-9.)

The God Almighty considered the creation of every creature as the Best and Beautiful!

Creation is associated with beauty!

Every creature is beautiful because it is a creature!

The God Almighty Says in the above Verse:

- **God, who created all things beautiful,**
- **He started the creation of man from mud!**

God Almighty says that the origin of this kind - man - was from mud. All people are born of this kind of person, who is created from mud, and the children of this person are born through parents and births.

The only people created from mud are Adam (AS) and Eve!

Continuing this discussion, the Holy Quran considers the manner of birth of the next generations of these two individuals (through separation to birth) **from an extract of a base fluid.**

About the breathing of the Spirit into the human body and its stages the Holy Quran says:

**"Then He proportioned him,
and breathed into him of His Spirit,
and made for you the hearing, the sight,
and the hearts...!"**

The Holy Verses of Quran seem to be almost explicit in the fact that the human beings of today, of whom we are individuals, lead through reproduction to a certain couple, the husband is named in the Holy Quran

as "Adam." It is also clear that this first human being and his wife were not born of any parent but were created from dust or mud or layer or earth - according to the different explanations of the Holy Quran.

This is the meaning that the Verses express with their strong appearance. The meaning that the present generation of human beings leads to a man named "Adam" may be considered as essentials of Quran. This man and his wife were not born of any parent but were created from the earth.

The Verses of the Holy Quran do not state how Adam was created from the earth? Did some extraordinary causes and factors involve in his creation? Was his creation instantaneous by the Divine Creation, without taking any time, and the body made of mud transformed into an ordinary body with a human soul? Or that this transformation has taken place over a long period of time and that one talent after another has become about him, and that he has taken on one form after another until his talent for capturing the human soul has reached perfection and then the Spirit has blown in him? In short, whether the conditions and causes were like the sperm in the womb, which one cause and another affected one after another?

None of these possibilities are mentioned in the Holy Quran!

The only clearest Verse that can be seen about the creation of Adam (AS) in the Holy Quran is the Verse that was revealed about Christ (AS) and said:

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

(Al-Imran: 59.)

All the Verses of the Holy Quran which announce the creation of Adam from dust or mud, or the like understand that the creation of man was instantaneous, and without time, and without parents, and the creation of Adam (AS) was different from the creation of other human beings and all other living beings!

(Almizan: V: 32, P: 81.)

Composing the Last Creation

« وَ لَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ ... ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ...! »
(مومنون / ١٤-١٢)

“Certainly, We created man from an extract of clay...!

Then We produced him as yet another creature.

(Holy Qura, Muminun: 12-14.)

The God Almighty in these Verses speaks of a time when no historiography has reached it. When primitive creation takes place, in which man is created from mud and Commanded that his descendants be produced **from an extract of a base fluid.**

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

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

Then We created the drop of fluid as a clinging mass.

Then We created the clinging mass as a fleshy tissue.

Then We created the fleshy tissue as bones.

Then We clothed the bones with flesh.

Then We produced him as yet another creature.

So blessed is Allah, the best of creators!”

In the last stage, God changed the context from "creation" to "composition" to indicate that what we created was another truth, something other than what was in the previous stages.

For example, the **“clinging mass,”** although it was different from the **“seminal fluid”** in terms of attributes, properties, color, taste, shape, and the like, except that it lost the attributes that the sperm had but acquired its congenerous attributes. In short, if the same attributes of the sperm were not in the clinging mass, it would be homogeneous, for example, if it were not white, it would be red and both of the same kind called color, contrary to the attributes that God finally gave to it and made it human! Which were not the same as in the previous stages, nor homogeneous, for example, **in the recent composition, he was given life, power and knowledge...!**

At this stage, God gave man an innate essence (which we interpret as

"Self,") the version of which was not in the previous stages, that is, in the sperm, clinging mass, fleshy tissue, and the bones covered with flesh, as in those stages there were not the attributes of knowledge, power, and life. So, in the last stage, something came into being that preceded nothingness, and had no history!

(Almizan: V: 29, P: 29.)

CHAPTER TWO

HEAVENLY DAYS OF EARTHLY MAN

Temporary Residence

" وَفَلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ . . . ! " (بقره / ۳۹-۳۵)

"We said: O Adam, dwell with your mate in paradise,
and eat thereof freely whencesoever you wish,
but do not approach this tree,
lest you should be among the wrongdoers!"

(Holy Qura, Baqara: 35-39.)

Adam was originally created to live on earth, and also to die on earth, and if God Almighty gave him a house in Paradise (for a few days,) it was to pass his test.

This meaning is understood from the Verse: "**Indeed I am going to set a viceroy on the earth!**" (Baqara: 30.)

The purpose of man's creation, then, was to dwell on earth. The fact is that the way of man to live on earth was to first take home in heaven.

The Holy Quran defines the earthly Adam's heavenly days as under:

"We Said:

- O Adam, dwell with your mate in paradise,

and eat thereof freely whencesoever you wish,
but do not approach this tree, lest you should be among the wrongdoers!

- Then Satan caused them to stumble from it,
and he dislodged them from what they were in, and,

We Said:

- Get down!
Being enemies of one another!
On the earth shall be your abode and sustenance for a time!
Then Adam received certain words from his Lord,
and He turned to him clemently.
Indeed, He is the All-clement, the All-merciful!

We Said:

- Get down from Paradise, all together!
Yet should any Guidance come to you from Me, (it will certainly come!)
Those who follow My guidance **shall have no fear, nor shall they grieve!**"
- But those who are faithless and deny Our signs,
they shall be the inmates of the Fire,
and they shall remain in it forever!"
(Baqara: 35-39.)

So, this was the way for earthly Adam, who would first take up residence in Paradise, and would prove his superiority over the Angels, and prove his merit for the Caliphate, and then the Angels be commissioned to prostrate for him, and then give him his abode in Paradise, and forbid him going near that Tree. He, then, eats it at the instigation of Satan, as a result, his private parts appear as well as those of his wife, and finally they fall to the ground.

Although the humanly and earthly creation of Adam and his wife was over, and after that God entered them in Paradise. They did not give them enough time to realize their faults on this earth, and also to realize the other necessities of worldly life and its needs ... **Rather, they immediately took them into paradise ...!**

When they entered Paradise, the heavenly Spirit and the perception that Adam had of the world of Spirits and Angels had not yet been

contaminated with the life of this world.

It turns out that hiding the defects of those two were temporary and happened all at once, because in earthly life it is not possible for this defect to remain hidden for a long time.

The last factor that caused them to be grounded was the issue of the appearance of their “defect!”

The aforementioned "defect" was their “Private Parts,” since the God Almighty referred to in the Verse **"...when they tasted of the tree, their nakedness became exposed to them, and they began to stitch over themselves with the leaves of paradise...!"** (A'araf: 22.)

It is known that these two organs are the manifestation of all animal desires, because they also require food and development.

The devil also has no other purpose and effort than to show the defect of the two by any means.

The emergence of defects in earthly life, and by eating from that tree, was one of the Definite Decrees of God, which should have been happened, and it is observed that God Almighty forgave their sins after they repented, but at the same time He did not take them to heaven and send them down to the world to live there.

If the condemnation of living on earth by eating from that tree and finding out their "defect" was not a Certain Decree, and it was not impossible for them to return to heaven, they should have returned to heaven after repenting and accepting it.

So, it turns out:

Coming out of heaven and becoming earthly was not that "sin" itself, but "through" that sin the "defect" of man appeared, and this was done by “Satan.”

But if father of man and his mother did not come to earth, how could they have noticed their poverty, misery, needs and shortcomings?

How could they reach convenience and comfort in the Holy Presence and Nearness of the Lord of the Worlds, without encountering the hard-

ships and sufferings of life?

If there would not the sinners how could find a subject for the manifestation and outreach of the Finest Names of God, such as Forgiveness, Compassion, Repentance, Covering, Grace, and Mercy since the subject of these Finest Names of God are the sinners. **For God, in the days of world, there are the breezes of Mercy, which nobody can benefit of but the sinners, who put themselves in expose of it.**

Whatever the trouble Adam caused for himself, put himself into the abyss of doom and the crossroads of happiness and misery, which is the same life of this world, and if he would remain in the very residence of himself, which was the world, he would perish, and if he would return to his early happiness, he would encounter with hardship, so in any case he wronged himself, except that by doing so, he placed himself on the path to happiness and on a way to the house of perfection, that if he did not do so, and would not descend to the earth, or would descend but without any fault, he did not reach the Happiness!

It is clear that, for Adam (AS) the way of life after the descent was different from the way it was before the descent. The truth of the life of this world is mixed with the truth of the earth, that is, it is afflicted and requires hardship and misery, and it is necessary for man to be born in it, and to be part of the earth again with death, and then to be resurrected from the earth.

While the Heavenly life is a celestial life, it did not originate from the earth which is the place of change and transformation. From here it may be said with certainty that -

Adam's Paradise was in heaven, although it was not the Paradise of the Hereafter and the Paradise of Eternity, because whoever enters the Paradise of Eternity will not leave it!

(Almizan: V: 7, P: 228.)

Factors of Adam's Departure from Paradise

" وَ لَقَدْ عَاهَدْنَا إِلَىٰ آدَمَ مِن قَبْلُ فَنَسِيَ . . . ! "

(١١٥-١٢٦ / طه)

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

(Holy Quran, Taha: 115-125.)

The above Verses discuss about the Adam and his wife's entering Paradise and leaving it by temptation of Satan, as well as the expression of the Ruling that God Almighty issued at this time and legislated a Religion and made the happiness of human beings conditional to their following His Guidance and their misery in rejecting it.

This story has been mentioned in several places in Quran, but in this Surah, it has been narrated with the shortest Phrases and the most beautiful expression. The main consideration in these Verses is the expression of the same Ruling about the legislation of religion and the reward and punishment.

This story embodies the condition of human beings according to their earthly nature and material life, since God has created them in the best standing, bestowed them with innumerable blessings, and abode them in the Paradise of temperance, and threatened them from going to one side of the excesses that results from following the sensual desires, and attention to the deceptions of the world, as a result, forgetting the side of Glorious God, so that, the human beings do not forget the covenant between them and their Lord and avoid to follow devils and disobey the God.

When the man loves the world and forgets the Position of his Lord, the ugliness of the world gradually becomes evident to him, and when the effects of misery are revealed to him with the descent of calamities, and the betrayal of the times, and the deviation of the causes, and turning Satan's back on him become evident to him, then he begins to compensate the lost blessing with another blessing, embracing torment to get rid of the severe torment, escaping from a bad pain endures another pain, until he is said to go out of the Paradise of blessings, and fall to the abyss of misery and affliction.

This is the same form of worldly life that is represented for Adam: First, the God Almighty made him enter Paradise and honored him, but his fate ended to such doom.

- (Since this event took place before the legislation of religion and Adam's Paradise was a purgatory Paradise that was represented for him in a non-worldly life, therefore its prohibition was not a religious and decreed prohibition but as a Guidance, which opposing with has led his work and fate to such a coercion affair.)

Adam's Breach of Covenant

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

(Taha: 115.)

What was the purpose of that covenant? As can be seen from the story of Adam (AS) in several places in the Holy Quran, it was the same prohibition to eat from that tree, as the God Almighty Said: **“Do not approach This Tree...!”**

**“When We said to the angels Prostrate before Adam!
They prostrated, but not Iblis: he refused!
We said: O Adam! This is indeed an enemy of yours and your mate's!
So, do not let him expel you from paradise,
or you will be miserable!”**

When Iblis refused to prostrate, God Almighty regarding the interest of Adam said to him:

- **Do you see that he refused to prostrate, "Iblis" is the enemy of you and your wife, so be careful he does not take you out of heaven!!**

If in this Verse, instead of forbidding the devil from doing this, God forbade Adam and Eve, in fact, it was a remark of forbidding them from obeying the devil and also forbidding the negligence of his temptations and underestimating his plots.

- **Do not obey him and do not neglect his deceptions and tricks!**

So that he does not dominate you and does not become strong in expelling you from Paradise and making you miserable!

Temptation of Satan

Satan said to Adam (AS): Do you want me to guide you to a tree so that by eating its fruit you will have eternal life and a permanent kingdom? There are two attributes in this tree, and if your Lord forbade it, it was either for that attribute or for this!

**“So, they both ate of it,
and their nakedness became evident to them,
and they began to stitch over themselves with the leaves of paradise.**

Adam disobeyed his Lord and went amiss!

(Taha: 121.)

First Legislative Ruling

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

God Said:

- **Get down both of you from it, all together, being enemies of one another!
Yet should any Guidance come to you from Me,
those who follow My Guidance will not go astray, nor will they be miserable!
But whoever disregards My Remembrance, his shall be a wretched life,
and on the Day of Resurrection, We shall raise him blind!"**

(Taha: 122-124.)

In this Verse, a Decree is narrated from the God Almighty which is a requirement of the descent of Adam on earth.

The story of Adam's paradise with all its features is an example that represents the future destiny of each of his children until the Day of Judgment:

- **By forbidding Adam from approaching the tree, the Glorious God has represented the Religious Invitations and Divine Guidance after Adam!**

- By the disobedience of Adam, which God called the "forgetfulness of the covenant," He has represented the disobedience of his children, which results from forgetting the remembrance of God and His Revelations.

The only difference between Adam and human beings is that Adam's Trial was before the legislation of the Sharia, as a result the prohibition that directed to Adam was as a Guidance and his opposition was forsaking the preferred, but the trial of the human beings after the legislation of the religion and opposition to it is disobedience to God's Command.

(Almizan: V: 28, P: 25.)

History of Beginning Corruption in Human Race

" وَ إِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ . . . ! " (٦١ - ٦٥ / اسري)

“When We said to the angels:

Prostrate before Adam!

They all prostrated, but not Iblis, he said:

Shall I prostrate before someone whom You have created from clay?"

(Holy Quran, Isra: 61-65.)

The Holy Quran in this Holy Verse mentions the beginning of the earthly life of man, that the Lord of the Universe after the creation of Adam, the father of present man, ordered the Angels to prostrate for Adam, all prostrated but Iblis....

The story of Iblis is the story that happened between him and God Almighty, when he disobeyed God's Command to prostrate to Adam. This story is narrated by God Almighty to His Holy Prophet to soothe his anxiety about the situation of the people of his time, and to know that the human race has always been such that they disregard God's Commands and are arrogant against the truth and do not pay attention to God's Revelations, and this generation will always be like this from now on!

He said: Remember how Iblis swore to entangle the race of Adam, and God made him rule over those who obeyed him (Satan), and the

followers of his invitation and the invitation of the cavalry and infantry from his army with no exception, but only excluded those who are sincere servants of God!

The purpose of the Verse is to express the causes and factors that caused the human race to continue and endure in its oppression and depravity, but its generation should not be annihilated.

In this regard, the God Almighty has first stated that the early men did not believe in the signs and miracles they asked for, and the last ones will also follow the first ones and will not believe. At the beginning of these Verses, God reminded His Prophet that there are a lot of seductions in the way, which will soon appear and will assay the Muslim nation in the test plant. Then reminded him the story of Adam and Iblis that Iblis swore to mislead the descendants of Adam, and asked God to make him dominate them.

So, it is not very unlikely that most people will turn to the path of error and be immersed in oppression, rebellion, and deviation from the revelations of God, because on the one hand they are surrounded by Divine tests and on the other hand Satan has surrounded them with his cavalry and infantry.

(Almizan: V: 25, P: 246.)

The First Prayer of Adam

The Holy Quran quotes a prayer for the first time from the first Prophet of God and the first man on earth, in which the special understanding, knowledge and etiquette that the God Almighty has taught His first Prophet are evident: The Holy Quran says:

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

and guided him!”

(Taha: 121-122.)

How did Adam reach the position mentioned in the Verse after being deprived of Paradise? It was the prayer, repentance, and supplication that Adam (AS) presented to the Divine Presence with special etiquette. His wife also took part in this ceremony.

They said:

“Our Lord,

we have wronged ourselves!

**If You do not forgive us and have mercy upon us,
we will surely be among the losers!”**

(A'araf: 23.)

This prayer is a supplication that the two Holy servants of God prayed to their God after eating from a tree that God had forbidden them to approach.

Of course, although they did not commit a sin (because the divine prohibition was a guiding prohibition,) in any case, when the test came and calamity befell them, the bliss of heavenly life said goodbye to them for a lifetime, but they did not despair and the frustration did not cut them off from their Lord, but by supplicating to their Lord and by appealing to His Attribute of Lordship they could compensate what has passed in the past!

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

CHAPTER THREE

ABEL AND CAIN,

START of CRIME and CORRUPTION in HUMAN RACE

Sons of Adam

" وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ . . . ! " (مائده / ۲۷ - ۳۲)

The Holy Quran explains the true and truthful history of early humans and the Sons of Adam (AS) as follows:

- "Tell them the true story of the two sons of Adam:
Each one of them offered a sacrifice.
God accepted the sacrifice of one of them [Abel,]
but not that of the other [Cain,]
who then said to his brother:

- **I shall certainly kill you!!**

Abel said:

- God only accepts the offerings of the pious ones!
If you stretch your hand to kill me,
I will not stretch my hand to kill you,
for I fear God, the Lord of the worlds!

I want you to have both my sin as well as your own sin,
and you will then be among the dwellers of the Fire!
Such is the reward of the wicked!

**Then his soul prompted him to slay his brother,
and he slew him,**

and became one of the losers...!"

"Maeda: 27-31.)

The above Verses are the expression of the story of Adam's two sons. The God Almighty has confirmed the reality of this story by using the word **"By Truth!"** This indicates that this story was common among the people but in distorted, untruthful, and unrealistic format. It is the story in the fourth chapter of the book "Genesis" in Torah, but the tale of raven's stimulation to dig the ground has been omitted in Torah. The story was also told in a way that God is a known object!! **(God is most Lofty than they say, most High, and most Excellent!)**

In these Verses it is clear that each of the two brothers had offered something to God, to attract His favor and approach Him. They had realized the Sacrifice of one of them was accepted but of the other one rejected. Now, How did they understand? How did they prove it by logic? Nothing mentioned in the Verse.

But in other Verse of Quran (Al-Imran:183,) it is mentioned that with the ancient nations or specially with the Children of Israel it was a practice that the acceptable Sacrifice will be burned and ate by the Fire.

The Sacrifice is a tradition with the People of the Book up today's. (Jewish Sacrifices differ: Killing animals, presenting flour, olive, cream, and early fruits. Christians offer bread and wine, believe that at reality these would change into the flesh and blood of Christ!!)

May be the acceptance of the Sacrifice of this story was also at the same manner, specially the story is addressed to the People of the Book, who believed in that practice.

Any way, both the murderer and the victim believed that the Sacrifice of one of them has been accepted and the other rejected.

It is understood by the text of the Verse that one who threatened the victim: - **I shall certainly kill you!!** - was the one whose sacrifice was rejected, who uttered this Phrase out of his jealousy, because there was no other cause, the victim did not committed any crime since then to face him to such a threat to kill....

The murdered Son of Adam was the man of righteousness and had the knowledge of God's Attributes. His righteousness can be obtained from his statement that he said: "**God only accepts the offerings of the pious ones!**" He claimed being righteousness, and God has not rejected it, but also quoted and signed the correctness of his claim!

Also, his knowledge of God's Attributes is obvious from his saying that told "**for I fear God, the Lord of the worlds!**" This claim of him, has also been quoted and signed by God.

God Says in the following Verse:

"Only those of Allah's servants having knowledge fear Him!" (Fatir: 28.)

Considering this Verse, and Abel's fear from God, quoted in Quran and signed by God, he has actually been defined to be a knowledgeable man, too. His firm, reasonable, and good preaches that he addressed to his brother are also the best evidence of his knowledge, that he understood and stated through his pure nature, and well intention that:

Soon, the number of the human beings will increase, then due to the human nature the different communities will emerge, part of them will be righteous, and the other group oppressive.

They, and all the other creatures in the universe, have One Lord, Who Owns them and devise their affairs. One of his decisive devising is to love justice and goodness and to hate oppression and tyranny; and the necessity of this meaning is that the piety and fear of God to be obligatory on human beings, and this is the very "Religion."

Therefore, there will be both obedience, nearness, and values, also the evils and sins. Obedience will be accepted only if it is based on piety and chastity. Disobedience and oppression are the sins that the oppressor shall bear. The requirement of this is that there must be another world as the world of reward, and the reward of the oppressors there will be fire!

These - as you know - are the principles of religious teachings and the basic foundations of the knowledge of Origin and Hereafter, which this righteous brother had explained to his ignorant brother, who even did not know how to hide the dead brother and the raven taught him to hide in the

ground.

This righteous servant of God did not tell his brother in his words that if you intend to kill me, I will throw myself in front of you and I will not avoid being killed and I will not defend myself, but he only said: I am not the one to kill you! He did not say that I want to be killed by you anyway so that you be oppressive and go to hell!

Preparing the cause for misguidance and misery in other one's life in the religion of nature (without belonging to a certain religion,) will be an oppression and misguidance!

He said:

- If you open your hand to kill me, I prefer it rather to kill you! He did not say that I will not defend myself but said that I would not decide to kill you! It is not stated in the Verse that he did not defend himself despite being aware of the matter and was killed. It is possible that he killed him suddenly or after defending himself completely.

In Islamic narrations, the names of these two sons of Adam (AS) was mentioned: **Habil** and **Qabil**, but the present Torah records them as "**Abel** and **Cain**," which, of course, cannot be cited because the current Torah is not authentic and has been distorted.

(Almizan: V: 10, P: 147.)

Education in Early Generations of Man

"فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُوَارِي سَوْءَةَ أَخِيهِ"

(٣١ / مائده)

**“Then Allah sent a crow, exploring in the ground,
to show him how to bury the corpse of his brother.**

**He said: Woe to me! Am I unable to be even like this crow,
and bury my brother's corpse?"**

Thus, he became regretful!"

(Holy Quran, Maeda: 31.)

The Holy Quran, while stating the life history of the first generation of man, and how the son of Adam was jealous of his brother, and the beginning of the first crime in human history, it has pointed to a very scientific point about how the education in the first days of human life was, those times when man lived with a simple mind and without any training?

In this historical statement, the Holy Quran implicitly leads us to the point that primitive human beings live their lives step by step with Divine trainings and teachings.

This teaching was mostly done through the Prophets, the first of whom was Adam (AS) himself, but in this story, we see that: **Human beings received their learning, on the one hand, through signs and cognizance given in the form of display, representation, or inspiration from God about the properties of things; on the other hand, with the help of his sense and mental analysis, he learned things to live his life.**

In this Verse the God Almighty Says:

**“So, his soul prompted him to kill his brother,
and he killed him,
and thus became one of the losers!
Then Allah sent a crow, exploring in the ground,
to show him how to bury the corpse of his brother.**

He said:

- **Woe to me! Am I unable to be even like this crow,
and bury my brother's corpse?"
Thus, he became regretful!"**

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

If the raven's awakening and his search on the ground coincided with the murder, there would be no point in saying: **“Woe to me! Am I unable to be even like this crow!”**

It is also found from the context of the Verse that the raven buried something in the ground after digging it.

The appearance of the word is that the raven wanted to show the way of burial, not the way of digging, and mere digging and searching the ground does not teach him the way of burial, he had such a simple mind that he still did not understand the meaning of digging, then how could he comprehend that the raven shows the burial, although there was no connection between the two. So, he was taken to the burial when he saw the raven digging the ground and burying something.

(Usually among birds, the crow's habit is to bury some of what it catches for itself in the ground, thereby providing food for itself.)

This part of the story of the sons of Adam, that is, the raven digging and the killer thinking about it, is the only Verse in Quran that shows the human condition in the utilization of the senses and shows that human beings acquire the properties of things through the senses and then by thinking about them, he achieves his vital goals and objectives.

A human being, even though he is one of the most ignorant and incapable people in thinking and understanding, has many forms and perceptions that have not reached their number, and no one can count them except the Lord of the worlds. It's a well-known and obvious fact that these numbers are out of numeration, and that these forms are constantly increasing during the human life in the world. On the other hand, if we go back, we see that it is declining and gradually reaches zero, and human beings reach a place where no knowledge is actual.

Contemplation on the status of man and attention to the Holy Verses of Quran show that the human theoretical sciences, that is, the knowledge of the properties of the objects, and the rational teachings that follow it, originate from the senses and God teaches him through the properties of external objects, as is understood from the Verse, namely by “arising the raven.”

Attributing to God the sending of raven to show the way of burial, is actually attributing to God the learning of burial. Although the raven does

not know that God has sent him, and also the son of Adam, although he does not know that there is a Deviser Who devises the means of his thinking and learning, he thinks that the connection between the crow and its digging with his learning is like other accidental causes that learn mankind the way of managing his livelihood, and is an accidental connection, but in fact it is God who created man and led him to the perfection of knowledge for the purposes of his life.

He is the God Almighty who has taught man the properties of the objects that the human senses somehow reach it, and has helped him through the senses, and then has subjugated all the earth and the heavens to him.

(Almizan: V: 10, P: 158.)

The First Law of Crime and Punishment

" مِنْ أَجْلِ ذَلِكَ
كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ
أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ . . . !"
(٣٢ / مائده)

**“That is why We wrote [decreed] for the Children of Israel
that whoever kills a soul...!”**

(Holy Quran, Maeda: 32.)

The Holy Quran, after defining the true history of what happened in the first days of human life among the sons of Adam (AS) and led to the first crime in history, describes how the occurrence of this great crime caused it to be written to children of Israel that:

**“That is why We wrote [decreed] for the Children of Israel
that whoever kills a soul, without its being guilty of manslaughter or
corruption on the earth,
is as though he had killed all mankind!
And whoever saves a life
is as though he had saved all mankind!”**

This writing - which is mentioned in the Verse - although it is not a mandatory Ruling, but in terms of the actual expression of the crime is not devoid of severity and inciting Divine Wrath in this world and the hereafter has a great effect.

The Phrase: "**That is why,**" in the case of the sons of Adam refers to this point that it is natural for this human being that following jealousy (which is grief and sorrow for people for their involuntary things,) causes them to quarrel with the Divine Status and invalidate the purpose of creation, and to kill his brother and his parents' favored!

Because human beings are individuals of one kind and components of one truth, and the same humanity that exists in many, is in one person too, and what is in one person, is in all persons too.

Destroying an individual by murder is corruption in creation and invalidating the Divine Purpose in humanity, the survival of which is through the multiplication of individuals and through the succession of one another.

On the other hand, the children of Israel - as many Verses in the Quran mention - had a long history of envy, arrogance, and trampling on the right, therefore, the God Almighty did thoroughly express the truth and reality of this great crime and informed them that with God the killing one person is the killing all persons and saving one alive means keeping everyone alive.

The relation of these Verses with the children of Israel is due to the fact that their rejecting invitation of the Prophet of Islam was only out of jealousy and hatred. The account of jealousy is that it forces man to kill his brother and suffer its regret forever! Let them learn a lesson from this story and do not insist so much on jealousy and then on their disbelief.

(Almizan: V: 10, P: 170.)

Record of Early Humans' Life in Torah

An Academic and Comparative Discussion

This section is an academic and comparative discussion that briefly quotes the history of early human life from the present Torah and then compares it with the Verses of the Holy Quran in this regard:

In the fourth Correction of Genesis, the Torah reads as follows:

**"... After a few days,
Cain offered a sacrifice of the fruits of the earth to God.
Abel also offered of his young and fat sheep,
God looked at Abel and his sacrifice,
But he did not look at Cain and his sacrifice,
Cain was very upset, and his face withered,**

God said to Cain:

- **Why are you angry? And why did your face wither?**

.....

The Lord said to Cain:

- **Where is your brother Abel?**

He said:

- **I do not know! Am I my brother's guardian?**

God said:

- **What did you do?
The sound of your brother's blood cries out to me from the ground!
Now you are cursed and far from the earth...!"**

This is a concise of what has been narrated in the present Torah from the time of the first man, and you should once again consider the Verses that are mentioned in the Holy Quran to see the difference!

The first thing that comes to mind from the Torah is that the Torah makes God an earthly human being who associates with people and, as one of the people, rules in their favor or loss. They approach him. They talk to him like the people themselves, and then they hide from Him by absenteeism and distance, and He does not see people far and away and only sees those close to him!?

In any case, in the Torah, God is like one of the earthly human beings and is like them in every way, except that He influences His will when He

wants and passes His judgment as He rules.

All the teachings of the Torah and the Bible are based on this style,
(but God Almighty is exalted from these words!)

The necessity of the story as it is in the Torah is that man lives in the presence and confrontation and dialogue with God, and then God veiled from Cain or others like him, but the others remained as they were.

But the Holy Quran tells this story based on humans' similarity values. Quran follows the story of murder by pointing to the raven sent by God to convey that man is a truth that has a gradual perfection and has based his values and degrees of vital perfection on sense and thought.

Then the Holy Quran mentions the dialogue between the two brothers and quotes from victim very valuable knowledge about natural and humane teachings and precious religious principles and principles of Monotheism, Prophecy, and Resurrection, and then he points to the piety and oppression which are two active principles in all Divine Laws and religious Rulings. He then states the Divine Justice in the issues of acceptance and rejection, and the reward of the Hereafter.

Then, the Holy Quran mentions the remorse of the killer after his crime and its loss in this world and the hereafter, and after all this Quran states that the issue of murder is so important that if it happens to one person, it is as if happened to all people, and if he revives one, as if he revives all people.

(Almizan: V: 10, P: 183.)

PART TWO

START OF LAW MAKING

CHAPTER ONE

CIVILIZATION OF RELIGIONS START OF LEGISLATIONS

First Command in Legislation of Religion

The first commandment of the legislated religion for Adam is quoted in the Holy Quran as follows:

“We Said:

- **Get down from it, all together!**

Yet should any guidance come to you from Me, those who follow My guidance shall have no fear, nor shall they grieve!

- **But those who are faithless and deny Our signs, they shall be the inmates of the Fire and they shall remain in it forever!”**

(Holy Quran, Baqara: 38-39.)

This Verse is the first commandment that has been issued for Adam and his descendants in the legislation of religion, and God has summarized "religion" in two sentences, to which nothing will be added until the Day of Judgment!

These two Verses are the declaration that contains all the legislations, and one by one the laws that the God Almighty revealed through His Angels, His Heavenly Books, and His Holy Prophets, and narrates the first legislation and law that God Almighty has Decreed in the world of Adam

and for human beings.

According to the Holy Quran, this case has occurred after the second Command to descend. The Command to descent, which was a Creational Command, was after Adam's life in Paradise, and committing that opposition, on the day that the opposition to the order and eating from the tree took place, no religion had yet been legislated. After the descent of Adam, the religion of God was revealed.

If we pay attention to the issue of Adam's Paradise, especially the explanation given in Surah Taha, it will be evident that the course of events was such that required the God Almighty to make this judgment about Adam and his descendants, and to place these two Commands in His first Ruling.

Eating from that tree required the issuance of God's Decree to descent of Adam, his establishment on earth, and his life in it, the same miserable life that the God Almighty has warned him and his wife on that day when He forbade them from that tree.

The repentance that Adam (AS) did cause the God Almighty to issue another Decree, a second Judgment about him, and to respect him and his descendants by this way, and by leading them to His servitude compensated and fixed the error.

The First Decree that was issued was only about their life on earth.

But the repentance that Adam did, God made the same earthly life a good and pure life, in the way that He combined the Guidance to servitude with that life and provided a special life by combining both earthly and heavenly lives.

Adam's repentance took place between these two Commandments. This shows that at that time they were not yet separated from heaven, although they were not in heaven too, and did not have the previous position.

(Almizan: V: 1, P: 253.)

Commonalities of Religions in Roots of Legislation

" يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْآتِكُمْ وَ...! "
(اعراف / ٣٦-٢٦)

"O Children of Adam!

We have certainly sent down to you...!"

(Holy Quran, A'araf: 26-36.)

The Rulings that are briefly mentioned in the following Verses are the Divine Laws that exist without exception in all the Divine Religions. These Verses are addressed to the public of Adam's children, which is mentioned within the story of Adam (AS):

"O Children of Adam!

**We have certainly sent down to you
garments to cover your nakedness,
and for adornment.**

Yet the garment of God Wariness that is the best!

**That is one of Allah's Signs,
so that they may take admonition!"**

a) Decree on Human Clothing

1- Ruling on Outer Covering

"O Children of Adam!

**We have certainly sent down to you
garments to cover your nakedness (private parts),
and for adornment...!"**

When covering the private parts is described as "clothing," it means that clothing is an obligatory and necessary covering that no one is needless of it, and it is the covering of an organ whose nakedness is ugly and a disgrace to man. Unlike "adornment," which means covering the excess amount of need and causes adornment and beauty!

In this Phrase, the God Almighty graces the people that He has guided them to wear their clothes and make-up.

2- Piety and Inner Covering

**“Yet the garment of God Wariness
that is the best!
That is one of Allah's Signs...!”**

Here, from the mention of the outer garment and covering the outer nakedness the God Almighty considers the mention of the inner garment and what covers the inner evil and prevents a person from polytheism and sin that causes him to be disgraced.

The effect and passivity that a person has from discovering his private parts is of the same type in his external and internal private parts, with the difference that the effect of this is more and worse in terms of internal defects and it lasts longer, because they are not accountable to people but to God Almighty. The result is not renunciation, but perpetual misery and fire that burns the hearts. For this reason the dress of piety is better than the dress of appearance:

**That is one of Allah's Signs,
so that they may take admonition!”**

Here, the garment that man is guided to use is considered a Divine Sign and Revelation that covers the vices of the soul and if it is uncovered causes disgrace, so it is more obligatory to cover it than to cover the flaws and apparent private parts.

So, just as there is a garment to cover the outward defects, so there is a garment to cover the inward defects, which is the garment of Piety that God has Commanded and has revealed to mankind in the language of His Prophets.

b) Decree on Human Awareness

3- Instinct Defense against Satan

“O Children of Adam!

Do not let Satan tempt you,

like he expelled your parents from paradise,

stripping them of their garments to expose to them their nakedness...!”

The God Almighty Says:

- O children of Adam, know that there are defects for you that nothing covers it but the Clothing of Piety. The garment of Piety is the garment that We have covered for you by Nature. So, beware that the devil does not deceive you and does not take this God-given garment out of your body, as he took it out of your parents' body in Heaven!

From this it becomes clear that what Satan did in Heaven with Adam and Eve - that is, to take off his clothes to show off their private parts - is an allegory that shows the taking off the clothes of Piety from all men because of Satan's deception, and every human being is in Paradise before the deception of Satan, as soon as he is seduced, the God Almighty expels him from Paradise!

4- Awareness and Vigilance

“Indeed, Satan sees you,

he and his hosts

whence you do not see them!”

The God Almighty gives man this awareness that the way to escape from the seditions of the devil is very narrow, because he approaches man and deceives him in such a way that man himself does not understand. Yes, man does not know anyone other than himself who invites evil and guides it to misery!

5- Fighting with Unbelieving

“We have made Satan

the guardian of those
who do not believe!"

God Almighty makes it clear to man that the guardianship of the devils in man is the only guardianship and power to deceive him, so that if they can do something in this way, they will do anything else.

It is clear from the Verses of the Holy Quran that the devils have no guardianship over the believers and the trustworthy and those whom God has considered as His servants, even though they may succeed to slip them. Their only guardianship is over those who do not believe in God, that is, they deny God and His Revelations.

6- Fighting Immorality

**"When they commit an indecency,
they say: We found our fathers practising it,
and Allah has enjoined it upon us.**

Say:

Indeed, Allah does not enjoin indecencies.

Do you attribute to Allah what you do not know?

In the story of Adam's Paradise, there was a fixed principle, that is, the only cause to bring Adam and his wife out of paradise was the appearance of their "private parts," and that fixed principle implies that God Almighty is not satisfied with those human beings who commit prostitution and ugly deed.

7- Calling for Moderation and Pure Religion

"Say:

My Lord has enjoined justice!

He has enjoined:

Setting your heart on Him on every occasion of prayer,

and invoke Him,

putting your exclusive faith in Him!"

In the previous Verse the God Almighty has denied the command to

prostitution, and in this Verse, He mentions what God has Commanded to, and it is clear that such a thing is opposite to the abominable thing which was in the previous Verse, and that is the Fairness and Moderation, whose confrontation with that abominable thing makes us to understand that it was a deed that deviated from the middle limit to extremism or excess.

So, it is clear that what God has Said is Fairness and Pure Worship. The middle way in worship is for people to return to God and instead of worshiping idols and imitating the elders, go to the temples and worship God sincerely!

c) Decree on Enjoying the Sustenance and Ornaments

8- Using Ornaments in Worship

“O Children of Adam!

**Put on your adornment on every occasion of prayer,
and eat and drink, but do not waste.**

Indeed, He does not like the wasteful!”

The meaning of taking the ornament when going out to the mosque is not an outward ornament, but a spiritual ornament that is suitable for prayer, tawaf, and other acts of worship. Therefore, the meaning of the Verse refers to the Command to adorn well for prayer and other things, and its application includes the prayers of feasts, congregations, daily prayers, and other aspects of worship and remembrance.

Commanding to eat and drinking are two permissible matters, but "Commanding not to waste" is a sanctioned prohibition. This Command and prohibition and the mentioned reason for them are all branches of the story of Adam's Paradise, and the address of this Verse is general and does not belong to one religion or one class.

9- Clean Sustenance and Ornaments

“Say:

- Who has forbidden the adornment of Allah, which He has brought forth for His servants, and the good things of His provision?"

Say:

- These are for the faithful in the life of this world, and exclusively for them on the Day of Resurrection.
- Thus, do We elaborate the signs for a people who have knowledge!"

In this Holy Verse, the God Almighty refers to the ornaments that He has created for His servants and has instinctively inspired them to have those ornaments and to use them. Of course, the innate nature does not inspire except for the things that human existence and survival need.

The Command of God to the necessities of life, such as dressing and adorning oneself is of this category and He wants His upbringing to be observed even in such simple and trivial matters.

10- Prohibition of Outward and Inward Immorality

"Say:

- My Lord has only forbidden indecencies, the outward among them and the inward ones, and sin, and undue aggression, and that you should ascribe to Allah partners for which He has not sent down any authority, and that you should attribute to Allah what you do not know!"

"**Immorality**" refers to sins that have the highest degree of obscenity, such as **adultery, sodomy, and the like.**

"**Sin**" refers to sins that cause degeneration and humiliation and fall in life, such as: **drinking wine.** oppression and abuse without right

"**Undue Aggression**" means oppression, and to abuse something that he does not have the right to ask for, such as all kinds of **oppressions and abuses.**

This Verse briefly mentioned the things that are Unclean, which in

other word include all kinds of sins.

Religious prohibitions are not out of two cases: Either prohibitions related to human action or related to human speech and beliefs.

The words "**Immorality, sin, and undue aggression**" refer to actions, which include the people's right, such as undue aggression, and the rights of non-people, such as ugly and heinous sins, and non-ugly sins, such as corruptions that harm the person, all of which are called "sins."

But the prohibitions related to the word and belief, such as: associating partners with God or slandering God, and the like.

d) Decree on Following the Prophets

11- Recognition of the Divine Way through Revelation

"O Children of Adam!

**If there come to you apostles from among yourselves,
recounting to you My Revelations,
then those who are God wary and righteous
will have no fear, nor will they grieve**

**But those who deny Our signs and are disdainful of them,
they shall be the inmates of the Fire
and they shall remain in it forever!"**

This Verse contains the fourth general address to the children of Adam, which is extracted from the story of Adam's Paradise.

This address, which is the last address, expresses the general Divine Legislation regarding "**following the Prophets**" and following through Revelation.

(Almizan: V: 15, P: 94.)

CHAPTER TWO

REPRODUCTION OF HUMANS FORMATION OF EARLY SOCIETIES

Reproduction and Marriage among Early Humans

" وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَ نِسَاءً...! " (١ / نساء)

“O mankind! Be wary of your Lord who created you from a single soul, and created its mate from it, and, from the two of them, scattered numerous men and women...!”

(Holy Quran, Nissa: 1.)

The appearance of the Verse of the Holy Quran about reproduction of the generation of early humans is that the existing generation of man goes back to Adam (AS) and his wife without anyone accompanying them in the emergence of this generation, because in above Verse the God Almighty Says:

“From the two of them, scattered numerous men and women!”

But God did not Say "from those two, and from two others!"

We can understand two matters from above Phrase:

First:

- The meaning of **“numerous men and women,”** is that all human beings are directly or indirectly from generation of Adam (AS.)

Secondly:

- **Marriage among the first humans is between brothers and sisters.**

That is, the sons of Adam married his daughters, because at that time, males and females were exclusive to them, and there is no problem, because this matter relates to a legislative ruling agreed by God. God can sometimes make this lawful and sometimes unlawful.

It is certain that the first class of human beings, namely Adam and his wife had married, they had children, and brought forth sons and daughters who were brothers and sisters. From the appearance of the Verse, it can be understood that no other male or female participated in this story of the Human Race except Adam and his wife.

The Holy Quran considers the origin of human beings to be only the first couple, and it is clear that if the origin of the generation is exclusive to Adam and his wife, the sons of Adam and Eve must have married their sisters, while in Islam and other Divine Religions this type of marriage is forbidden, but at the beginning of the multiplication of the human race, there was a necessity and God had made it lawful and then forbidden it, because it was no longer a necessity in legislating it, and in addition, it caused the spread of immorality and corruption in society.

This type of marriage and the lack of inclination of human nature towards it is not because man hates it, but this reluctance is because he considers the marriage of siblings as the cause of the spread of prostitution and ugly acts, and the destruction of the instinct of chastity.

It is clear that this type of marriage which in today's world is considered immorality and prostitution, but in the society of that day, which included only a few brothers and sisters, and the Divine Providence also wanted to increase and spread them, never had the title of prostitution and immorality.

In this regard, Imam Sajjad (AS) has made the following argument: **"Is it not that God created Adam's wife from him and then made it lawful for him?"**

What is in some narrations that the children of Adam married the heavenly maidens or the goblins that were sent for them, is contrary to the appearance of the Holy Book.

(Almizan: V: 7, P: 231.)

Simple Communities among Early Humans

" وَكَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَ...! " (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...!”

(Holy Quran, Baqara: 213.)

The Holy Quran refers to an age of human life and his early communities that illuminate the very earliest ages of human history.

The above Verse shows that there was a time in the past when people were united with each other and lived simply and quietly. They did not quarrel with each other about life affairs, nor was there any difference between them about religions and religious beliefs.

The reason why they did not quarrel in worldly affairs is that in the Holy Verse, the sending of the Prophets and the judgment of the Book in cases of dispute, are mentioned after the unity of the nation and in the second place.

God Says:

“Mankind was a single community; then Allah sent the prophets... and He sent down with them the Book... that it may judge between the people in differences...!”

Thus, the dispute in life affairs have been after the era of unity. The reason why they did not differ in religious matters is that God Says: **“And none differed in Book except those who had been given it, after the manifest proofs had come to them, out of envy among themselves...!”**

At that time, man was less familiar with the mysteries of life and the secrets of nature. Man certainly lived an extremely simple life and enjoyed only a handful of life and vital benefits. It seems that he had only the

obvious sciences and some intellectual materials that were necessary for the survival of that day.

For food, he simply used some plants or a little animal hunting, and for shelter he found refuge in caves or mountain crevices, and to defend the enemy, he resorted to stone and wood.

Of course, a population whose life is like this, there is not much difference and corruption among them, but they are like a flock of sheep that gather and rest in a shelter, and graze in a pasture, and drink from water springs, and if there is any difference between them, it will be very small.

But this coercive community does not prevent the "**Employment Instinct**," that lies in the human body, to wake up and according to its requirement man decides to overcome others, especially since his knowledge and strength are also increasing every day and he learns the ways of using nature better and realizes the newer benefits and finds more precise tools for exploitation.

Naturally, there appears difference between individuals in terms of natural strength and the possession of means and other aspects, and a group becomes stronger and possesses strength and power, and in terms of vital benefits they are ahead of others, and another group forcibly lags behind and subordinates. This becomes the source of the innate difference that is required by the "**Employment Instinct**," and ultimately leads to civilization and society.

There would be no problem if there was a third party above the two antagonized "**natural rules**" and modifies and corrects them, like the human forces sometimes interfere in each other's activities and the "**intellect**" judges between them.

Nutritional attraction, for example, requires that more be eaten than the stomach can hold, but the stomach acts against it, and the **intellect** judges between the two and modulates the action of each so as not to disturb the other.

The contradictions of the two **natural rulings** in our discussion are the

same, that is, the course of human nature towards "**civilization**" contradicts its course towards "**difference**," but the God Almighty has modified them and the difference removed by sending Prophets and Revealing a Book that governs between them.

(Almizan: V: 3, P: 177.)

Formation of Human Family

" وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً...!"
(نحل / ٧٢)

**"God has created spouses for you from your own selves.
He has created your sons and grandsons from your spouses
and has given you pure things for your sustenance.**

Do they then believe in falseHud and reject the bounties of God?"

(Holy Quran, Nahl: 72.)

The meaning of the Verse is that God has given you children and helpers from your wives to seek their help in your needs and remove your cunning and misfortune through them.

At the end of the Verse, the God Almighty added:

"...And reject the bounties of God?"

The meaning of "bounties" is that God made wives of the human race for them, and produced children and grandchildren of wives, which is one of the greatest and most obvious blessings, because it is a Formative Foundation on which the building of the human complex is based, and without it, no complex would have been formed, and this cooperation and collaboration that exists between individuals would not have appeared, and participation in action and effort would not have been possible, as a result, human beings would not have achieved the happiness of this world and the Hereafter.

If man cuts off this formative relationship which God has bestowed on man and breaks this thread of bondage, then he will resort to any other

means assumed, it will not fill the place of this formative relationship and they will not go together. The scattering of mankind and the dispersal of its unity is its final destruction.

(Almizan: V: 24, P: 188.)

The Origin of Human Races

" وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً...! " (١ / نساء)

“O mankind! Be wary of your Lord who created you from a single soul, and created its mate from it, and, from the two of them, scattered numerous men and women...!”

(Holy Quran, Nissa: 1.)

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

The Holy Quran says:

“...Who perfected everything that He created, and commenced man's creation from clay!

Then He made his progeny from an extract of a base fluid...!”

(Sajda: 7-8.)

As other Verses of Quran show, the Tradition of God in the matter of the survival of the generation is to be through the sperm, but at the beginning of creation He created man from dust, because this generation is from Adam and God created Adam from dust. Therefore, there is no doubt that these Verses appear in that this generation goes back to Adam and his wife.

Human beings are divided into four groups according to the color of their skins:

1. **Whites**, who are more populous and live in the temperate lands of

Asia and Europe.

2. **Blacks**, who live in Africa.
- 3- **Yellows**, such as Chinese and Japanese.
4. **Indians**, like American Hindus.

(Almizan: V: 24, P: 188.)

Life Length of Humankind

"... الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ و... "

(١ / نساء)

**"It is He who created you from a single soul,
and made from it its mate...!"**

(Holy Quran, Nissa: 1.)

The history of the Jews does not consider the life of the human race to be more than seven thousand years. This is not unreasonable, because if we assume a man and a woman who have lived a mediocre life and are in mediocre conditions in terms of health, security, abundance, and comfort, as well as other factors that affect human life to be favorable. Then suppose that the two are married to each other and reproduce in appropriate and moderate conditions, and the same assumption remains exactly in their daughters and sons on average, we will see that after a century, there have been more than a thousand people. That is, each person has achieved about five hundred results in a hundred years.

Then consider all the factors that fight against human life, such as: cold, heat, storm, earthquake, famine, cholera, plague, subsidence of land, destruction, heinous massacres, and other public and non-public calamities, and consider it as the highest level, and exaggerate it to the extent that the ratio of the number of people killed in each century to that of the remnants is nine hundred and ninety-nine per thousand, namely, only one person per thousand remains in each century, thus it is clear that the factors of birth and reproduction can only increase the number of both in one hundred

years.

Then count the increase in the same two we first assumed to be seven thousand years (70 centuries,) which exceeds two and a half billion, and this is the approximate number that the world statistics for the second half of the twentieth century showed the number of human populations.

This confirms that the life of the human race is what has been said. But geologists have said that the age of humans are more than millions of years and have found fossils dating back to five hundred thousand years ago, but these scientists have no compelling evidence to prove that the present generation are of those races and connected to those human beings.

It is probable that once upon a time the human species was found on earth and then multiplied and lived, and then became extinct, and again and again..., and also a period has passed until the present generation, which is its last period, has emerged!

But the Holy Quran does not explicitly state whether the emergence of mankind is limited to this period or whether it has already gone through a period in which we are the last. However, it is possible to inhale from the following Verse that other periods have passed before mankind before the present period:

“When your Lord said to the angels:

- **Indeed, I am going to set a viceroy on the earth!**

They said:

- **Will You set in it someone who will cause corruption in it and shed blood...!”**

(Baqara: 30.)

In Islamic narrations, it has been narrated from the Imams (AS) that the human race has seen many periods before this period.

(Almizan: V: 7, P: 236.)

CHAPTER THREE

IDRIS

A PROPHET IN EARLY GENERATION

FATHER OF HUMAN SCIENCES

Idris, A Prophet from Ancestors of Noah (AS)

" وَاذْكُرْ فِي الْكِتَابِ إِدْرِيْسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا وَرَفَعْنَاهُ مَكَانًا عَلِيًّا...! " (56-57 / مريم)

“Mention in the Book (the Quran) the story of Idris (Enoch),

he was a truthful Prophet

“We granted him a high position...!”

(Holy Quran, Maryam: 56-57.)

The above Verse is what the Holy Quran says about Idris (Enoch) the Prophet.

The commentators have said: The prophet Idris was called "Enoch," and he is one of the ancestors of Noah (AS) as written in the Torah in book "Genesis." If he is known as Idris, it is because he has been very busy in educating and teaching.

“We granted him a high position...!”

The meaning of **"ascending to a high place"** may be used in the context of the stories mentioned in this Surah, which mention the Gifts of Prophethood and Guardianship, which are the Divine Spiritual Authorities. Considering above the elevation by God Almighty to a high place will be one of the Degrees of Nearness, since climbing a high place, even if it is

the highest place imaginable, is not a value.

Some have said (and a hadith has been included in it,) that God has raised him to certain levels of the sky and taken his soul there. If this is the case, then the purpose of the Verse is to show one of the great Signs of Divine Power, and this is a great value.

In the Holy Quran, the story of Idris is not mentioned except in two Verses of Surah Maryam and one Verse of Surah Anbiya. In these Verses, God Praised him with a Finest Praise, and considered him an **Honest Prophet**, and counted him among the patient and righteous, ascending him to an excellent and high place.

It is well-known among historians that Idris (AS) was the first to write with a pen and the first to sew.

In Qomi's commentary, it is stated that if Idris was called Idris, it was because of the multiplicity of teaching books.

- (Strange stories and narrations about the life of Idris (AS) have been set up, which leaves no doubt to any critical critic that such narrations are from the Israelites which have been included in the narrations by the forgers of the hadith, because no one of them is compatible with scientific standards and certain principles.)

Idris, the Scientist, Founder of Sciences

Many narratives and hadiths about Idris all go back to prehistoric times and cannot be trusted as they should be, but the fact is that, as soon as his name survives century after century among scholars and philosophers and mention it with respect and glory, and consider the principles of any science as leading to him, it discovers that he was one of the oldest leaders of science and sowed the seeds of science among human beings and acquainted human thoughts with reasoning and accuracy in discussing and seeking Divine Knowledge or he was the first innovator of them....

The famous Persian Historian "Shahrestani" said:

"... And when Idris grew up, God Honored him with the Honor of Prophecy, so he used to forbid the corrupters from the children of Adam, those who opposed the

law of Adam and Seth, and then he moved to Egypt.

Idris and his companions stayed in Egypt and enjoined what was good and forbade what was evil. The people of the time spoke seventy-two languages, and God had taught them all to Idris. In addition to teaching the language, Idris taught them the method of drawing for urban planning, and students from all over gathered around him, and he taught them the politics of civilization and its rules.

Idris was the first to extract wisdom and teach astronomy to the people. God had taught him the science of the heavens and the science of numbers, ages, and arithmetic.

For every nation and country, Idris maintained a tradition worthy of that nation and climate. He divided the land into four parts and appointed a kingdom for each part in order to pursue their policy and development.”

(Almizan: V: 7, P: 231.)

PART THREE

NOAH

THE FIRST PROPHET

HAVING SHARIA

CHAPTER ONE

PROPHET NOAH

HIS FIRST BOOK AND LEGISLATIONS

Narration of Noah's History in Quran

A Historical and Quranic Discussion

The name of Prophet Noah (AS) is mentioned in about forty places in the Verses of the Holy Quran. In these Verses, a part of his life history is briefly or in detail discussed, but in none of these cases, his story has not completely been mentioned in the style of a historical storyteller, about his lineage, family, date of birth, place of birth and residence, development, occupation, life length, death, and place of burial, or anything else that would depend on his personal life, because the Quran was not revealed as a history book to tell us the history of people, good or bad.

The Holy Quran is a Book of Guidance, and it explains the means of Happiness and Explicit Truth for people to practice on it. In order to clarify the Traditions of God which are running among His servants, and sometimes refers to a part of the stories and history of the previous Prophets and nations, and the purpose of this work is to complete the argument for future nations and a lesson for those who are under Divine Attention and Care and have achieved the Success of His Bounty.

The story of Noah is narrated in six Surahs of the Holy Quran as follows:

Surah A'araf, Nuh, Muminun, Shuara, Qamar and Nooh.

The most detailed narration is in Surah Hud, which is mentioned in twenty-five Verses from Verse: 20 to 49.

(Almizan: V: 20, P: 87.)

Noah, the First Prophet Having the Book

« شَرَعَ لَكُم مِّنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَّ...! »
(۱۳ / شوری)

**“He has prescribed for you the religion
which He had enjoined upon Noah and...!”**

(Holy Quran, Shura: 13.)

We understand from the Holy Quran that the Prophet Noah was the first Prophet to whom the Book was revealed. The book of Noah is the first heavenly book to contain the "Sharia," because God Almighty says 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...!”**

If there would be a Book and a Sharia that had been revealed before Noah, it must have been mentioned in the above Verse. In addition, we understand from the above Verse that the Sharia is for the Prophets whose names are mentioned in the above Verse, (because this Verse is in the position to express that the Religion of Islam in addition to its own supreme subjects, it includes also all the previous Sharia!) If there was another Sharia, it should have been mentioned.

The God Almighty Says in the following Verse!:

**“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...!"

(Baqara: 213.)

The time referred to in the above Verse, which says: "**Mankind was a single community**," is before the time of the Prophet Noah, and his Book was revealed and ruled among the people of that era.

It follows from this Verse that the Sharia is through the Book, and therefore the first Sharia and the Book is the Sharia and the Book of Prophet Noah (AS.)

It is narrated in "Ayashi's Commentary" from Imam Sadiq (AS) that he said: "...**People before the Prophet Noah were not guided, they lived according to Divine Nature, and of course they would not be guided until God had Guided them ...!**"

This sentence from the end of the narration, which says: "They were not guided and lived according to the Divine Nature," interprets another sentence that was stated at the beginning of the narration and introduced the "first man" as misguided.

In other words, misguidance means that they were not guided in detail by religious teachings, not that they were misguided in general.

It is narrated from Imam Baqir (AS) in the same book that he said:

"There were Prophets between Adam and Noah who kept their prophecy secret, and therefore their names are not mentioned in Quran like the prophets who openly invited people."

(Almizan: V: 4, P: 184-211.)

The Principles of Noah's Sharia

The Holy Quran speaks in the following Verses about the Invitation of Noah (AS) and the Sharia that he brought, and clarifies the main points of the first Sharia and religion revealed to mankind after Adam (AS):

- 1- The Monotheism of God and the expulsion of the partners (which is clear from all the stories of Noah in the Quran.)
- 2- Islam and submission to God (Noah, Yunus, and Verse 19 of Al-Imran)
- 3- Enjoining the good and forbidding the evil (Surah Hud, Verse 27)
- 4- Prayer (Verse 103 of Nissa and Verse 8 of Shura)
- 5- Equality, justice, avoidance of prostitution and immortality, truthfulness, and fulfillment of the covenant (An'am: 151-152)

In addition, Noah is the first person that God tells us about him that he started doing things in the Name of God in important matters. (Hud: 41.)

It is narrated (in book Kafi) from Imam Baqir (AS) about the Noah's Sharia that:

"Noah's Sharia was the worship and Monotheism of God, and expulsion of partners for God. This is the Nature on which people are born, and God took His Covenant from Noah and the other Prophets to worship God and not associate anything with Him.

Noah was Commended to perform prayer, enjoining what is good, forbidding what is evil, or the lawful, and the unlawful.

The rules of punishment, and the obligations of inheritance were not obligatory for him."

This was the Sharia of Noah, and he stayed among his people for nine hundred and fifty years, and he invited them publicly and secretly.

(Almizan: V: 20, P: 83 & 88.)

Generality of Noah's Prophethood

The scholars have different opinions on this issue, whether Noah's invitation was general and universal, or was it only specific to his people and a region of the earth? What is known to the Shiites is that his mission was general and all the first prophets, namely Noah, Abraham, Moses, Jesus, and Muhammad (PBUH) were sent to all people of the world.

Some Sunni scholars, such as the Shiites, believe in the generality of Noah's Message, and in this regard, they refer to the Verses related to the generality of the flood, such as the Verse that says: **"And Noah said: My Lord! Do not leave on the earth any inhabitant from among the faithless!"** (Nooh: 26.) Some other Sunni scholars say that the land may mean the land and homeland of the people of Noah. But what really conveys the point is that the Quran says in Verse 13 of Surah Shura:

**"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...!"**

1- The mentioned Verse shows that the Divine Sharia that have been revealed to human beings are the mentioned laws, not others.

2. The first Sharia mentioned is the Sharia of Noah.

3- If the Sharia of Noah was not general to the public and especially in his time, there must have been another Prophet with Sharia for other nations at the same time.

4- Such a thing is not mentioned in this Verse or anywhere else in the Word of God, otherwise the other people, except the people of Noah, should have been ignored in his time and sometime after him.

So, it became clear that Noah's Prophecy was general and that he had a book containing the Sharia that settled the disputes, and that his book was the first heavenly book.

Therefore, the narrations that indicate the non-generality of Noah's call are contrary to the Quran, and the authenticity of the narrations that indicate the generality of Noah's invitation is proved by the text of the Quran, including the narration of Imam Reza (AS) who said:

"The Prophets of Great Resolution were five and all of whom had the Sharia and the Book, and their Prophecy was general to others both prophet and non-prophet."

(Almizan: V: 20, P: 101.)

Characteristics and Rank of Prophet Noah (AS)

Noah (AS) is the first Prophet of the Great Resolution Prophets, and one of the leaders of the Prophets. God sent him to all people with the Book and the Sharia. His Book is the first heavenly Book and contains the Divine Legislation, and his Legislation is the first Divine Law.

Noah (AS) is the second father of the present generation of mankind to whom the lineage of the present generation goes, and they are all descendants of him, as God Says: **"And made his descendants the survivors!"** (Saffat: 77.) He is also the father of the Prophets mentioned in the Quran except Adam and Idris.

God Almighty Says:

"And left for him a good name among posterity!" (Saffat: 78.)

He was the first to open the door to legislation, bring book and Sharia, and speak to people with the logic of reason and way of argument, and added this way to the way of revelation.

So, Noah (AS) is the principle of the religion of monotheism, and the Religion of Monotheism leads to him all over the world, so he has had a great blessing over all the Monotheists of the world, and therefore the God Almighty allocates for him a general and all-round salute that does not associate him with others and Says: **"Our Salutation is to Noah, among the people of the universe!"** (Saffat: 79.)

The Holy Quran mentions Noah in the following Verses and describes his characteristics:

"God chose Noah over all the worlds!" (Al-Imran: 33)

"God made him one of the righteous!" (An'am: 84 and Saffat: 80.)

"God called him the Grateful servant!" (Isra: 3.)

"God counted him among his Believing servants!" (Saffat: 81.)

"God called him the Righteous servant!" (Tahrim: 10.)

The last prayer that God quoted from Noah is this:

“My Lord! Forgive me and my parents, and whoever enters my house in faith, and the faithful men and women, and do not increase the wrongdoers in anything except ruin!”

(Nooh: 28.)

(Almizan: V: 20, P: 92.)

Number of Noah's Followers and his Family

The Holy Quran mentions the number of followers of Noah (AS) a few:

“And none believed with him except a few!”

(Hud: 40.)

It is narrated from Imam Baqir (AS) that considering this Verse, he said:

- **"Noah's followers were eight."** (From Book Ma'ani Akhbar.)

(There are other sayings about their number for which there is no specific reason. They say six, seven, ten, seventy-two or eighty-two.)

Imam Reza (AS) said: "When Noah landed on the earth, he himself was with his children and eighty followers. When he landed, he built a village called the village of Eighties." (Quoted from Akhbar-Reza.)

Of course, there is no contradiction between the above two narrations because it is possible that with the exception of eight people, all the others were all of Noah's family because he had lived for almost a thousand years on that day. (That is, seventy-two members of his family and eight others were his followers.)

(Almizan: V: 20, P: 84.)

About Noah's Long Life

The Holy Quran indicates that Noah lived a long life and invited his

people to God for nine hundred and fifty years.

This has been considered unlikely by some scholars who have discussed these issues, because human life often does not exceed one hundred or one hundred and twenty years. Some have even said that the ancients counted each month as a year, and therefore nine hundred and fifty years equals eighty years and ten months, which is very unlikely!

(Those who have declared the above belief have not realized that the Quran has determined the counting of the year and the month precisely and has declared it to be a creational matter and unchangeable from the beginning of creation.)

Others have said: Noah's lifetime was a kind of extraordinary matter and miracle.

But the fact is that there is no reason why such lives are impossible for human beings, but it is intellectually closer to the truth that the first man lived much longer than today's normal lives, because his life was simple, and he had no more troubles. There were no more diseases that dominate us today, as well as other causes that destroy life. Even today, if we find someone who has lived one hundred and twenty to one hundred and sixty years, we will see that he has an unpretentious life and few troubles and a simple understanding, so it is not unlikely that some of his predecessors lived to be hundreds of years old.

In addition, the objection to Holy Quran about the strange life of Noah is strange because this book has narrated many extraordinary miracles about the prophets.

(Almizan: V: 20, P: 117.)

Noah's Living Place

In Islamic narrations, details have been quoted about the life and location of Prophet Noah (AS,) including a narration by Mufathal in book Kafi that he narrated:

- "... In the days when Imam Sadiq (AS) came to Kufa, I was with him when we reached the end of "saddler's market," he got off there and said:
- Get off, this is the Mosque of the early Kufa, which Adam (AS) drew its design, and was changed for the first time in the flood of Noah. Later, the attendants of "Kasra" and "Nu'man" (kings of Iran and Yemen,) changed it and once again Ibn Abi Sufyan changed it a lot.
- The house of Noah and his tribe was in a village, near the river Euphrates in the western part of Kufa...!"

(Almizan: V: 20, P: 81.)

Social Conditions and Circumstances of Noah's Invitation

A Historic, Philosophic and Social Discussion

People after Adam (AS) lived as a nation with simple living. They were in a human nature. After a while, the spirit of arrogance spread among them and led to the fact that some people gradually became superior to others and other people took them as masters.

This was the core that grew and gave fruit, and its fruit was the religion of idolatry, with severe class divisions, employment of weak by the strong, slavery by the powerful, exploitation of subordinates, and conflicts among the people!

Thus, in the time of Noah, destruction pervaded the earth, and people abandoned the religion of Monotheism and the tradition of social justice and turned to idol worship.

- **This was the first bitter human experience immediately after settling on Earth!**

The names of the idols of idol-worshippers of Noah's time mentioned in Surah Nooh in the Holy Quran are as: Wadd, Suwa, Yaghouth, Ya'ouq and Nasr.

Social Situation of the Time of Noah (AS)

The social condition of Noah's community is described in the Quran in Surahs A'araf, Hud, and Noah, that how the class distance increased and the oppressors, with their wealth and children, trampled on the rights of the weak, and the oppressors weakened their subordinates and ruled over them at will.

- **(The root of the first bitter human experience of the rule of oppressors and aristocracy dates back to this very first period of human life, and the struggle of the first Prophet of God having the Divine Law with them, and the conflict of religion with bullying and politicians arising from the "law of jungle" can be seen in this very first generation, which eventually led to their complete destruction and the creation of a new generation.)**

It was at this time that the God Almighty chose Noah (AS) and sent him to the people with the Book and the Sharia and the Divine Law to call them with the promise and fear to the Divine Monotheism and to drive away the false partners of God, and to establish equality. The Holy Quran mentions this in Verse 213 of Surah Baqarah.

(Almizan: V: 20, P: 88.)

How the Idolatry Beliefs Transferred?

A Historic and Anecdotal Discussion

In Islamic narrations, it is narrated from "Ibn Abbas" that the same idols that were worshiped by the people of Noah, were also worshiped in the Arabs of Ignorance, such as the idols of Wadd, Suwa, Yaghouth, Ya'ouq and Nasr.

(Of course, this does not mean that the same idols were transferred from Noah to the Arabs, but the narrator may have meant that the Arab idols had also the same name.)

In the continuation of this narration, Ibn Abbas says how these idols came into societies and the ancient tribes became idolaters:

"These names used to be the names of righteous men from the people of Noah. When they died, Satan revealed to their descendants to erect statues in the assembly where they were sitting and to put their names on those statues, and the people did the same. But they did not worship those statues until that generation became extinct and the next generation came to power, and because they did not have the knowledge and information of the previous generation, they worshiped the statues."

(Almizan: V: 39, P: 182.)

Noah's Religious Invitation

"وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ"

(هود / ٢٥ - ٣٥)

**“Certainly, We sent Noah to his people to declare:
Indeed, I am a manifest warner to you!”**

(Holy Quran, Hud: 25-35.)

These Verses are the beginning of the narration of the history of the Prophets. At the beginning of the history, the Holy Quran describes the life, propaganda, and activities of Prophet Noah (AS) and then mentions a group of Prophets after Noah such as Hud, Shelah, Abraham, Lot, Jethro and Moses.

In these Verses, the story of Noah has been divided into several parts:

Noah's Uprising against Idolatry

The first part of the history of Noah (AS) is about his arguments with his people about Monotheism. As the God Almighty mentions in His Holy Book, Noah was the first Prophet to rise up against idolatry in monotheism.

In the story of Noah, God deals more with his protests with his people. He discusses with them in the best possible way, preaches a little,

and says a few wise things.

This practice was suitable for the way of thinking of primitive human beings and simple people, especially for the way of their social thinking, because among them there was no other thought than the concentrated thoughts of people with moderate understanding.

Noah's Propaganda Method

Noah (AS) warned the people from the Divine Punishment and thereby invited them to the Monotheism of God. The reason why he frightened them was that they worshiped idols for fear of the wrath of the idols. In response to them, Noah says:

- **It is the God Almighty who created them and provides for their livelihoods by creating the heavens and the earth, illuminating the sun and the moon, and sending down rain and fertilizing the earth, and creating gardens and streams.**

Since this is the fact, then their Lord is Only God, and no one has the title of Lord except Him, so they should fear His punishment and worship Him alone!

(The God Almighty quotes above from Noah in Surah Nooh.)

This argument is in fact a logical argument based on certainty, but people regarded it as a polemical argument based on suspicion because upon their simple understandings, they expected God to be angry with their opposition and sends torment. Because they believed that God is the guardian of their affairs and reformer of their works, therefore they compared the Authority of God with the work of human guardians of affairs and human rulers in relation to the subordinates of their community, and with this suspicion they thought of offering sacrifices and so on to extinguish the fire of God's Wrath like the gods they believed in.

But the issue of sending torment in case of their refusing to worship God and arrogance of submission to the Presence of His Lordship is a real and certain issue.

Noah called on his people to turn away from the worship of idols and

frightened them from the day when God would send them a painful retribution.

Reaction of the Aristocratic Band against Noah

Those who responded to Noah were the aristocrats and leaders of his people who were disbelieved in Noah, who were heedless in response to Noah's reason of Monotheism, but only denied his Mission and refused to follow him because they were invited to a Mission having also implications to their obedience from Noah.

The answer that God has quoted from them is that there is no reason why it is necessary to follow you, but there is a reason to the contrary. They expressed this argument in three ways and said:

- 1- We see you as a human being like us!**
- 2- We see people who followed you are from a class of the primary and lowest thinking!**
- 3- We see that none of you having any value and superiority on us!**

This argument, which we explain below, with all its components, is based on denial of the spiritual or nonphysical realm:

- 1- In the first answer, they used the excuse of Noah's being like them. (This has been the custom of other nations against their Prophets too, and Quran has quoted from them.) They said: You are like us in being human, and if you were sent to us by God, you would not be human, and we do not see from you anything but a human being. Since you are a human being like us, then there is no reason for us to follow you?
- 2- The second argument of the people of Noah was that they said: We see that your companions are of disreputable and lowly people, and if we follow you, we will be equal to them, and we will be among them, and this contradicts our honor and lowers our value in society!
Unfortunately, one of the popular beliefs of the people is that if a word is true, it must be followed by the aristocracy and elders of society!?
- 3- Their third argument was that you invite us in situations where we enjoy the benefits of worldly life such as wealth, children, science and power, and this invitation is true if you are superior to us, that is, superiority with

things either by adornment of the life of this world, or the knowledge of the unseen or the power of the angelical kingdom, to cause us to submit to you, while we do not see any of them with you. So why is it obligatory for us to follow you? Rather, we consider you a liar!

Noah's Arguments

The Verses of the Holy Quran have made a novation in recounting of Noah's arguments in response to his disbelieving people and separated their arguments in two parts and answered them in two ways: First rejected their arguments, second proved his reasons:

- 1- O people, tell me if I have a reason from my Lord?
- 2- I do not reject those who believe in God...!
- 3- I do not say that the treasures of God are before me...!

Then he summarizes something from each previous reason and mixes it with the next reason, and every reason, although independent, but at the same time all the reasons are mixed together and finally end up in the following three reasons:

- 1- O people, tell me if I have a reason from my Lord?
- 2- And my people, I do not ask you for any reward for this work...!
- 3- If I reject those who believe, who will help me against the punishment of God?!

In the first argument, Noah reveals to them the truth of his call, citing the miracle he has from God, and the Book and the Knowledge he brings, cites all as the reason for Truth of his call, and shows that whatever a Messenger needs in his Mission he has! I have also made you aware of it, but you do not believe out of arrogance, but I have no right to force you to do so, because the Religion of God is not obligatory!

This Verse indicates that the Ruling that “there is no reluctance in religion,” is one of the oldest laws, namely the Sharia of Noah, and always remains in force.

The second argument, which is the slander of the disbelievers about greed for wealth and financial superiority, shows that no reward is asked by the Prophet in return for his Mission, and therefore they have no right to

make such a slander.

In the third argument that they said the “disreputable and lowly people” follow you, he changed the Phrase to "**those who believe,**" in order to mention the dignity of the believers and to point out that they have a relationship with their Lord, therefore, he is not the one who governs the believers, these people are related to God, and the request to reject them by the people was due to the ignorance they had and expected the poor and the needy have to be deprived from society and from the blessings and honor!?

Noah's argument about his lack of the unseen treasures shows that he rejects the claim of superiority that the unbelievers expected he should have and says that he did not make such a claim. He says that you think that a prophet needs to be the owner of the treasures of Divine Mercy and be able to independently enrich the poor and heal the sick and raise the dead, and to possess in the heavens and the earth and other parts of the universe. You think that the Prophet should have the knowledge of the unseen, and you think that the Prophet should reach the status of an angel from a human position and be free from human needs, food, marriage, etc., but you have erred because the Prophet is nothing but a Messenger, and I did not claim any of these!

Controversy is Enough! Bring Torment!

The infidels, after failing to crush the argument and refute the truth to which Noah was calling, said:

“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, and you cannot thwart Him!”**
(: 32-33.)

The disbelievers uttered this word, the context of which is to make Noah helpless. The disbelievers said this when Noah had stayed among

them for a long time and called them to Monotheism, and he had entered all kinds of hostility and controversy with them, and he had cut off all their excuses and revealed the truth to them.

The Holy Quran says: Noah lived among his people for one thousand and fifty years.

Noah's arguments and protests, and the responses of his people, which God has turned into a dialogue here, have been practiced for hundreds of years. At the end of these discussions, Noah says:

- **“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!”**
(: 34.)

(Almizan: V: 20, P: 10.)

Noah's Efforts in his Call for Religion

Noah invited his people to believe in God and His Revelations, and in this way, he did his best. Night and day, he openly and secretly called the people to the Truth, but they did not respond to him except with stubbornness and arrogance. To what extent that Noah added to his invitation, they also increased their disobedience and disbelief. Except for Noah's family and a few others, no one did believe in him until he finally became disappointed with the faith of the people and complained to his Lord and asked Him for help.

(The above matters are mentioned in Surah Nooh, Qamar, and Muminun.)

(Almizan: V: 20, P: 89.)

Three Major Messages of Noah (AS)

" لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ ... "

(۵۹ - ۶۴ / اعراف)

**"Certainly, We sent Noah to his people.
He said: O my people, worship Allah!
You have no other god besides Him!"**

(Holy Quran, A'araf: 59-64.)

Noah (AS) is the first Prophet that the details of his movement is mentioned in the Holy Quran. Noah had three Messages for his people:

Noah's first Message to his people was:

**"Certainly, We sent Noah to his people.
He said: O my people, worship Allah!
You have no other god besides Him!"**

His second Message was:

"Indeed, I fear for you the retribution of a tremendous day! »

His third Message was:

**"O my people, I am not in error.
Rather I am an apostle from the Lord of all the worlds!"**

With these three Messages, Noah points to three principles of Religion:

Monotheism, Resurrection, Prophecy!

The aristocrats and elite of his people said:

"Indeed, we see you in manifest error!"

If they have attributed the error to Noah with this strong emphasis, it is because the aristocracy never expected that someone would be found to object to their idolatry and explicitly offer to leave their gods and warn them of this act.

In response to them, Noah (AS) denies the error of himself and introduces himself as a Prophet sent by God Almighty and says:

"O my people, I am not in error.

**Rather I am an apostle from the Lord of all the worlds!
I communicate to you the Messages of my Lord!"**

The purpose of Noah from referring to "Messages" was to show that he is not only a Prophet inviting to Monotheism and Resurrection, but God has also given him many other Rulings. Because Noah (AS) was one of the first Prophets having both the Book and the Sharia. He said:

"I am your well-wisher, and I know from Allah what you do not know!"

"I am your well-wisher, I have advice that bring you closer to God and His obedience, and I know from Allah what you do not know!"

He means by **"and I know from Allah what you do not know!"** are the teachings that God had taught him from the running traditions in the world and from the beginning and the end of universe, such as the events of the Day of Judgment, the details of the issue of reward and punishment, obedience and disobedience of servants, contentment and wrath, blessing and Punishment of God.

(Almizan: V: 15, P: 241.)

Debates of Noah (AS)

"كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ...!"
(شعراء / ١٠٥)

"The people of Noah impugned the apostles!"

(Holy Quran, Shuara: 105.)

The following Verses refer briefly to what happened between Noah and his people and ultimately led to the salvation of Noah and his companions and the drowning of most people.

**"The people of Noah impugned the apostles,
when Noah, their brother, said to them:**

Will you not be wary of Allah?

Indeed, I am a trusted apostle sent to you!

So be wary of Allah and obey me!

I do not ask you any reward for it,
my reward lies only with the Lord of all the worlds!
So be wary of Allah and obey me!

They said:

- Shall we believe in you when it is the riffraff who follow you?

He said:

- What do I know as to what they used to do?
Their reckoning is only with my Lord, should you be aware!
- I will not drive away the faithful!
I am just a manifest warner!

They said:

- Noah, if you do not relinquish, you will certainly be stoned to death!

He said:

- My Lord! Indeed, my people have impugned me!
So, judge conclusively between me and them,
and deliver me and the faithful who are with me!"

(The reason why people said to Noah (AS) that your followers are lowly people is that they had low and small jobs. Apparently, the people of Noah considered wealth, children, and followers as the criterion of honor and respect.)

Noah (AS) said that I have no Mission except to warn and invite, and as a result, I will never reject anyone who comes to me and accepts my invitation! Nor do I inquire of their past deeds, for their reckoning is with my Lord and not with me, for He is the Lord of the Worlds!

When we see that Noah's people threatened him with stoning, this time their threat was definite, because it is understood from the contents of the Verse that they said this at the end of Noah's long invitation.

The Prophet Noah finally states that the situation is critical, and the denial has been absolutely realized by the people so that there is no hope for faith in them anymore, and he asks God to make justice between him and his people!

God Says:

- "Thereupon We delivered him
and those who were with him in the laden ark!

Then We drowned the rest!

There is indeed a sign in that, but most of them do not have faith!

- **Indeed, your Lord is the All-mighty, the All-merciful!"**

(Almizan: V: 30, P: 164.)

Noah's Prayer, Complaint, and Curse

The Holy Quran quotes a prayer from Prophet Noah, which he made at the end of his Mission:

"My Lord!

Forgive me and my parents,

and whoever enters my house in faith,

and the faithful men and women,

and do not increase the wrongdoers in anything except ruin!"

(Nooh: 28.)

This prayer has been narrated by God Almighty at the end of Surah Nooh after many Verses he recited about Noah's complaints. In these Verses, Noah (AS) conveys his grievances to his Lord and explains about his constant and day-to-day invitation of the people throughout his life, which was close to a thousand years, and he expresses the discomforts he has suffered, the effort he has made in the way of God. He explains that he has used his utmost strength to guide the people, but unfortunately his invitation has had no effect other than their escape and his advice has had no effect other than their arrogance:

Noah (AS) preached constantly his advice among his people and conveyed the Truth to them, but his people were stubborn and persistent on their mistakes. Noah was encountered with their deceits and threats, finally his sorrow did overcome him, he cursed his people as follows:

"My Lord!"

- **Do not leave on the earth any inhabitant from among the faithless!**

If You leave them,

they will lead astray Your servants,

and will not beget except vicious ingrates!"

(Nooh: 26-27.)

It is understood from Noah's prayer that the unbelievers misled many of those who believed in him again, and he was afraid that they would mislead the rest.

What he said: "**They will not beget except vicious ingrates,**" was an Unseen news that he has obtained by the foresight of his Divine Prophecy and Inspiration, that the talent of their men's loins and wives' wombs had been lost from the birth of the children of a believer.

Noah's Prophetic etiquette required not to forget his followers, even though they were very few in number, and did request the Glorious God for forgiving his followers.

Noah was the first Prophet who brought the Book and the Sharia, and he was chosen to save the world from the whirlpool of idolatry, but from the human complex of that day in all the thousand years of his Prophecy, except a few ones, not exceeded eighty people, who did believe in him. Noah asked for Divine Bliss for them in this world and in the Hereafter and said in his prayer:

**"My Lord! Forgive me and my parents,
and whoever enters my house in faith,
and the faithful men and women...!"**

Noah (AS) first prayed to himself, who is the leader of the people, because praying for his own soul is in fact praying for the lives of those people as well. Then he mentioned his parents that shows they were also believers. Then he prayed for those who enter his house, which is practically a prayer for the souls of his contemporary believers, and finally he prayed for all the Monotheists, both his contemporary believers and the future ones, because the future ones are also his nations. This is a fact that until the Day of Judgment, all the people of Monotheism who will come to the world will thank him, because he was the first person to announce his religious invitation with the Book and the Sharia, and he raised the banner of Monotheism among the people, and that is why his God said:

“Peace to Noah, throughout the nations!”

(Saffat: 79.)

It is a fact that who believes in God, until the Day of Resurrection, or does a righteous deed, or mentions a name from God Almighty, and until there is a name and effect of goodness and happiness among human beings, it is all due to the Blessing of Noah's Invitation and the effect and sequence of his movement!

**May God’s Bless be upon all dynasty of
His Prophets and Messengers!**

(Almizan: V: 12, P: 123.)

The Last Stages of Invitation

" إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِن قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ! "

(١- ٢٤ / نوح)

“Indeed, We sent Noah to his people, Saying:

Warn your people before a painful punishment overtakes them!”

(Holy Quran, Nooh: 1-24.)

The Surah Noah refers to the Mission of Noah to his people, to his invitation in brief, to the rejection of his people, and to his final complaint to his Lord and cursing his people, as well as, it refers to his prayer for himself, for his parents, and for every man and woman entering his house with faith, and asked God to forgive them, also indicates that at the end the torment came upon that people and they all drowned.

The beginning of the Surah is a remark to imminence of torment that is in expect of the people of Noah.

God Says:

- **“Indeed, We sent Noah to his people, Saying:
Warn your people
before a painful punishment overtakes them!”**

This Verse indicates that the people of Noah for the sake of sins and

polytheism were exposed to torment, because God warned and frightened them, and frightening always indicates a possible danger that, if there were no warning and frightening, it will surely happen. The God Almighty, then, gives a brief and detailed account of Noah's invitation and Mission, explaining the statement that Noah used in his warning to his people:

“Noah said:

- O my people!

Indeed, I am a manifest warner to you!

Worship Allah and be wary of Him and obey me!”

By using the Phrase: **“O my people!”** Noah tries to express compassion and kindness to his people, and say that you are all my people, and our ethnic community has brought me and you together, and your adversity and sorrow make me sad, and I do not seek for anything but your bliss and happiness, and for this reason I warn you of the torment you are going through!

In the second part of his statement, he says: **“Worship Allah,”** and with this statement he calls his people to Monotheism in worship, because the people of Noah were idolaters, and they had the religion of polytheism which did not allow people to worship God Almighty, neither individually nor commonly, but they were allowed to worship the lords of idols by worshipping idols, so that the lords who worship God directly will intercede you before Him, that is, they put the worship of his worshipers on their own worship and submit to God. If this religion allowed the worship of God Almighty, they would surely worship God alone, so inviting such people to worship God is in fact an invitation to Monotheism in worship.

The Phrase: **“And be wary of Him,”** is the invitation of them to avoid major and minor sins, that is, polytheism and lower than polytheism, and invitation to do the righteous deeds which forsaking them are sins.

“And obey me,” is a Phrase inviting the people to obey Noah himself, Their obedience to him requires them to acknowledge his Mission, and to take from him the teachings of religion and the commandments of Monotheism, and to make these commandments their vital tradition.

These three commandments: "To worship Allah, to be God wary, and

obey the Messenger of God," are invitations to the three Principles of Religion:

- The first invites to Monotheism,
- The second invites to the acknowledgement of Resurrection, which is the basis of Piety. **(Because if there is no Resurrection, reckoning and punishment, the Religious Piety does not give the right meaning,)**
- The third is to acknowledge the principle of Prophecy, which is the unquestioning obedience of the Prophet.

Noah's Promises for Forgiveness

Noah said:

- **“Worship Allah
and be wary of Him,
and obey me,
that God may forgive you some of your sins!”**

The meaning of "**some of your sins**," is those sins that were committed before believing and in disbelief, but the sins that are committed after that and after believing in the future, are not included, because it gives no sense to forgive sins that has not yet happened, because such a promise requires that fulfilment of duties causes the forgiveness of all sins, while the forgiveness in Verses of Quran is bound to the continuation of faith and righteous deed until the end of one's life, like the Verse 12 of Surah Saff. In fact, the extent of forgiveness is equal to the extent of faith and righteous deed.

Promise of Delay in Nation's Death

Noah said:

- **And respite you until a specified time.
Indeed, when Allah's appointed time comes,**

it cannot be deferred, should you know!”

“**And respite you until a specified time!**” In this Verse, the delay of death until a certain date is considered as the result of worshiping God, Piety, and Obedience of the Prophet. This is the reason for being two types of deadlines: One is the specified and definite deadline, and the other is the deadline that has not been specified and there is a possibility that it will arrive before the specific deadline.

Because when God's deadline arrives, it will not be delayed anymore, as a result, in this Phrase, the promise of delaying has been given to unspecified deadline in case of faith, and the threat made also for those, who do not believe, and an immediate punishment will befall them.

Persistence in Invitation

Noah (AS) complains to God that I invited them day and night, but my invitation only increased their escape:

“He said:

- **My Lord!**

Indeed, I have summoned my people night and day!

But my summons only increases their evasion!”

In this Verse, Noah (AS) attributes the increase of their escape to his invitation, and this is for the reason that any goodness when is used in an improper and evil place, the same place itself, for the sake of corruption that it has, changes the goodness to corruption and becomes evil.

In the following Verse God Says:

**“We reveal the Quran,
which is a cure and mercy for the believers,
but does nothing for the unjust except to lead them to perdition!”**

(Isra: 82.)

Invitation to Community Welfare Act

In his call, Noah (AS) counts the Divine Blessings. As the Holy Quran mentions, he promises his people abundant blessings and its repetition if they ask their Lord for forgiveness of sins.

(It turns out that the Forgiveness of sins have an immediate effect in relieving suffering and opening the doors of heavenly and earthly blessings. It is understood that there is a connection between the welfare of human society and its corruption with the general situation of the world, and if human societies reform themselves they will live a pure and prosperous life, and vice versa, if they do otherwise, they will have the opposite.

The following Verses also have this meaning:

**“Corruption has appeared in land and sea
because of the doings of the people's hands...!”**

(Room: 41.)

**“Whatever affliction that may visit you
is because of what your hands have earned...!”**

(Shura: 30.)

**“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...!”**

(A'araf: 96.)

In Islamic narrations, there are many cases in using this point from the Holy Verses that seeking forgiveness from God causes the expansion of sustenance and relief to property and children.

It was narrated from Ali (AS) that he said:

“Ask for forgiveness a lot to attract sustenance!”

Noah's Complaint

Noah said to God:

- "Indeed, whenever I have summoned them, so that You might forgive them, they would put their fingers into their ears and draw their cloaks over their heads, and they were persistent in their unfaith, and disdainful in their arrogance!"

Noah said:

- "Again, I summoned them aloud, and again, appealed to them publicly and confided with them privately!

Telling them:

- Plead to your Lord for forgiveness. Indeed, He is all-forgiver!

Telling them:

- He will send for you abundant rains from the sky, and aid you with wealth and sons, and provide you with gardens and provide you with streams!

Telling them:

- What is the matter with you, that you do not look upon Allah with veneration? though He has created you in various stages?

Telling them:

- Have you not seen how Allah has created seven heavens in layers? And has made therein the moon for a light, and the sun for a lamp?
- Allah made you grow from the earth, with a vegetable growth! Then He makes you return to it, and He will bring you forth without fail!
- Allah has made the earth a vast expanse for you, so that you may travel over its spacious ways!"

After mentioning this complaint and explaining his invitation to the Almighty God, Noah (AS) called the result of his invitation in the land of

idolaters fruitless and said:

- **“My Lord!
They have disobeyed me,
following someone whose wealth and children only add to his loss!**

Noah referred to those debauched elders and wealthy people, who incited the people against him and his opposition and persecution:

- **And they have devised an outrageous plot!”**

Noah's complaint continued and said:

- **“They say:
Do not abandon your gods. Do not abandon Wadd, nor Suwa, nor Yaghouth,
Ya'ouq and Nasr,
and already they have led many astray.
Do not increase the wrongdoers in anything but error!”**

Of course, this curse of Noah, who asks God to increase the misguidance of the people, is different from the curse he has wrought for their destruction. Here he wants God to increase their misguidance. Of course, this misguidance does not belong to the inhabitants at first, but is a punishment for their disbelief and immorality, until they are ready for the punishment of God, and in disbelief and misguidance they reach their maximum capacity so that the punishment of God may be revealed.

Punishment of Noah' Nation in World and in Purgatory

Before the end of Noah's complaint, which is expressed in the above Verses in the Holy Quran, God Says that these people eventually drowned because of their sins and entered into a fire that they could not find any help except by God. **(That is, the idols and gods they worshiped did not come to their aid!)**

In this Verse, a subtle order is used that combines drowning in water and burning in fire. What is meant by this fire is the fire of purgatory in which the criminals are tormented immediately after death and before the Resurrection, not the fire of the Hereafter.

- (This Verse is one of the reasons for Purgatory, because in the Verse it is not said that the people of Noah drowned and will enter the fire on the Day of Resurrection so that the meaning of the fire to be the fire of the Day of Resurrection.)

(Almizan: V: 39, P: 16.)

Noah's Ultimatum

"وَاتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ...!"
(٧١ / يونس)

**“Relate to them the account of Noah
when he said to his people:**

**O my people! If my stay among you be hard on you
and also, my reminding you of Allah's signs,
for my part I have put my trust in Allah.**

**So, conspire together, along with your partners,
leaving nothing vague in your plan,**

then carry it out against me without giving me any respite!”

(Holy Quran, Yunus: 71.)

In the above Verse the Holy Quran, explains the history of the struggles of Noah (AS,) the first Prophet having the Sharia and Book, and describes the time when he lonely faced the people and spoke only on its own behalf. He was sent to the people of the world. Noah finished the argument and expressed his Ultimatum for the people to do whatever they could! This was the time when he finished his argument for those who denied him.

He said to his people:

- “My people! If the uprising and movement that I have waged for Monotheism or my Position and Mission, and the Reminder that I remind you to the Signs of God, is hard and expensive for you, and this will force you to kill me, do as much evil as you can to save yourself to get rid of my evil, I trust in God in the face of the threat posed to me by your aching breasts and

narrow spirits, and I refer my work to Him, and I have made Him my Trustee to take over my affairs, and I have not caught myself in planning and devising against you. You make your decision with your partners who you think will help you in adversity, and you intend to kill me as you see fit, and if you have not tried to repel me for any reason before, you do so and kill me and did not give me any time!"

In this Verse, Noah challenges his people to do whatever it seems to them and makes it clear that his God is able to repel them even if they have decided against Him and sought help from their partners and gods.

Then he says:

- "If you turn your back on me,
I do not ask any reward from you,
my reward lies only with Allah
and I have been commanded to be of those who submit to Allah!"

The God Almighty sums up the end of Noah's people as follows:

- "But they impugned him.
So, We delivered him and those who were with him in the ark
and We made them the successors,
and We drowned those who denied Our signs.
So, observe how was the fate of those who were warned!"

(Almizan: V: 19, P: 169.)

Noah's Last Curse

" وَ قَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَيَّ الْاَرْضَ مِنَ الْكٰفِرِيْنَ دَيّٰرًا "

(26-27 / نوح)

"And Noah said: My Lord! Do not leave on the earth
any inhabitant from among the faithless!
If You leave them, they will lead astray Your servants
and will not beget except vicious ingrates!"

(Holy Quran, Nooh: 26-27.)

The Holy Quran before describing Noah's curse and after expressing his complaint points out that the destruction of Noah's people was due to the errors and sins that Noah (AS) enumerated, and tried to present his last request and final curse for destruction of disbelievers, and the Verse clears that the drowning of the people was the answer to Noah's curse, and this torment destroyed them to the last.

Noah said:

- **My Lord! Do not leave on the earth
any inhabitant from among the faithless!
If You leave them, they will lead astray Your servants
and will not beget except vicious ingrates!"**

These Verses explain the reason for their request to perish to the last person, and the result is that if I asked you to destroy them all, it was because there is no benefit in their survival, neither for the believers, nor for their own children. It is useless for the believers, because if they survive, the infidels will mislead those few believers, too, and it is useless for their children, because they do not bring healthy children, and if they bring, they will bring wicked and infidel children.

Noah (AS) understood this meaning through revelation that the infidels will give birth in the future except the wicked and the infidel.

Noah's Last Prayer

Noah prayed:

- **"My Lord!
Forgive me and my parents,
and whoever enters my house in faith,
and the faithful men and women,
and do not increase the wrongdoers in anything except ruin!"**
(Nooh: 28.)

Noah offered this prayer for all believing men and women until the Day of Judgment.

The last word that has been narrated from Noah in the Holy Quran is his request from God Almighty that do not increase the wicked except for destruction and torment and give them torment and destruction in this world and the hereafter!

(Almizan: V: 39, P: 185.)

Start of the Tradition in Destruction of Corrupt Nations

" وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِن بَعْدِ نُوحٍ...! "

(١٥-١٧ / اسري)

"How many generations We have destroyed since Noah!

Your Lord suffices as one well aware and percipient of His servants' sins!"

Holy Quran, Isra: 15-17.)

The God Almighty in the above Verses has pointed out that the running Divine Tradition of the past nations was that He did not torment any nation except after sending a Messenger to them to warn them of God's punishment.

When the time for destruction of a nations was approaching...

"And when We desire to destroy a town

We command its affluent ones to obey Allah.

But they commit transgression in it,

and so the word becomes due against it,

and We destroy it utterly!"

(Isra: 16.)

In the above Verse, referring to the past centuries of destruction, the God Almighty wants to understand us that the destruction of the people of villages and lands is one of the Running Traditions of God.

Moreover, this Verse implies that the tradition of destruction of corrupt nations among the human centuries has started from the time of Noah (AS.) and the human complex before Noah was a simple and natural complex, and the human being did not comprehend more than what he

understood by his nature, and it was only after the Mission of Noah that differences arose among mankind.

(Almizan: V: 25, P: 103.)

PART FOUR

NOAH'S

FLOOD

CHAPTER ONE

NOAH'S FLOOD, THE REASONS AND THE RESULTS

The Noah's Ark

" وَ اَوْحِيَ اِلَي نُوْحٍ اَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ اِلَّا مَنْ قَدَّامَنَ...!"
(36 - 49 / هود)

"It was revealed to Noah:

**None of your people will believe except those who already have faith,
so do not sorrow for what they used to do...!"**

(Holy Quran, Hud: 36-49.)

The above Verses explains the part of Prophet Noah's history of Invitation that despair has overcome on him from disbelieving of the people, and the God Almighty Commands the Ark to be built.

In the first Verse God Says:

"It was revealed to Noah:

**- None of your people will believe
except those who already have faith.**

So do not sorrow for what they used to do!"

Build the ark before Our eyes and by Our revelation,

and do not plead with Me for those who are wrongdoers:

They shall indeed be drowned!"

....

**As he was building the ark,
whenever the elders of his people passed by him,
they would ridicule him.**

Noah said:

- **If you ridicule us today,
we shall ridicule you tomorrow
just as you ridicule us now!"**

**Soon you will know whom a disgraceful punishment will overtake
and on whom a lasting punishment will descend!"**

God wants to disappoint Noah from unbelievers of his people, that they will not believe from now on, so to calm his spirit, He Says:

- **"So do not sorrow for what they used to do!"**

This Phrase indicates that the time of Judgment and Separation has come between Noah and his people, and the God Almighty wants to relieve his soul from grief and sorrow, because he was sorrowful about the persecutions that the unbelievers imposed on him and his followers for a while, a long time (about a thousand years,) that passed between them.

It is understood from this Holy Verse that the disbelievers will not be tormented as long as their faith is hoped for, but when the habit of disbelief and the filth of polytheism is established in them, they deserve the Word of Torment.

Noah learned from this Revelation of God that from then on none of them will believe and there is no one in their generation who believes in God and then cursed them, and the torment will befall them. Noah (AS) mentioned the same thing in his curse that it had been Revealed to him, and after God answered his prayer and wanted to destroy them, He ordered him to build a ship and informed him that they were doomed!

Then the Glorious God explained to Noah with the following Verse the certainty of Divine Judgment:

- **"Build the ark before Our eyes and by Our revelation,
and do not plead with Me for those who are wrongdoers,
they shall indeed be drowned!"**

During the construction of the ship, one after the other, the tribes and clans insulted and ridiculed him at work on the ship, but Noah (AS) waited

for all this in response to his Divine Invitation without weakening or turning away from his way.

Noah's Ark, the Location and Time of its Construction

The above Verses show that Noah (AS) built the ark in front of the people and in the public passage, and he was helped by his family and followers to build the ark, and they participated in building the ark with him, and they too were ridiculed.

It is narrated in Islamic narrations from Imam Sadiq (AS) in book “Kafi” that he said:

- “Noah was a carpenter.
Later God chose him as a Prophet.
Noah was the first to build an ark that sailed on water
- God revealed to Noah to build a big ark and do it in a hurry!
So, Noah built the ark with his own hands in the mosque of Kufa and brought the wood from far away roads until he finally finished building it
- Noah built the ark in two periods and in eighty years
- In the time of Noah, Kufa and the mosque of Kufa existed and the house of Noah and his people was located in a village, in vicinity of the Euphrates in the western part of Kufa.”

(Almizan: V: 20, P: 50.)

Beginning of Noah's Flood

" حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ ...!"

(٤٠ - ٤٨ / هود)

“When Our edict came, and the oven gushed a stream of water...!”

(Holy Quran, Hud: 40-48.)

The first stage of Noah's flood began on the promised day with the boiling of water from an oven dug in ground:

“When Our edict came, and the oven gushed a stream of water!

God Said:

- **Carry in it a pair of every kind of animal,
along with your family
except those of them against whom the edict has already been given,
and those who have faith,
and none believed with him except a few!**

Noah said:

- **Board it:
In the Name of Allah, it shall set sail and cast anchor!
Indeed, my Lord is all-forgiving, all-merciful!
And it sailed along with them amid waves rising like mountains...!”**

Noah began his work **In the Name of Allah - It shall set sail and cast anchor!**

Noah is the first man that God mentions in His Heavenly Book that he started **In the Name of Allah** and opened this tradition and argued for Monotheism and brought the Book and the Sharia and rose to moderate classes and eliminate social contradictions!

Noah was Commanded:

- Take on board from any kind of male or female animal, and board his family, too, those special relatives such as his own wife and children, and the wife and children of his children, except those to whom the Promise of God has been declared in the past that they will perish!

Those who were excluded were a traitorous woman of Noah about whom God Said:

**“Allah draws an example for the faithless:
the wife of Noah and the wife of Lot.
They were under two of our righteous servants,
yet they betrayed them...!”**

(Tahrim: 10.)

The other was Noah's son, whom God mentioned in the following Verses, but Noah thought that only his wife was an exception, so God stated that his son was not part of his family and was wicked, and it was at this time that Noah realized that his son was also among the wicked.

The Place, where the Flood Erupted

It is narrated in book “Kafi” from Imam Sadiq (AS) that the place of the oven from which water erupted was in the house of an old believer woman, next to Kufa Mosque, in Iraq. God wanted to show the people of Noah a Sign, so He sent upon them a very heavy rain, and the springs came to a boil, and finally God drowned them.

It is also narrated in the same book from Imam Ali, the Commander of the Faithful (AS) that he said:

- **Noah (AS) finished building the ark, God’s Promise to Noah to destroy the people was the water’s eruption from the oven, and when the oven erupted in the house of an old woman, she said:**
- **The oven erupted!**

Noah got up and went to the oven and sealed it, and the water stopped, and then he brought in whoever he wanted to put in the ark, and he took off whoever he wanted to take out, and then he came and took the seal.

God says:

**“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...!”**
(Qamar: 11-14.)

The fact that the eruption of water from oven was a sign for Noah (AS) that he should know the approach of the flood by it, is mentioned in many narrations, and is quoted in the Verse: **“When Our edict came, and the**

oven gushed a stream of water,” is apparently an indication that the due date of streaming the flood was the water eruption from the oven.

(Almizan: V: 20, P: 56.)

Generality of Noah's Flood

An Analytical Discussion

The first reason for the generality of Noah's flood is the generality of Noah's invitation and the generality of the torment of Noah's people, which God Says in the Holy Quran:

In the curse of his people, Noah asked God:

- **“My Lord! Do not leave on the earth any inhabitant from among the faithless!”**

Another proof of the generality of the flood in the Word of God is that in two places in the Holy Quran it is mentioned that God Commanded Noah to put on the ark from any kind of living creature a pair of male and female, and it is clear that if the flood was specific to a certain area of the earth - as stated - it was Iraq, there was no need to embark on from any kind of living creature a pair of male and female, and the point is clear.

So, the fact is that the Holy Quran has an undeniable appearance in this issue that the flood swept across the earth and all mankind on earth perished.

(Almizan: V: 20, P: 108.)

CHAPTER TWO

NOAH'S UNBELIEVER SON

Story of Noah's Son

" وَ نَادِيَ نُوحٌ ابْنَهُ ..."
(هود / ٤٥-٤٢)

“And it sailed along with them amid waves rising like mountains.

Noah called out to his son, who stood aloof:

- O my son!

Board with us,

and do not be with the faithless!

He said:

- I shall take refuge on a mountain!

It will protect me from the flood.

Noah said:

- There is none today who can protect from Allah's Edict,
except someone upon whom He has mercy!

Then the waves came between them,

and he was among those who were drowned!”

(Holy Quran, Hud: 42-45.)

Noah said: Today, which is the day of the Wrath of God and the Judgment of the drowning of the people of the earth, except for those who seek refuge in God, neither the mountain nor anything else can prevent

God!

The tide was turned between Noah and his son, and Noah's son became drowned, and if the wave between them had not been restrained and their speech had not been cut off, Noah would have known his son's disbelief and hated him.

(This Verse shows that the land of Noah's people was mountainous and climbing the mountains there was not much difficult.)

“Then it was said:

- O earth,
swallow your water!
- O sky,
leave off!
The waters receded.
The Edict was carried out!
And it settled on ‘Mount Judi.’

Then it was said:

- Away with the wrongdoing lot!”

“Noah called out to his Lord, and said:

- My Lord! My son is indeed from my family.
Your promise is indeed true,
and You are the fairest of all judges!”

Although in this story the prayer or the call of Noah addressed to God about his son mentioned after the end of the drowning of the people, and shows that this prayer was after the end of the event and the stay of the ark, but the appearance of the condition is that this call made after the wave buffered between them. The reason why its mention has been done after the end of the flood is that the Verse wanted to express the horrible image of story to fully visualize the event, and then to explain some unspoken aspects of story.

This prayer of Noah for his son, who violated the ark, was a time

when a wave arose between them and Noah was very upset, because He thought that his son is among his family members who believe in God and God has promised to save his family!?

So that the Phrase: **“Noah called out to his Lord, and said,”** indicates that Noah cried out from the intensity of sorrow and grief and prayed with the cry. It is, of course, natural that the distressed person, who is in the intensity of hardship, excitement, and unhappiness, raises his voice to supplication and prayer.

Noah was the Messenger of God, and one of the first Prophets, and he knew God and knew the position of his Lord and saw his position as a servant.

The situation at the time was such that the signs of Lordship and Divine Wrath had appeared in their fullest form, and the people of the world had drowned, and from the Realm of Divine Majesty the Cry of **“Away with the unjust people,”** was addressed to the oppressors.... In this situation Noah starts praying for her son.

In such a situation - in accordance with the etiquette of prophecy - Noah did not dare to ask God for the salvation of his son but spoke as if someone was questioning the truth of the matter.

He first mentions God's Promise to save his family. God made this Promise to Noah when He Commanded him to gather those who would be saved with him in the ark and told him: **“Carry in it a pair of every kind of animal, along with your family...!”**

That is, all of Noah's family - except his wife - even his son who was apparently believed in him, because if this boy - as Noah imagined - was not a believer, he certainly would not have invited him to board the ark, because it was Noah who in this prayer said: **“My Lord! Do not leave on the earth any inhabitant from among the faithless!”** He cursed the disbelievers and asked God to destroy them.

So, he considered his son a believer, and his opposition to his father's command - when he invited him to board a ship - was not disbelief and did not lead to disbelief, but was a sub-disbelief, therefore because of all these

reasons that Noah says:

- **My Lord! My son is indeed from my family.
Your promise is indeed true,
and You are the fairest of all judges!"**

He mentions the Promise of God in addition to the fact that his son is considered a member of his family.

Putting these two arguments together Noah's son should have been saved, but Noah did not reach such a conclusion because of his etiquette as a servant of God but left the final judgment to God and said: **and You are the fairest of all judges,"** since the Right of Ruling is only for God.

That is, he wanted to say: My Lord, my son is in my family, and your Promise is all right, and for this reason you should not take him to the torment of the people and drown him?!

It is as if Noah wants to explain the truth of the matter and therefore does not raise the issue of his son's salvation and does not say much about what God has told him.

"Said He:

- **O Noah! Indeed, He is not of your family.
Indeed,
So do not ask Me something of which you have no knowledge.
I advise you lest you should be among the ignorant!"**

"Noah said: he is personification of unrighteous conduct.

- **My Lord! I seek Your protection lest I should ask You something of which I have no knowledge.
If You do not forgive me and have mercy upon me,
I shall be among the losers!"**

In these Verses, God reminds Noah of the correct aspect of being a member of family, and eliminates the effect of Noah's reasoning and Says:

- **"He is not of your family!"**

The fact that Noah's son is not from Noah's family (God knows best)

means that he is not one of Noah's family members whom God Promised to save.

Because the meaning of family member in the Verse: **“Carry in it a pair of every kind of animal, along with your family except those of them against whom the edict has already been given...”** are worthy of the family and his son was not worthy, although he was considered a son of Noah and a member of his family, therefore the God Almighty explains the reason for **“He is not of your family,”** as **“He is personification of unrighteous conduct!”**

It is quoted in book “Akhbar-Reza” from both Imam Reza and Imam Sadiq (AS) that: The reason why God Said to Noah (AS) that your son is not from your family was that his son was not his follower, God has considered the followers of Noah as his family. He was the son of Noah, but when he opposed him in the Religion of Noah, God repelled him from Noah.

May be this reference of the Imam (AS) is to the following Verses in which God Said: **“We delivered him and his family from the great agony!”** (Saffat: 76.) **“... We responded to him and delivered him and his family from the great agony!”** (Anbiya: 76.)

Apparently, the meaning of Noah’s family is all people that has been delivered from drowning along with Prophet Noah (AS).

(Almizan: V: 20, P: 60.)

Etiquette of Noah in Request to Save his Son

The story of the son of Noah drowned in the flood, and the issue of child's competency to relate to the father, is a very profound point from the consideration of the God Almighty, which are mentioned separately in the history of Noah's life.

In this part the type and manner of Noah’s prayer and his question to

God Almighty is discussed, how in such a dangerous situation, a father in the guise of a Prophet sees a child of his household is drowning and departing from the Divine Command, then he with what language and etiquette puts forward his request with his Lord?

"And it sailed along with them amid waves rising like mountains.

Noah called out to his son, who stood aloof:

- **O my son!
Board with us,
and do not be with the faithless!"**

"He said:

- **I shall take refuge on a mountain,
it will protect me from the flood!"**

"Noah called out to his God and said:

- **My Lord!
My son is indeed from my family.
Your promise is indeed true,
and You are the fairest of all judges!"**

"God Almighty said:

- **O Noah!
Indeed, He is not of your family.
Indeed, he is personification of unrighteous conduct.
So do not ask Me something of which you have no knowledge!
I advise you lest you should be among the ignorant!"**

"Noah said:

- **My Lord! I seek Your protection
lest I should ask You something of which I have no knowledge.**
- **If You do not forgive me and have mercy upon me
I shall be among the losers!"**

(Hud: 42-47.)

There is no doubt that the appearance of Noah's speech is that he wants to pray for his son to be saved from drowning, but contemplation in the Verses of this story reveals that the truth is something other than what the appearance of the word uses.

On the one hand, God has Commanded him and his family and all the believers to board the ark, and He has promised to save them, and has excluded from them those whose punishment was certain, one of whom is the wife of Noah. But in the case of his son, it is not known that he also disbelieved at the invitation of the father, and if God Almighty narrated his treatment with his father and that he refused to board, it is not known that his refusal was from the religion and invitation of the father? Or maybe he just opposed his father and refused to board the ark?

So, it is probable that he is also a savior because the appearance of the Verse is that he is one of Noah's children and not an infidel, and if so, the Divine Promise of salvation is included in him.

On the other hand, God sent a Revelation to Noah and announced His final Verdict on the state of the people and Said:

- **"None of your people will believe except those who already have faith. So do not sorrow for what they used to do!**
- **Build the ark before Our eyes and by Our revelation, and do not plead with Me for those who are wrongdoers: They shall indeed be drowned!"**

(Hud:36-37.)

Now, do the God Almighty mean "**those who are wrongdoers,**" especially those who disbelieved at the call of Noah, or is it the absolute meaning of all kinds of injustice? This is obscure and ambiguous, it needs an interpretation from the side of the Sender of the Word, the Blessed and Exalted God!

It seems that the same possibilities had made Noah (AS) doubtful about his son, otherwise how can it be imagined that even though he knew that his son is an infidel, and even though he is one of the five **Prophets of**

Great Resolution, he neglected the Position of his Lord and forgot His Revelation about: "**And do not plead with Me for those who are wrongdoers?!"**

God forbids! Even though the Prophet Noah is aware of the infidelity of his son and then is consent about his salvation, and even though he was the one who said in his curse to his people: "**My Lord! Do not leave on the earth any inhabitant from among the faithless!"** If he was satisfied with such a thing for his son, he would also satisfy with his wife. It was for this reason that the Prophet Noah doubted to dare to make a definite request for the salvation of the child but posed the question as someone who shows something or says something to someone and wants to understand his position. Because he is not aware of the causes that go hand in hand about the fate of his child, he inevitably first started his request calling: "My Lord!" (Because the key to the prayer of the needy is the same Name of the Lord.)

Then he said:

- "**My Lord!**
My son is indeed from my family.
Your promise is indeed true,
and You are the fairest of all judges!"

He seems to want to say: On the one hand, he is my child, and this in itself requires that he also be a savior, and on the other hand, You are the "Ruling of the rulers" and You do not make mistakes in Your Commands, and in Your judgment there is no room for criticism and protest, so I do not understand what my child's fate is in the end?

This is also a Divine etiquette, that the servant should not transgress what he knows, and he does not ask his master for things whose expediency and corruption are unknown. Therefore, Noah (AS) said only what he knew and believed in.

Yes, he only mentioned the Divine promise and did not add anything to it and did not ask for anything, and because of this etiquette, God included him with His Infallibility and Protection. That is, before the word

of Noah was finished and before a probable umbrage was given, God interpreted His Word that the meaning of "your child" is the righteous child, not any child, and your child was not righteous!

Noah thought that the meaning of family is the same apparent meaning as "relative," and he thought that only his wife was excluded from these relatives, and all the others were saved, so he set out his words in such a way to result to the salvation of his son, for this reason, God Almighty has interpreted his word by interpreting His prohibition.

This was the discipline that compelled Noah to cut off his word and not to follow it, but to begin a new word, which was apparently repentance and, in fact, thanks to this discipline, which is itself a great blessing, therefore, he said:

- **“My Lord! I seek Your protection
lest I should ask You something of which I have no knowledge!”**

He sought refuge in his Lord from what his words compelled him to do, that is, to seek the salvation of his child while he was unaware of the truth.

(Almizan: V: 12, P: 119.)

CHAPTER THREE

END OF NOAH'S FLOOD

End of Flood

" وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكَ وَيَا سَمَاءُ اقْبَلِي وَغِيضَ الْمَاءِ وَ...!"

(٤٠-٤٩ / هود)

“Then it was said” O earth, swallow your water...!”

(Holy Quran, Hud: 40-49.)

“When Our edict came,
and the oven gushed a stream of water,
Noah said:

- Board it!

In the Name of Allah

it shall set sail and cast anchor!

Indeed, my Lord is all-forgiving, all-merciful!”

“... We Said:

- Carry in it a pair of every kind of animal, along with your family except those of them against whom the edict has already been given and those who have faith!

And none believed with him except a few...!”

“... Noah said:

- There is none today who can protect from Allah's edict, except someone upon whom He has mercy!”

“...Then the waves came between them, and he was among those who were drowned!”

“... 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!
(Qamar: 11- 12.)

These Verses have a strange rhetoric in storytelling, as if the sky is raining in these Verses and the springs of the earth are boiling and the earth is submerged, and the ship is moving in the waves of water.

On the one hand, the Command has been issued and fulfilled by God, and on the other hand, the oppressive people of Noah and the Divine Command and the promise of the destruction of the people....

In such a case -

“... Then it was said:

- O earth, swallow your water!
- O sky, leave off!

The waters receded,
the edict was carried out,
and it settled on Mount Judi.
Then it was said:

- Away with the wrongdoing lot!"

The rhetoric of the Holy Quran in the Verse: “**Then it was said: O earth, swallow your water,**” reaches its perfection and wonder!

If the water subsides in this state, it's the earth that sinks it, and if something sits somewhere, it's the ship that rests on the ground, and if it is said that:

- O earth, swallow your water!
- O sky, leave off!
- Away with the wrongdoing lot!

He is God who Says this, and there are those about whom the

sentence of punishment has been issued, and if it is Said that: **“The Edict was carried out!”** He is the God Almighty who has finished the work, and **“the Edict”** which has been fulfilled is the drowning promise of the people that God had given to Noah and forbade him to speak to Him in this regard.

In this Holy verse, the art of abbreviating is gathered with nicety and harmony. Although all the Verses of the Holy Quran are miraculous in terms of rhetoric, but this Verse has a wonderful position in the rhetoric of Quran, in such a way that it has astonished the minds and thoughts!

The end of the event is described as:

- **“The Edict was carried out!”**

That is, the Promise that was given to Noah about the punishment of the people was fulfilled and the Divine Command was carried out:

The people of Noah were drowned!

The earth was cleansed of them,

and what God had Commanded: "Be!" It was fulfilled according to the Command!

The ark landed on the mountain or on the famous mountain "Judy," and with this sentence the end of the flood was announced, that Noah and his companions were facing with:

"It was Said:

- O Noah! Disembark!

**In peace from Us and with Our blessings upon you
and upon nations**

**to descend from those who are with you,
and nations whom We shall provide for!**

Then a painful punishment from Us shall befall them!"

New Generation of Man Steps on Ground!

The above address was issued in such a situation that there was no breathing creature, both human and animal, on the ground because they had

all drowned except for a small group who were on the ship!

The ship rested on the mountain of "Judy."

In such a situation, an Order was issued:

- **Land on the ground and build it and live in it for a limited time!**

This address, according to the time of its issuance, is an address that includes all human beings, from the time they left the ship until the Day of Judgment, like the Divine Address that was issued on the day of Adam's descent from heaven to earth.

The address at this time was similar to the first. This address, addressed to and belonging to Noah and his believing companions - to whom the generation of mankind on that day would lead - as well as their next generations until the Day of Judgment, this destiny destines their earthly life and allows them to land on earth, settle in, and be replaced.

The God Almighty has divided the people, whom He has given such permission, into two groups:

The permission of one group, that is, Noah and his companions was **"Peace and Blessings"** and the permission of the other group: **"Benefiting,"** but followed it by the word of a severe punishment! The word "Peace and Blessings" was also followed by the good news of benefaction and happiness for the group to which they belong.

It comes from the above statement that the address to the descent in this Verse, which is accompanied with "peace and blessings" and with "enjoyment," is addressed to the general human population from the time the voyagers of ark disembarked until the Day of Judgment, and it is like the address Commanded to Adam and his wife, and just as that address allows people to start their earthly life and orders to the obedient to God and warns the disobedient, so is this address accordingly.

Thus, it became clear that the **"nations to descend from those who are with you,"** means nations offspring of the righteous ship-dwelling and worthy people who will descend from their descendants. The appearance of this Phrase is that the ship-dwellers were all prosperous!

Another group of nations and generations of those whom God has Commanded "**and nations whom We shall provide for, then a painful punishment from Us shall befall them,**" is a group that God puts them out of the premised group, these nations do not have permission mixed with dignity and closeness in seizing the benefits of life.

The Descendance of Noah, the New Heirs of the Earth

God's Command is executed and finished, so the Prophet Noah and his companions descended to earth.

According to Verse 77 of Surah Saffat, when the flood swept away and the people drowned, God Commanded the earth to swallow its water, and the sky to refrain from pouring water, and the water sank, and the ship was set on **mount Judy**, and they cried out: "**Away with the wicked people!**"

It was revealed to Noah that with the peace and blessings which We will bestow upon you and on some of your companions, you will descend to the earth, after which the general flood will not overtake them, and from their descendants will arise nations whom the God Almighty will enjoy them with the enjoyment of life, and then a painful torment will befall them!

So, Noah and his companions got out of the ark and landed and worshiped God in His Oneness and Islam. The descendants of Noah inherited the earth, and God made his descendants permanent survivals!

(Surahs: Hud and Saffat.)

(Almizan: V: 20, P: 62.)

Mount Judi, the landing place of Noah's ark

It has been said that the Mount Judi is in "Diyar Bakir," and belongs to the mountain range that is connected to the "Armenian" mountain. In the Torah it is called "Ararat." In the dictionary it says: Judy is a mountain on the island where Noah's ark was placed on it, and in the Torah, it is

called "Ararat."

It is said in book "Marased-ul-Ettela'a" that: Judy is a mountain overlooking the island of "Ibn Umar" in the eastern part of the Tigris on the outskirts of Mosul, where Noah's ark stayed on it when the water subsided.

(In recent years, the Associated Press reported on September 1, 1962, that a number of US scientists by help of a group of Turkish Army have found some pieces of wood, on a section of Mount Ararat's pike in the eastern part of Turkey at an altitude of 1,400 feet, that according to their calculations and evidences are the shattered parts of an old ship that existed at the site, and some of which date back to 2500 BC.

Evidence suggests that these pieces are from a ship that is equivalent to two-thirds of the size of the famous English Queen Mary, which was 1,019 feet long and 118 feet wide.

The found timber was transported to San Francisco to investigate whether it was compatible with the Noah's ark, which is narrated in book "Melal v Nehal.")

(Almizan: V: 20, P: 119.)

Survival of Competent Generation

" وَ لَقَدْ نَادَيْنَا نُوْحًا فَلَنِعْمَ الْمُجِيبُوْنَ ..."

(75 - 82 / صافات)

**"Certainly, Noah called out to Us,
and how well We responded!
We delivered him and his family from the great agony,
and made his descendants the survivors,
and left for him a good name among posterity:**

**- Peace to Noah, throughout the nations!
Thus, indeed do We reward the virtuous!
He is indeed one of Our faithful servants!**

Then We drowned the others!"

(Holy Quran, Saffat: 75-82.)

Noah's call is the curse he uttered against his people and appealed to his Lord for their destruction.

Noah had said in his call:

- "Lord! Do not leave any disbelievers on earth!"

He had said to God:

"I have been overcome, so help me!" (Qamar: 10.)

The God Almighty shows the perfect attention to the call of Noah and His Own acceptance, and Praises Himself in this Acceptance of Noah's call and Says:

"What a good Responder We were to him!"

Then He Says: We saved him and his family along with his followers from the flood or from the persecution of his people and made his descendants the survivors out of all people of the world, who remained on earth after the time of Noah.

God kept Noah's Invitation to Monotheism alive in human beings after him, and in every age after age until the Day of Judgment, the effect of his efforts in the way of God remained and was preserved.

God Almighty Greet's Noah and Says:

- "Peace to Noah, throughout the nations!"

In this greeting, God refers to the nations of all human worlds and human nations and communities until the Day of Judgment. This greeting that God Almighty gave to Noah until the Day of Judgment is a Blessing very auspicious and pure, that the God Almighty has given to Noah on behalf of all human nations who have experienced correct beliefs and righteous deeds because of Noah's struggles and invitation.

Noah (AS) was the first person in man to rise up in calling to the Truth of Monotheism and to fight against polytheism and the effects of polytheism, which are ugly deeds, and in this way, he endured the most severe sufferings and hardships, not one or two years but nearly a thousand years, not with others help, but alone! Therefore, his person alone has a share in everything that happens in humanity until the Day of Judgment.

In the Word of God Almighty, such a greeting has not been given to anyone so wide and comprehensive...!

“Thus, indeed do We reward the virtuous!”

God likens the reward of Noah to the reward of the virtuous and the righteous and wants to Say: As we reward all the virtuous, we rewarded Noah, not in the characteristics of reward! This Phrase justifies the Blessing that God Almighty favored Noah with, and the generosity showed on him, including accepting his call, and delivering him and his family from the great agony, and making his descendants the survivors in the coming centuries along with effects of his religion, and the greetings that have been sent to him by the righteous person until the Day of Judgment! Then God gives the reason why He does this, because:

“He is indeed one of Our faithful servants!”

Yes, Noah (AS) worshiped and enslaved the God Almighty with Truth. Noah did not will except what God Willed, He did not do anything other than what God wanted him to do. He was a true believer, and in terms of beliefs, he did not believe in what except the Truth, and this belief in Truth was present in all the pillars of his existence. Whoever is like that, he will not do anything except Right, so he is one of the Righteous!

(Almizan: V: 33, P: 233.)

CHAPTER FOUR

NOAH'S FLOOD IN HISTORY OF NATIONS

Flood in the Chronicles and Legends of Nations

The story of the Noah's Flood is mentioned in the history of ancient nations. Some chronicles slightly agree with the Torah, and some slightly disagree.

The following is a brief review of this historical and religious event in the books and histories of the Chaldeans, Greeks, ancient Iranians, ancient Indians, and some other nations, as well as in the religious book "Avesta," and in Indian literature.

Flood Narrated in Stories of Chaldeans

The narrations of the Chaldeans in whose land the storm took place are closer to the Torah narration than other narrations.

The "Barhusha" and "Josephus" quote from the Chaldeans that:

"Zizestrus" dreamed after the death of his father "Ottiret" that the water was overflowing, and all human beings were drowning, and his father ordered him to build a ship to protect him and his family and private friends, and he does the same.

This narration agrees with the "Book of Genesis" in the Torah in that there were tyrants on earth at that time who rebelled and wreaked, and God punished them with a storm.

Some English scientists have found brick tablets on which this narration was engraved in cuneiform. The tablet dates to the Assyrian Bannibal era around 660 BC. This narration is from an old writing related to the 17th century BC or before that date, and therefore precedes the Book of Genesis.

Flood in Greek Narratives

In Greece, too, the story of the storm is narrated by Plato. The narration is as follows: The Egyptian priests told the Greek sage Solon that the sky sent a storm that changed the face of the earth, and that mankind perished many times in various ways, leaving none of the works and teachings of the ancients for the new generation.

“Maniton” tells the story of a storm that occurred after Hermes 1. Hermes 1, was the first after Minas.

This narration also precedes the Torah.

The ancient Greeks also reported a storm that swept across the earth, except for “Ducalion” and his wife “Bera,” who survived from the storm.

Flood in Narratives of Ancient Iran

The ancient Persians also mention a storm that arose due to the spread of corruption and evil, which was the work of the "Ahriman - god of evil," and God drowned the earth.

The Persians used to say: This storm first erupted from the old woman's oven (Zul Kufa) when the woman was baking bread in the oven, but the Magi deny the general aspect of the storm and say: It was specific to the Iraqi climate and reached as far as Kurdistan.

Flood in Ancient Indian Narratives

The ancient Indians also recorded the storm seven times and in a superstitious way, which at the last storm, the king of the Indians and his wife boarded a large ship, which he had built and nailed by the command of his god “Feshno,” and was saved and stayed on the mountain “Gimafat-

Himalayas."

But the Brahiman, like the Magi, deny the occurrence of a general storm and drowning all over India.

Flood in Legends of other Nations.

Numerous storms have been reported from Japan, China, Brazil, Mexico and others. All these narrations agree that these storms were a punishment that God has given to mankind against oppression and evil deeds.

(Quoted from Commentary al-Manar.)

Flood Report in Avesta

"Avesta," the Zoroastrian Bible, states:

"Ahuramazda - god of good deeds" revealed to "Ima - King Jamshid of Persia in the Magi's beliefs," that a storm would soon occur that would engulf the whole earth, and ordered him to build a very high wall and let everyone into it, to be safe from drowning and to include in it a group of men and women who are fit for childbirth and to put a pair of male and female animals of any kind, and to build castles and domes in different classes inside the castles so that the people who gather there to live in it, as well as the cattle and the poultry. Also, to plant the fertile trees and breed the profitable animals to be the livelihood of the people and useful and beneficial for the life of them, and thus provide the means of life and prosperity of the world.

(Quoted from the French translation of Avesta printed in Paris.)

Flood Report in Indian Literature

The story of Flood narrated in the History of Indian literature as follows:

While "Mano" (who is the son of god in idolatrous belief,) was washing his hands, a fish suddenly came into his hand. What frightened him was

that the fish spoke to him and asked him to save him from destruction and promised him that in return he would save Manu from great danger in the future, and the great and pervasive danger that the fish had reported was a storm that would destroy the creatures, and so Manu kept the fish in the place of "Kazas."

When the fish grew up, he informed Manu of the coming year of the storm, pointing to Manu to build a ship and enter the water during the storm. "I will save you from the storm," said the fish. So, Manu built the ship, and the ship grew beyond the capacity of the place of "kazas," so he threw it into the sea.

After a while, as the fish had informed, a storm came and when "Manu" entered the ship, the fish swam to him and tied the ship to the horn which it had in its head and carried and dragged it to the northern mountains, where "Manu" took the ship and clung her to a tree, and when the water did recede and dried up, Manu was left alone.

(Quoted from the Stories of Prophets by Abdul Wahab Al-Najjar.)

(Almizan: V: 33, P: 99.)

The History of Noah in the Present Torah

Book of Genesis: Chapter 6, 7, and 9.

The present Torah in Book of Genesis lists the history of the life and Prophet Hud of Prophet Noah as follows.

(We quote it for a comparative study between the Torah's history of Prophet Noah and the Flood with what is mentioned in the Holy Quran of this history and its characteristics:)

“. . . And it happened that as men began to multiply on the earth, and daughters were born unto them, the sons of God saw the daughters of men looking nice, and they took women for themselves from whomever they wished.

And God Said:

- **My soul will not constantly judge in man, because he is also human!**

But his days will be one hundred and twenty years.

There were stout men on the ground in those days,
and after the sons of God coupled with the daughters of men,
and they bore children to them,
they were tyrants who became famed men in past ages.

And God saw that man's wickedness is great on earth,
and every thought in his heart is always pure wickedness.

And God repented that!!!:

He had made man on earth.

He became sad in His heart!?

And God said:

- **I will wipe out from the earth the man I created!**
And the human, animals, insects, and birds of the air!
Because I regretted making them!?

But Noah found God's favorable Attention.

This is the appearance of Noah:

Noah was a just man, and perfect in his time,
and Noah walked with God!!!?

And Noah had three sons: Sam, Ham, and Japheth

And the earth was corrupted in the sight of God,
and the earth was filled with oppression.

And God saw that the earth was corrupt,
because all mankind had corrupted their way on the earth.

And God Said to Noah:

- **The end of all human beings has come to my Presence!**
Because the earth is full of oppression because of them.
Now I will destroy them with the earth!
- **Thou shalt make for you the ship of piece of shittim wood,**
and build the chambers thereof,
and overlay the inside and the outside with tar,
and the length thereof shall be three hundred cubits,
and the breadth fifty cubits, and the height thereof thirty cubits.
And make a light for the ship,
and finish it with a cubit from above, and place the ship beside it,

and build the lower, middle, and upper floors!

- Because now I will bring a flood of water on the earth to destroy everybody that has the spirit of betrayal under the sky, and everything on earth will die!
- But I make My covenant right with you, and you will enter the ship, you and your sons and your wife and your sons' wives, and you will bring a pair of all the animals from every kind to the ship to keep them alive, from males and females.
- From the birds of all kinds, from the animals of all kinds, and from all the insects of the earth of all kinds, they will come to you in pairs to keep the alive. And take from every kind of food that is eaten and store it with you so that it may be food for you and them!

So, Noah did so and did what God Commanded him to do.”

(Book of Genesis, Chapter Sixth)

“ . . . God Said to Noah:

- You and all the people of your house embark on the ship, because I have seen you this age a just man in My Presence, and keep with you from all clean animals seven pairs male and female, and from unclean animals two pairs male and female, and from the birds also keep seven pairs male and female to preserve their generation on earth, because after seven days I will send rain for forty days and forty nights and I will wipe out every creature I have created on the earth!

So, Noah fulfilled what God has Commanded him.

And Noah was six hundred years old when the flood came upon the earth. And Noah, and his sons, and his wife, and his sons' wives, embarked the ship when the flood was on, as well as the seven pairs of clean animals' male and female, and two pairs of unclean animals' male and female, and out of the birds and insects, two pairs of males and female came along with Noah to ship, as God had Commanded Noah.

And it happened after seven days, that the waters of the flood were upon the earth. It was in the six hundredth year of Noah's life, on the seventeenth day of the second month, on that certain day, all the fountains of the great outburst did burst, and the holes of heavens were opened, and it rained on the earth forty days and forty nights. On the same day Noah and his sons Sam and Ham and Japheth and wives of his three sons entered the ark.

He and the animals of all kinds, livestock of all kinds, all the birds and all the winged ones all in two pairs, and everybody that has the spirit of life in pairs of two came to Noah, as God had Commanded him, and God closed the door behind him.

And the storm prevailed upon the land forty days, increasing every moment and the ship went on the surface of the water. And the waters prevailed over the earth, until all the high mountains under the whole sky were covered up to the fifteen cubits higher than the mountains, and everybody that moved on the ground from birds, animals and all the insects crawling on the ground and all the human beings died!

Whoever had the breath of life in his nose, and whoever was on land died! And God wiped out every living thing that was on the earth, from men and livestock and insects and birds of the air, all of them were perished from the earth, and Noah was left with what was with him in the ark. And the water overcame the earth for one hundred and fifty days...!"

(Book of Genesis, Chapter Seven)

And God remembered Noah, and all the animals and all the livestock that were with him in the ark, and God sent a wind on the earth and settled the water, and the springs of the earth and the holes of the heavens were closed, and the rain stopped from the sky, and the water gradually moved from the ground and after the expiration of one hundred and fifty days, the water decreased. On the seventeenth day of the seventh month the ship landed on the mountains of Ararat, and by the tenth month the water gradually receded, and on the first day of the tenth month the peaks of the mountains appeared.

And it happened that at the end of forty days, Noah opened the door of the ark which he had made, and let the raven go. It went out and was on the move until the water dried up from the ground. So, he let go of the dove to see that the water had receded from the ground? But the dove could not find a place for the soles of her feet, because the water was all over the ground. She returned to the ship, and he stretched his hand out and took her and brought her to the ship. And he tarried yet another seven days, and released the dove out of the ship, and she returned unto him at the time of evening, and now there was a leaf of the new olive tree in his beak. So, Noah knew that the water had receded from the earth. He stopped for another seven days and released the dove, and she did not return

to him.

In the six hundred and first year, on the first day of the first month, the water was dried up from the earth, so Noah took off the cover of ark and looked, and now it was dry on the earth. And on the twenty-seventh day of the second month the earth dried up.

Then God addressed Noah and Said:

- **Get out of the ark! You, your wife, your sons, your sons' wives, and all the animals you have with you, and take out every being from the birds and the livestock and all the insects crawl on the ground, so that they may spread on the earth and multiply in the world!**

Then Noah and his sons and his wife came out with him. And all animals, insects, birds, and all moving creatures on the earth came out of the ark in pairs.

Noah built an **altar** to God and took from every clean livestock and every clean bird and burnable sacrifices on the altar. And God smelled good, and God Said in His Heart!!!:

- **“After this, I will not curse the earth for the sake of man, because the imagination of the human heart is bad from childhood, and I will not destroy all animals again, as I did. As long as the world remains, agriculture, harvest, cold, heat, winter, summer, day, and night will not stop”**

(Book of Genesis: Chapter 9)

“And God blessed Noah and his sons, and Said unto them:

- **Be fruitful and multiply, and fill the earth, and your dread will possess all the livestock of the earth, and all the fowls of the air, and all fishes in the sea, and you will possess all of them. Every living creature will be food for you, and I have given it all to you as green grass, except the flesh with its soul, which is its blood!**
- **And indeed, I will avenge your blood which is your souls, and will take it from every animal who kills you,**
- **And I will avenge the life of a man from his brother. And whoever sheds human blood, his blood will be shed by human hands, because God made man in his own Image. And you shall be fruitful and multiply, and you shall be spread on the earth and multiply in it.**

And God addressed Noah and his sons and Said:

- **Now I will establish my covenant with you and after you with your descendants, and with all the livestock that are with you, of the birds and the livestock and all the animals on the earth, with every being that came out of the ark with you, even with all the creatures on the earth.**
- **I will keep my promise to you that not a being will be perished from the water of the flood, and there would be no flood after this to ruin the earth!**

And God Said:

- **This is the sign of the covenant that I make between you and all the being that are with you, generation after generation, I will put my bow in the cloud forever, and it will be the sign of the covenant that is between me and the world.**
- **And when I spread the cloud over the earth and an arc appears in the cloud, then I will remember My covenant which is between me and you and all the living creatures, and there will be no more storms to destroy every living creature! And the bow shall be in the cloud, and I will look upon it, to remember the everlasting covenant, which is between God and all living being, of every kind that is upon the earth!**

And God Said to Noah:

- **This is the sign of the covenant that I made between myself and every being that is on earth!**

Noah's sons got out of the ark. Sam, Ham, and Japheth, and Ham is the father of Canaan. These are the three sons of Noah, and from them the whole world was divided.

And Noah made the land prosperous, and planted a vineyard, and drank wine, and was drunken, and was naked in his tent. And Ham Canaan saw his father naked and told his two brethren outside. And Sam and Japheth took the robe, and put it on their shoulders, and went back, and covered their father's nakedness. And Noah woke up drunk and realized what his younger son had done to him. So, he said: Cursed be Canaan! Be your brothers' slave! And he said: Blessed be God, the Lord of Sam, but Canaan be his slave! May God expand Japheth and dwell him in the tents of Sam, and Canaan be his servant!

(And Noah lived three hundred and fifty years after the flood. So, all the days of Noah were nine hundred and fifty years that he died....)

(Book of Genesis: Chapter 9.)

Differences in Narrative of Torah with Quran

As you have seen above, the contents of the Torah are in some cases contrary to what is stated in the Holy Quran:

- 1- The story of the exception of Noah's wife is not mentioned in the Torah, but the Torah states that she entered the ark and was saved with her husband. Some have justified the Torah by saying that Noah may have had two wives, one drowned and the other saved.
- 2- There is no mention of the drowned son of Noah in the Torah, while the Holy Quran mentions this story.
- 3- In the Torah, except for Noah and his family, there is no name of the believers, but only Noah and his sons, his wife and his sons' wives are mentioned.
- 4- In the Torah, Noah's life is mentioned as a total of nine hundred and fifty years, while the appearance of the Quran is that this was the time when Noah stopped among his people before the flood and called them to God. God Says in Quran:

“Certainly, We sent Noah to his people, and he remained with them for a thousand-less-fifty years. Then the flood overtook them while they were wrongdoers!”

(Ankabut: 14.)

- 5- Other characteristics that are mentioned in the Torah and are not mentioned in the Quran are as follows:
 - The story of the bow and arrow
 - The story of sending crows and pigeons for information
 - Ship characteristics such as width, length, height and its three classes
 - The duration of the storm
 - Rising water and other than that ...!

- Some of them are very unlikely, such as making a pact with a rainbow.
- Some of them are far from the Sanctuary of the Divine Prophets, such as: Noah's drinking wine and exposing his body. . . An example of this is found in other Prophets in the Old and New Testaments.
- Same storytellers in the story of Noah are included in the language of the Companions and their followers, most of whom are very similar to the Israelites - that is, the stories that the Jews have included in Islamic histories and traditions!

(Almizan: V: 20, P: 92.)

PART FIVE

PROPHET

HUD

AND EARLY NATION OF AAD

CHAPTER ONE

PROPHET HUD, HIS INVITATION AND STRUGGLES

Prevalence of Idolatry in Modified Generation after Noah

"وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا قَالَ...!"
(٥٠-٦٠ / هود)

“And to Aad, We sent Hud, their brother.

He said: O my people! Worship Allah.

You have no other god besides Him:

You merely fabricate the deities that you worship...!”

(Holy Quran, Hud: 50-60.)

[It is one of the wonders of human history that a whole generation of humans and animals (and all kinds of living beings) are destroyed in a great flood and their God-fearing ones remain and start a new Righteous Generation, but it was not long before that the idolatry begins again, and the need to raise a new Messenger and Prophet comes over, and the God Almighty raises the Hud (AS) . . . (Amin.)]

The above Verses mention the history of the Prophet Hud and his nation: "Aad, the First."

Hud (AS) is the first Prophet after Noah and the flood of Noah that God mentions in His Book and Praises his efforts to uphold the Call of Truth and struggle against idolatry. The God Almighty mentions the nation of Hud after the nations of Noah, and states in several places in the Quran: “The people of Noah, Aad and Thamud!”

“And to Aad, We sent Hud, their brother.

He said:

- **O my people! Worship Allah.
You have no other god besides Him:
You merely fabricate the deities that you worship!**
- **O my people!
I do not ask you any reward for it.
My reward lies only with Him who originated me.
Do you not apply reason?”**

The beginning of the Verse shows that Hud (AS) was the relative brother of his people because he was one of them and the members of the tribe are called "brothers" because they are all attributed to the father of the tribe.

The text of the Verse indicates that the people of Hud had adopted other gods and considered them as false intercessors and partners of God.

Hud said to his people:

- **"O my people!
Plead with your Lord for forgiveness,
then turn to Him penitently:
He will send copious rains for you from the sky,
and add power to your present power.
So do not turn your backs on Him as guilty ones!"**

It has been said that what is mentioned in the Verse about power means the increase of faith in physical strength, because the people of Hud were physically strong and powerful, and if they believed, the power of faith would be added to physical strength. But it is better to generalize the meaning (both to the power of faith and to the power of the body.)

The above Verse also says that the people of Hud were suffering from the refusal of the sky from rain, famine and drought, and their Prophet tells them:

- **Worship of what you have taken other than God is a sin and transgression that befalls you and causes the wrath of God to descend upon you after you have sinned.**

Ask forgiveness for yourself and return to Him in faith so that He may have mercy on you

He will send you a heavy and rainy cloud, and it will add strength to your strength!

In the other Verse the Holy Quran says:

“When they saw it as a cloud advancing toward their valleys, they said:

- **This cloud brings us rain!**
- **Rather it is what you sought to hasten:
A hurricane carrying a painful punishment!”**
(Ahqaf: 24.)

The important point that can be deduced from the above Verses is that:

- **There is a complete connection between human actions and world events that are in contact with him!**
- **Good deeds cause Mercy to fall and Blessings to fall!**
- **Bad deeds lead to successive calamities and hardships!**

Hud wanted two things from his people:

- **One was to leave their gods and return to the worship of the One God!**
- **Second, they should believe in him and obey him in the advice he gives them.**

But the people disappoint him in both cases and said:

- **“We believe about your work that some of our gods, because you have insulted them and mentioned them badly, have bitten you and caused you harm such as foolishness and insanity, and therefore your intellect has been destroyed, and your words about your invitation are not noticeable!”**

Hud (AS) then responds to what they had said by expressing his disgust with the partners other than God, and challenges them if they can all intend for him and not give him respite!

Hud gives this answer because his people see that he hates their gods, but they cannot harm him, and if these gods had knowledge and power, they would certainly subdue Hud.

The people then see that despite their great strength and physical strength, they are not able to kill or torture him. If he was not a Prophet from God and was not sincere and secure by his Lord in his words, they would have the power to inflict any torment they want to inflict on him or to kill him.

Hud meant by telling his people: "Conspire against me, all of you," to weaken the people and their gods, and to be a more complete proof of his legitimacy and their invalidity.

Following the above, Hud said:

- **"Indeed, I have put my trust in Allah, my Lord and your Lord!"**

This Phrase was mentioned for the purpose that he has relied on a God in his work who takes care of both his own affairs and their affairs.

The people insisted on their denial and Hud said:

- **"But if you turn your backs on me,
Then know that:
I have communicated to you whatever I was sent to you with!"**

then Hud announces the consequences of their work, and the result of their guilt, and that is:

- **"My Lord will make another people succeed you,
and you will not hurt Allah in the least.
Indeed, my Lord is watchful over all things!"**

Beginning the Descent of Calamity

The Holy Quran describes the descent of Divine punishment on the people of Hud as follows:

**"And when Our edict came,
We delivered Hud and the faithful who were with him,
by a mercy from Us,
and We delivered them from a harsh punishment!"**

The torment that was inflicted on the people of Hud, God has called it a severe torment.

At the end of the Verses, God Almighty briefly refers to the situation of this people and Says:

- **“Such were the people of Aad:
They impugned the signs of their Lord
and disobeyed His apostles,
and followed the dictates of every obdurate tyrant!”**

Then mentions the destiny of their work and Says:

- **“So, they were pursued by a curse in this world
and on the Day of Resurrection.
Look! Indeed:
Aad defied their Lord.
Look!
Away with Aad, the people of Hud!”**

The curse that God has mentioned for them is either the curse that followed them and had swallowed them up, or the sins and evils that He writes for them for the rest of the world because they were the ones who left the tradition of polytheism and disbelief for the next generations.

In Islamic narrations, it has been narrated from the Imams of the Household (AS) that:

"The cities of Aad were in the desert, and they had abundant agriculture and palms, and they had long lives and tall bodies, then they became idolaters, and God sent Hud to them to invite them to Monotheism and to throw away the partners of God, but they refused, and did not believe in the Hud, so it did not rain for seven years, and they got a famine...!"

Moral Characters of Prophet Hud, Mentioned in Quran

Hud (AS) is one of the Prophets whom God has narrated in Quran about his life-history and the hardships and persecutions he has seen in propagating the religion of God. He has attributed the same Praises that He

has given to His worthy Messengers and has made him a partner in mention of their good remembrances - may God bless him!

The Surahs of the Holy Quran in which the history and description of the invitation of Hud (AS) are mentioned are as follows:

(Surahs: Hud, Najm, A'araf, Ahqaf, Dhariyat, Sajdah, Shuara, Haqqa, and Qamar.)

(Almizan: V: 20, P: 157.)

A Discussion about Aad, the People of Prophet Hud

A Historical and Quranic Discussion

The people of Aad were an Arab people from prehistoric times who lived in the Arabian Peninsula. We have not heard about them, and their remnants have been disappeared. The history has not recorded anything of their lives other than unreliable stories. There is no mention of them in the present Torah.

What the Holy Quran mentions about them is that:

- **They were an ethnic group called the Aad, sometimes referred to as the "Aad, the first," (Najm: 50,) and it is pointed out that there were a second people called "Aad," who lived after the people of "Noah" (A'araf: 69,) in an area called "Ahqaf" (Ahqaf: 21,) located in the Arabian Peninsula.**

This Ahqaf which is mentioned in the Holy Quran is a valley between Oman and the land of "Mehra." Some say it is a sandy area from Oman to Hadhramaut, which is a region overlooking the sea in "Shahr."

The book "Maracid-Ittila'a" mentions that "Ahqaf" is a mountain in Levant region.

This people had tall structures (Zariyat and Haqqa: 8,) and a strong body structure (A'araf: 69,) and abundant strength (Sajdah: 15, and Shuara: 130,) as well as the civilized and advanced cities with fertile lands and orchards, farms, and

houses. (Shu'ara and others.)

Concerning their great progress and civilization, it is enough that God describes them:

- **“Have you not regarded how your Lord dealt with the people of Aad!
And Iram, the city of the pillars!
The like of which was not created among cities!
(Fajr: 6-8.)**

(In many narrations, the city of Iram is called “the Paradise of Aad, or the Paradise of Shaddad.)

These people were blessed with Divine blessings, and until they changed their state of mind and idolatry took root among them, and erected signs in the high places in vain, and built dignified buildings with the desire to remain immortal, and they obeyed the arrogant tyrants!

God sent their brother Hud to them to invite them to the path of truth and to guide them, so that they may return and worship God, and to throw away the idols and to follow justice and mercy! (Shara: 130.)

Hud (AS) tried to preach and advise among them and made the way clear, and closed the way for them to apologize, but they rebelled against him and faced him with denial, and only a very small group did believe in him, but the mass of people insisted on rebellion and stubbornness, and accusing him of foolishness and insanity, insisting that he would bring the torment he warns about!

Hud replied:

- **“The knowledge is with Allah alone.
I communicate to you what I have been sent with.
But I see that you are a senseless lot!”
(Ahqaf: 23.)**

Then God sent down punishment on them and:

- **“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: 41- 42.)**
- **“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: 19-20.)

- "When they saw it as a cloud advancing toward their valleys,
they said:
This cloud brings us rain.
Rather it is what you sought to hasten:
A hurricane carrying a painful punishment!
destroying everything by its Lord's command!
So, they became such that nothing could be seen except their houses!"
(Ahqaf: 25.)
- "And when Our edict came, We delivered Hud and the faithful who
were with him, by a mercy from Us, and We delivered them from a
harsh punishment!
(Hud: 58.)

(Almizan: V: 20, P: 171.)

Hud's Missionary Work and his Propaganda

"وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا قَالَ...!"
(هود / ٦٠-٥٠)

"And to Aad, We sent Hud, their brother.
He said: O my people! Worship Allah.
You have no other god besides Him:
You merely fabricate the deities that you worship...!"
(Holy Quran, Hud: 50-60.)

From the Verses related to the history of Hud's life, it is stated in the Holy Quran that some of his people believed in him but hid their faith for fear of others. Unlike the people of Noah, who either did not have faith, or if they did, they did not hide their faith and were known for their faith.

This point can be understood from the following Verse that Hud (AS) when he called them to Monotheism and said:

" O my people, worship Allah!

**You have no other god besides Him.
Will you not then be wary of Him?!"**

(A'araf: 65.)

The elite of his people who were faithless said:

**"Indeed, we see you to be in folly,
and indeed, we consider you to be a liar!"**

(A'araf: 66.)

**"He said: O my people,
I am not in folly.**

**Rather I am an apostle from the Lord of all the worlds!
I communicate to you the messages of my Lord
and I am a trustworthy well-wisher for you!"**

(A'araf: 67-68.)

The people of Hud, since they were accustomed to the tradition of idolatry and idols were sacred and revered in their hearts, and yet no one dared to object to their false tradition, so they were very surprised by Hud's words and emphasized him as an idiot and they called him a fool and called his opinion a wrong opinion, and in addition, they considered him a very strong suspect of liars.

The Verses of Surah Hud show that in addition to Hud, other Prophets were sent to the people of Hud, who denied all of them and showed disobedience:

"Such were the people of Aad:

They impugned the signs of their Lord and disobeyed His apostles...!"

(Hud: 59.)

The impudence and shamelessness of the people of Hud (AS) was more than the people of Noah (AS) because they considered Noah as a misguided man, but these called Hud (AS) an idiot man. Hud did not lose the dignity of Prophecy and did not forget the etiquette that the Prophets should follow in their Divine Invitation, and he answered politely as: "O, people!" This tone is the tone of one who has the utmost degree of kindness and greed for the salvation of his people.

Hud said:

- "O my people, I am not in folly.
Rather I am an apostle from the Lord of all the worlds!
I communicate to you the messages of my Lord
and I am a trustworthy well-wisher for you!"
(A'araf: 68.)

He called himself "**Trustworthy**," instead of being called a liar.

Among the Divine Blessings, the Prophet Hud mentioned two very clear blessings: One was that God made them His Caliph after the extinction of the people of Noah, and the other was that he had given them a large body and a lot of physical strength.

From this it turns out that the people of Hud had a civilization that took precedence over other nation, and they had more power and authority.

The people of Hud raised the issue of imitating their fathers in order to silence him in a kind of mockery. Hud (AS) replied to his people: "Your insistence on worshiping idols and blindly imitating your fathers caused you to turn away from God, and caused God to be angry with you, and caused the torment that you used to deny - **when will it come down?** - It becomes possible! It will be revealed to you soon. So, wait and I will wait with you!

The Prophet Hud used to say against idolatry in his propaganda:

- **Your fathers, like you, did not have a valid argument for the deity of the idols, and the issue of their being God is nothing but the names you have given them. You are the one who carved wood and stone with your own hands, and you consider each of them a god, such as: God of cheapness and blessing or God of war, sea, land, etc., and you have no other evidence or source than these names. You have created a handful of delusions with your naming, and you want to reject my claim!**

This manner of expression in arguing for the invalidity of the belief of idolatry is abundant in the Holy Quran because it is the most subtle expression and the most victorious argument for the invalidity of this belief. Because any litigant who cannot prove the legitimacy of his claim is in fact named as the return of his claim to fantasy and presumption. One of the most obvious ignorance is that man is stubborn in the face of

argument and trusts with a handful of fantasies and hypotheses!

Finally, the history of Hud (AS) was that God, by His Special Mercy on the believers and their victory, saved Hud (AS) and those who were with him, and –

**“We rooted out the generation of those
who denied Our revelations...!”**

(Almizan: V: 15, P: 245.)

CHAPTER TWO

DESTRUCTION OF AHQAF CITY AND PARADISE OF IRAM

Iram, City of Ahqaf, and Extinct People of Aad

"أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ إِرَمَ ذَاتِ الْعِمَادِ...!"
(٦ - ٩ / فجر)

“Have you not regarded how your Lord dealt with the people of Aad!

**And Iram, the city of the pillars,
the like of which was not created among cities!”**

(Holy Quran, Fajr: 6-8.)

"Iram" was the name of a city for the people of Aad, a unique and prosperous city, with tall palaces and elongated columns, which at the time of the revelation of these Verses left no trace of it and their remnants were completely destroyed, and no access to the details of their history was left.

Of course, there may be something about their history in the myths, but there is no reliable evidence, and the only reliable memory left of them is the amount quoted by the Holy Quran.

The Holy Quran briefly states that the people of Aad were after the people of Noah and lived in the Ahqaf. They were large-bodied, strong, and wealthy people, and in their time, they were more civilized than other nations, and they had cities and towns and fertile lands and gardens of dates and all kinds of crops, and among other nations they held a high position, which the Holy Quran explains. The story of them is given in Surah Hud.

(Story of Paradise of Iram is one of the famous old legends which is narrated

from Wahab-bn-Manbeh and Ka'b-al-Ahbar.)

The Holy Verse of Quran begins as follows:

- **“Have you not regarded how your Lord dealt with the people of Aad!
And Iram, the city of the pillars,
the like of which was not created among cities...!”**

Extinction of Aad Nation and People of Pharaoh

The Holy Quran, after expressing the extinction of Aad’s nation deals with other nations that have become extinct and have no history left of them except the mention of Quranic Verses. The following Verses refer to the history of one of them, and then refers to the people of Pharaoh:

- **“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: 9-14.)

The reference to Pharaoh at the end of these Verses is the same Pharaoh of the time of Moses (AS) whom the Holy Quran calls "Impaler!"

According to the narrations, whenever Pharaoh wanted to torture someone, he ordered to lie the one on the ground or on a stick and nail him to the ground with four nails.

This narration is confirmed by the behavior of Pharaoh towards the sorcerers who believed in Moses and the Holy Quran retells it:

**“Surely, I will cut off your hands and feet on opposite sides,
and then I will surely crucify all of you!”**

(A’araf: 124.)

It turns out that anyone who wanted to be hanged was nailed with

both hands and two legs to a cross.

(Almizan: V: 40, P: 217.)

Destruction of Ahqaf City and People of Aad

« وَ اذْكُرْ اَخَا عَادٍ اِذْ اَنْذَرَ قَوْمَهُ بِالْاِحْقَافِ...! »

(احقاف / ٢١)

**“And mention the brother of Aad,
when he warned his people at Ahqaf...!”**

(Holy Quran, Ahqaf: 21.)

In Surah Ahqaf, the Holy Quran describes other points in the life of the Prophet Hud (AS) under the title of "Brother Aad," and calls him Brother Aad because he is related to this people by his father.

"Ahqaf" is the name of the land where the Aad people lived. What seems certain is that this land was in the south of the Arabian Peninsula, but today no trace of that people remains in it. There is disagreement as to where it is in southern Saudi Arabia.

Some have said: It was in the desert between Oman and Mehra. Others have said: It is a sand dune that is located between Oman and Hadhramaut. Another said: The sands of the coast of the sea of village of Shajarah, and it is in the land of Yemen.

The concept of the Verse of the Quran is as follows:

**"Remember the brother of Aad Hud,
who was warning his people in the south of the Arabian Peninsula,
in a land called Ahqaf,
and before him and after or in his time other Warner were warning them.
They all warned them that do not worship other than God, for we fear for
you the retribution of a great day!"**

What the Prophets warned against was that "worship none but Allah!" This shows that the basis of the religion of all those warners, which is the basis of all the religious details, was Monotheism.

The "torment of the great day" does not mean the torment of the Day of Judgment, but the torment of extinction, which is said in the following Verses from the Polytheists:

- **"If you are right,
bring the promise you give us!"**

But when they see the cloud carrying the torment they say that it will rain on us, Hud says:

- **"Not! This is the torment you hastened to come!
And that is the wind that brings painful torment,
And whatever this wind sees in its way,
it destroys by the Permission of its Lord!"**

It was not long before nothing has been seen, but their houses in the morning, and they were all destroyed.

God Almighty, concluding from the above story, advises the infidels of Mecca and Says:

- **"Certainly,
We had granted them power in respects that We have not granted you,
and We had vested them with hearing and sight and hearts.
But neither their hearing availed them nor did their sight,
nor their hearts,
in any way when they used to impugn the signs of Allah.
So, they were besieged by what they used to deride!"**

The God Almighty then continues:

- **"Certainly, We destroyed towns
that were around you,
and We have paraphrased the signs
so that they may come back!
(Ahqaf: 26-27.)**

(Almizan: V: 36, P: 26.)

The Living Place and Breed of Aad People

"كَذَّبَتْ عَادُ الْمُرْسَلِينَ...!"
(۱۲۳ / شعراء)

"The people of Aad impugned the apostles...!"

(Holy Quran, Shuara: 123.)

The following Verses refer to the story of Hud and his people, who were the same people of Aad:

"The people of Aad impugned the apostles,

when Hud, their brother, said to them:

Will you not be wary of Allah?

Indeed, I am a trusted apostle sent to you.

So be wary of Allah and obey me!

I do not ask you any reward for it,

my reward lies only with the Lord of all the worlds!

Do you futilely build a sign on every prominence?

You set up structures?

As if you will be immortal?

And when you seize someone for punishment, you seize him like tyrants?

So be wary of Allah and obey me!

And be wary of Him who has provided you with what you know!

And aided you with sons and with cattle,

gardens and springs!

Indeed, I fear for you the punishment of a tremendous day!"

(Shuara: 123-135.)

The people of Aad were very old Arabs, they were called "Avayil - the Earlier, near to the origin of this race,) who lived in Ahqaf from the Arabian Peninsula, and had a progressive civilization and prosperous lands and flourishing territory. They were destroyed for denying the prophets, and thanklessness for Divine Blessings and for their rebellion. The God Almighty destroyed them with a barren wind destroying their lands and blinding their lineage.

Some scholars said, the name of their grandfather was Aad, and this nation was called the people of "Aad" for naming a people after their grandfather.

It seems that the people of Hud (AS) built buildings on top of the mountains and high places, at the height of the mountain, to go there for walks and entertainment, without any other purpose, but only to cook for others and to follow their desires, which in the Verse God rebukes them for their work:

**“Do you build monuments on every high place
just to amuse yourselves and show off?”**

Then the God Almighty adds:

- **“Do you build these palaces for the purpose that you hope to live forever? Otherwise, if you did not have such hope, you would never have done such things, because the things you do and the buildings you build will naturally last for many years, while the longest life of human beings is shorter than their lives!”**

Then He Says:

- **“Fear the God who helps you with His blessings! It is obligatory upon you to give thanks to Him and spend His blessings in what is right, not to indulge in it!
Know!
Ungratefulness for the blessings,
will follow the Wrath and Punishment of God!”**

Then God mentions a brief of His Blessings, and firstly Says: **"He helped you to what you know,"** and then elaborates the same summary and says a second time: **"He provided you with your property, children, orchards, and springs!"**

Hud said:

- I call you to piety so that you may give thanks to God, because I fear for you the punishment of a great day, that if you disbelieve and do not give thanks, you will suffer such punishment:

(The torment of the great day is either the day of resurrection, or the torment of the day of despair and destruction.)

The people of Prophet Hud said to him:

- It's the same for us whether you advise us or not! This idolatry is the behavior of the past elders, and they will not torment us!

Thus, they considered him a liar, and God destroyed them!

“So, they impugned him, whereupon We destroyed them.

There is indeed a sign in that,

but most of them do not have faith!

Indeed, your Lord is the All-mighty, the All-merciful!”

(Shuara: 139-140.)

(Almizan: V: 30, P: 172.)

Means of Destruction: Thunderbolt and Furious Icy Wind

" فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ...! "

(١٥ / حم سجده)

“As for the people of Aad,

they acted arrogantly in the earth unduly ...!”

(Holy Quran, Sadjah: 15.)

The Holy Quran mentions a part of the history of the people of Aad and Thamud in Surah Sajdah and gives it as a warning to the infidels of Quraysh and addresses the Holy Prophet of Islam:

- **“But if they turn away, say:
I warn you of a thunderbolt,
like the thunderbolt of Aad and Thamud!**

When the apostles came to them,
before them and in their own time, saying:

- Worship no one except Allah!

They said:

- Had our Lord wished,
He would certainly have sent down angels to us.
We indeed disbelieve in what you have been sent with!"

Then the Holy Quran tells the story of the people of Aad separately and says:

- "As for the people of Aad,
they acted arrogantly in the earth unduly,
and they said:
- Who is more powerful than us?
- Did they not see that Allah, who created them, is more powerful than them, they used to impugn Our signs?

So, We unleashed upon them an icy gale during ill-fated days,
that We might make them taste the punishment of disgrace in the life
of the world.

Yet the punishment of the Hereafter is surely more disgraceful,
and they will not be helped!"

(Sajdah: 13- 16.)

What is said about the kind of torment of these two peoples of Aad and Thamud in these Verses, in one place it is said: "**The Thunderbolt of Aad and Thamud,**" and the other place it is said: "**The Furious Icy Wind,**" we should know that their torment was the furious icy wind for one of them, and the horrible sound for other, which both is called the lightning, because the lightening is a very loud sound that swivels in space and is followed by fire or death or torment. In fact, lightning is one thing, and the fire and death and torment are its effects.

(Almizan: V: 34, P: 282.)

PART SIX

PROPHET SHELAH

**NATION OF THAMUD
AND SHE-CAMEL OF SHELAH**

CHAPTER ONE

PROPHET SHELAH AND PEOPLE OF THAMUD

People of Thamud in History

A Historical and Quranic Discussion

“Thamud,” the people of Prophet Shelah were one of the original Arabs who lived in “Wadi al-Qura,” between Medina and the Levant. They are considered to be prehistoric human beings whose narration has not been quoted by history except for a few items, and the time has destroyed their remnants. Therefore, one should not rely on the details of their events quoted in some sources.

What the Holy Quran quotes from them is that they were an Arab people, as is clear from the name of their Prophet "Shelah-Shelah." (Hud: 61.)

These people were found after the people of Aad and had a civilization and flourished the lands and built palaces in the flat lands and carved safe houses from the mountains. (A'araf: 74) They made the springs flow and created orchards, groves, and fields. It seems that their main occupation was agriculture. (Shuara: 148.)

The Thamud lived in tradition of the tribes and clans, and their elders and sheikhs ruled among them. There were nine groups in the city where Shelah was sent who were corrupt on earth and were not reformers. (Nahl: 48.)

These people rebelled on earth and worshiped idols, and they exaggerated in rebellion and oppression.

Summary of Events During the Mission of Shelah (AS)

When the people of Thamud forgot God and were extravagant in their affairs, God sent the Prophet Shelah to them. Prophet Shelah was from a noble and respectful family and was known for his wisdom and skill. (Hud: 62 and Nahl: 49.)

Shelah (AS) invited his people to the Monotheism of God Almighty and to abandon the worship of idols and asked them to behave with justice and benevolence in their society and not to seek superiority and not to be extravagant and not to rebel and warned them of the torment. (Hud, Shuara, & Shams.)

He called to the religion of God with wisdom and good preaching, and he endured persecution for the sake of God, but except for a small group of weak people, they did not believe in him. (A'araf: 75, Shuara: 153 & Nahl: 47.)

The arrogant rebels and all their subjects insisted on their disbelief and humiliated those who believed in him and accused him of foolishness and sorcery. (A'araf: 66.)

They asked him to bring a proof and a miracle for his speech to prove the truth of the claim of his Mission, and they offered him to pull out a she-camel from the mountain, and he also brought a she-camel for them as they wished and told them:

**“This is a she-camel,
she shall drink and you shall drink on known days!
That the share of one day of water is hers
and the share of one day is yours!
This she-camel of Allah is a sign for you.
Let her alone to graze freely in Allah's land,
and do not cause her any harm,
for then you shall be seized by a painful punishment!”**
(A'araf: 72, Hud: 64, & Shuara: 156.)

The process was like this for a while, finally the people of Shelah rebelled and plotted and sent their most cruel one to kill the she-camel, and

he killed it and then they said to Shelah:

**“O Shelah, bring us what you threaten us with,
if you are one of the apostles!”**

(A'araf: 77.)

Shelah said:

**“Enjoy yourselves in your homes for three days:
that is a promise not to be belied!”**

(Hud: 65.)

Then the tribes and clans of the city deceived Shelah and swore among themselves that they would attack him and his family at night and kill them, and then tell his survivors that we were not witnesses at the time of the destruction of Shelah's family and we are right.

The people plotted and deceived, while they did not understand that God also deceived. (Nahl: 50,) and as they were watching the lightning struck them. (Zariyat: 44,) and an earthquake and frightening Cry descended on them, and all fell dawn in their houses, as if they had never lived there!

Then the Prophet Shelah turned away from them and said:

**“O my people!
Certainly, I communicated to you the message of my Lord,
and I was your well-wisher,
but you did not like well-wishers!”**

(A'araf: 79 and Hud: 67.)

“God saved those who believed and were pious!”

(Sajdah: 18.)

Then after them, a Divine Herald called:

**“Look! Indeed, Thamud defied their Lord!
Look! Away with Thamud!”**

(Hud: 68.)

The Moral Character of Prophet Shelah

The present Torah does not mention this worthy Prophet of God. The Prophet Shelah is the third of the Prophets that according to the Holy

Quran they did stand up by the Command of God to spread Monotheism and to fight against idolatry.

Prophet Shelah was from the people of Thamud, and God mentioned him after Noah and Hud in the Holy Quran and respected him and praised him in the same way as He praised and respected His Honorable Prophets and Messengers, and like other Prophets, God has chosen and exalted him over the people of worlds - **Peace be upon him and the other Divine Prophets!**

The Surahs of the Holy Quran in which the history and description of the invitation of Prophet Shelah are mentioned are as follows:

(Surah: Hud, A'araf, Shuara, Naml, Shams, Zariyat, and Sajdah.)

(Almizan: V: 20, P: 187.)

The Religious Invitation of Prophet Shelah

" وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ...! " (هود / ٦٨- ٦١)

“And to Thamud We sent Saleh, their brother.

He said: O my people! Worship Allah...!”

(Holy Quran, Hud: 61-68.)

The Prophet Shela is the third Prophet of the Divine Prophets. He was sent to the people of Thamud. The God Almighty narrates in these Verses the history and details of the invitation of this Prophet:

Shelah (AS) stood up to the call for Monotheism and fought against idolatry. He called the people of Thamud to Monotheism and endured much hardship and persecution in the Pass of God until God judged between him and his people, as a result He destroyed the people of Thamud but saved the Shelah (AS) with the believers who were believed in him.

In the early Verses the God Almighty Says:

- **“And to Thamud We sent Shelah, their brother.**

He said: O my people!

Worship Allah. You have no other god besides Him.

**He brought you forth from the earth
and made it your habitation.
So plead with Him for forgiveness,
then turn to Him penitently.
My Lord is indeed rearmost and responsive.!”**

After inviting his people to Monotheism, Shelah (AS) brings a proof and explains to them that God created a truth from the earthly material in the name of man and gradually perfected it by training him and made him such a nature that he possesses the earth and makes it so that to be useful in his life, and to meet the needs and shortcomings that he feels through it, that is, you do not need anyone in your existence and survival except God!

The people of Shelah worshiped idols and took idols as partners with God, thinking that God Almighty is greater and higher and more unattainable than the understanding of someone around him or a worshiper reaches him, or a request is raised to him and to these things that man needs, so we must worship some of His noble creatures to whom the work of this earthly world and the management of its running system have been entrusted, and we must supplicate to them and approach them so that they may be pleased with us and bestow favors on us and do not be angry with us, lest we be safe from evil, and these gods, who are truly lords, are our intercessors before God (Allah), because He is the God of gods and the Lord of lords, and to Him all things return.

Thus, the religion of idolatry is based on the severance of the relationship between God and man, and the establishment of a relationship between man and noble intermediaries that idolaters consider them as independent, effective and intercessors towards the God Almighty. But since God created man from the earth and flourished it to live in, then He is the One Who establishes relationship with man and He is close to man, and none of these means that God has made orderly and circulated in this world have any independence, so that if you please them, you can hope for good, and if you anger them, you can wait for evil!

Therefore, one should only worship God and hope for His pleasure, and beware of His wrath, for He is the Creator and Deviser of man and all

other creatures.

At the end of the Verse the God Almighty Says: If the One Whose worship is imperative for you is God because he is the Creator and Deviser of your life affairs, so ask Him to Forgive your sins you committed in worshiping others instead of Him, and return to Him with your servitude and worship, since He is “Near to you,” and “Accepts your prayer!”

Stubbornness of Thamud against Shelah’s Invitation

The Holy Quran narrates the reaction of the people to the invitation of Prophet Shelah to Monotheism as follows:

They said:

- **“O Shelah! You were a source of hope to us before this. Do you forbid us to worship what our fathers have been worshiping? Indeed, we have grave doubts concerning that to which you invite us!”**
(Hud: 62.)

The first part of the Verse indicates that Shelah (AS) was the hope of the public and the masses of people, so he was told that the people of Thamud hoped that you would be one of their righteous people and with your services you would be a useful one for community, and lead the nation to progress and improvement, because there were signs of growth and perfection in you, but today, with the new words that you have brought and the claim that you have proposed, people are disappointed in you and in the originality of your intellect.

The reason why people today are disappointed in you is that you prevent them from establishing national traditions and erase the most obvious manifestations of their ethnicity, because idolatry is one of the sacred traditions of this community, and the persistence of establishing the sacred traditions of a community is the reason for that the society is rooted and has stability and ethnic unity and an independent choice and will.

The people protested against Shelah with the words: - **Do you forbid us from worshiping the gods that our fathers worshiped?** It shows that the

idolatry and worship of idols of children is related to the worship of their fathers and thus idolatry has continued among them.

The Holy Quran quotes Shelah's answer as follows:

He said:

- **“O my people!**

**Tell me, should I stand on a manifest proof from my Lord,
and He has granted me His own mercy,**

who will protect me from Allah should I disobey Him?

For then you will increase me in nothing but loss!”

(Hud: 63.)

(Almizan: V: 20, P: 175.)

Hostile Activity of People against Prophet Shelah

" وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّمَّا خَلَقْنَا صَالِحًا ... "

(نمل / ٥٣-٤٥)

“We sent to the tribe of Thamud their brother Salih ...!”

(Holy Quran, Naml: 45-53.)

In these brief Verses, the God Almighty narrates the history of the life of His Prophet Shelah, and Says:

- **“We sent to the tribe of Thamud their brother Saleh,
so that they would worship God,
but they became two quarrelling groups!”**

In fact, the people of Shelah were divided into three sects, one arrogant, who became arrogant to the faith in God. Second, a group of the oppressed who followed the arrogant, the third tribe was of a group of the oppressed who believed in Prophet Shelah.

The Prophet Shelah, after the people killed his she-camel, told him that if you are right, bring the torment that you are threatening us with?!

He answered:

- **“My people,
why do you commit sins so quickly before doing good?
Would that you ask forgiveness from God
so that perhaps He will have mercy upon you!**

Shelah (AS) brought the last Phrase to stimulate them to faith and repentance so that the God Almighty may have Mercy on them and take away the torment He had promised them with another Promise.

The people said:

- **“We have an ill omen about you and your followers.”**

Shelah (AS) replied:

- **“God has made your ill fortune await you!
You are a people on trial...!”**

The meaning of the Verse is that the people said:

We cast a bad omen on you and on those who are with you, and we will never believe in you or ask for forgiveness!

Shelah said:

Your omen, that is your share of evil with God and the letter of your deeds, I and those who are with me have no effect on you to direct these afflictions to you, but you are the ones who have been put to the trial, and with these afflictions you will be tested to distinguish your believer from your disbeliever, and your obedient from your disobedient!

Nine Bully in City of Shelah

There were nine people in that city who were corrupt and did not reform in that land. They said: Come to swear to God that we will destroy Shelah with his followers at night, then we say to his family that we were not present when your people perished, and we are truthful.

- **“They plotted and We planned without their knowledge.
Consider the result of their plot!**

We destroyed them and their people altogether!"

The plot of the elite of Thamud was to conspire with the intention of killing Shelah and his followers, and to swear allegiance, but the Divine Plan was to destine the destruction of all of them. The end of their plot was the destruction of themselves and their people - **Consider the result of their plot?**

In fact, their cunning was a request or necessity of the Divine Cunning as a punishment, and therefore they are considered as the cause of their destruction and the destruction of their people!

- **"Those are their empty houses
which We ruined because of their injustice.
In this there is evidence of the truth
for the people of knowledge!
We saved the faithful God-fearing believers!"**

At the end, God announces the good news of salvation to the believers, and mentions piety along with faith, and this is because piety is like a shield for faith, and it does not allow faith to be harmed!

(Almizan: V: 30, P: 300.)

Extravagant Aristocrats against Shelah (AS)

" كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ... " (١٤١/ شعراء)

"The people of Thamud impugned the apostles...!"

(Holy Quran, Shuara: 141.)

The following Verses briefly refer to the story of the extravagant aristocrats of the time of Prophet Shelah, who, as always in history resisted and stubbornly opposed the invitation of the Prophets and caused the misguidance and destruction of their people:

"The people of Thamud impugned the apostles,

when Saleh, their brother, said to them:

- Will you not be wary of Allah?
Indeed, I am a trusted apostle sent to you!
So be wary of Allah and obey me!
I do not ask you any reward for it,
my reward lies only with the Lord of all the worlds!
Will you be left secure in that which is here?
Amid gardens and springs?
Farms and date palms with dainty spathes?
And you hew houses out of the mountains skillfully?
So be wary of Allah and obey me!
and do not obey the dictates of the profligate,
who cause corruption in the land,
and do not bring about reform...!"

The extravagant in this Verse are the aristocrats and nobles who are followed by others. The Command of **“do not obey the dictates of the profligate,”** in the Verse is addressed to all their subjects. They were the ones who Shelah (AS) hoped to direct them to give up following the elders, so he addressed them, not the aristocracy, because he was disappointed with the aristocracy!

Who were the extravagant?

The next Verse identifies them as those who have transgressed the limits of truth and gone beyond moderation:

**“Who cause corruption in the land,
and do not bring about reform...!”**

This is a reference to the real cause of the ruling, and it means that you should fear God and do not obey the extravagant, because they are corruptors on earth, and not reformers. With corruption there is no safety from Divine Punishment because He is Mighty and Vengeful.

The Truth of the Invitation of the Prophets is to reform the earthly life of man, which the God Almighty quotes from His Prophets in the Verses of

the Holy Quran that:

**“What I wish is to cause reform
and to amend the community as much as I can...!”**

(Hud: 88.)

On one hand, human beings are expected to reform the earth because they are human and have human nature, but contrary to expectations, they deviated from their nature and corrupted instead of reforming.

(Almizan: V: 30, P: 181.)

CHAPTER TWO

PROPHET SHELAH AND HIS SHE-CAMEL

Prophet Shelah's She-Camel as a Miracle

" وَيَا قَوْمِ هَذِهِ نَافَةٌ لِّلَّهِ لَكُمْ آيَةٌ ...! "

(هود/ ٦٨- ٦٤)

“O my people!

- This she-camel of Allah is a sign for you.
Let her graze freely in Allah's land,
and do not cause her any harm,
for then you shall be seized by a prompt punishment!”

(Holy Quran, Hud: 64-68.)

The she-camel of the Prophet Shelah was a Miracle that confirmed his prophethood. Shelah (AS) at the request of his people and with the Permission of God, took a she-camel out from the mountain and said to them: This she-camel eats freely in the land that belongs to God:

“This she-camel of Allah is a Sign for you!”

Shelah (AS) warned them not to harm she-camel, that is, to beat, injure or kill him, and informed them that if they did anything, they would soon be punished.

In the following Verse the God Almighty has called this she-camel **"a Visible Miracle,"** which he brought out from the mountain as a very manifest Miracle for them:

**“To the people of Thamud,
We sent the she-camel as a visible miracle
and they did injustice to it.**

We only send miracles as warnings!"

(Isra: 59.)

(Almizan: V: 20, P: 180 & V: 25, P: 233.)

Denied the Messenger, Killed the Camel

" قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ...! "
(شعراء / ١٥٣)

"They said: You are only bewitched and insane...!"

(Holy Quran, Shuara: 153.)

The people of Prophet Shelah in response to his call to correct them, they rebuked him that you are one of those who are bewitched not once or twice but successively, and they have bewitched you so much that you have no intellect left! You are nothing but a human being like us! Bring a miracle if you are right!

Shelah (AS) in response to their claim brought a miracle and said:

- **"This is a she-camel.**

She shall drink and you shall drink on known days!

Do not cause her any harm, for then you shall be seized by the punishment of a terrible day!

**But they hamstrung her,
whereupon they became regretful!**

So, the punishment seized them!

**There is indeed a sign in that,
but most of them do not have faith!**

Indeed, your Lord is the All-mighty, the All-merciful!"

(Shuara: 153-159.)

(Almizan: V: 30, P: 187.)

Hamstrung of Camel and Destroy of People

" وَيَا قَوْمِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ...! "

(هود / ٦٨- ٦٤)

“O my people!

This she-camel of Allah is a sign for you...!”

(Holy Quran, Hud: 64-68.)

The rebellion of the people of Shelah (AS) reached the point where they killed the she-camel of God, and finally this abomination resulted to what the Holy Quran narrates it as follows:

**“But they hamstrung her,
whereupon he said:**

- **Enjoy yourselves in your homes for three days,
that is a promise not to be belied!**
- **So, when Our edict came,
We delivered Salih and the faithful who were with him
by a mercy from Us,
and from the punishment and disgrace of that day.
Your Lord is indeed the All-strong, the All-mighty!**

**The Cry seized those who were wrongdoers,
and they lay lifeless prostrate in their homes,
as if they had never lived there.**

Look!

- **Indeed, Thamud defied their Lord.**

Look!

- **Away with Thamud!”**

(Hud: 64-68.)

(Almizan: V: 20, P: 181.)

Hiring the Most Brutal Man to Kill Camel

" كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا إِذِ انبَعَثَ أَشْقَاهَا...! "

(شمس / ١٦-١١)

“The people of Thamud denied Allah's signs out of their rebellion,

when the most wretched of them rose up...!"

(Holy Quran, Shams: 11-16.)

The God Almighty has narrated the story of Shelah's she-camel in detail in Surah Hood and other Surahs. In this Surah, He mentions it again and makes it a witness to the previous Verses in which He spoke about the mental states of man and said:

**"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!"**

The God Almighty Announces:

- "... And I swear by the human soul!
And I swear to Whom He created it with such a perfect system!
And by having such a system, He had Inspired his good and evil in it,
I swear by these Signs:
- **Whoever purifies his soul from sin is saved!
And whoever infects it will be harmed!**

The People of Thamud, out of pride and rebellion,
denied the invitation of their prophet Shelah.

When the fiercest of them aroused...!

And the Messenger of God (Shelah) said to them:

- This is the Sign of God,
Fear God and water him!

The people denied the Messenger and slayed the she-camel.

God punished them for their oppression and sin!
And made their city as dust!
And he did not fear the end of their destruction!"

The **fiercest of the people of Thamud** was the one who slayed the she-camel.

In Islamic narrations, his name is "Qaddar-bin-Salif." The people of

Thamud forced him to do so, and God Almighty condemns all the people of Thamud in the above Verse.

Shelah, the Divine Prophet, sent a Message from God to the people of Thamud:

- **“Beware of the she-camel of God, and of her drinker place!
And do not harm her, do not kill her!
And do not violate her turn of drink!”**

But the people of Thamud, by hiring "Qaddar-bin-Salif," tried to kill the she-camel of Shelah, and so these people exposed themselves to the Revenge of God and His Punishment overtook them all and cut off their generation and wiped out their traces, and no youngest or eldest were excluded from His Wrath!

It has been narrated in “Burhan,” from the Holy Messenger of God that he said to Ali (AS):

- **“O, Ali!
The brutal one from the early humans was the killer of Shelah’s she-camel,
and brutal one of the last humans is the one who kills you,
and colors your beard with the blood of your head!”**

(Almizan: V: 40, P: 255.)

Individual Torment Entangling the whole Society

"فَعَقَرُوا هَا فَأَصْبَحُوا نَادِمِينَ...!"

(شعراء/١٥٧)

**“But they hamstrung her,
whereupon they became regretful!”**

(Holy Quran, Shuara: 157.)

In these Verses, the God Almighty attributes the hamstrung of she-camel to all people of society even though there was not more than one person in charge of it. This is because the rest of the people were also to blame since they were satisfied with its action.

Imam Ali (AS) asserts this action in his sayings in book “Nahj-al-Balaghah,” that:

"O people, two things bring all people together in one good deed and one ugly deed, so that it is considered an act:

The first is satisfaction and the second is dissatisfaction!

As the Shelah's she-camel was not slayed by more than one person,

but God Almighty descended the torment to all the people,

because everyone was satisfied with the action of that one person!"

The people of Prophet Shelah regretted when they saw the effects of the torment, but it was too late because even after killing the she-camel of Shelah, they considered him helpless and mocked him and said:

- **"If you are one of the Messengers,
bring the torment you threatened us with!"**

It is clear from the Verses of Surah Hud that the Prophet Shelah promised them a torment that will come after three days!

(Almizan: V: 30, P: 187.)

Type of Corruption and Type of Punishment of Thamud

" وَإِلَىٰ أٰمَمُودَ اٰخَاهُمْ صٰلِحًا قٰلَ يَا قَوْمِ !... " (٦١- ٦٨ / هود)

"And to Thamud We sent Saleh, their brother.

He said: O my people! Worship Allah...!"

(Holy Quran, Hud: 61-68.)

Thamud was one of the ancient nations who lived in the land of Yemen in Ahqaf, and the God Almighty sent them a Prophet from among them in the name of Shelah. Shelah (AS) invited his people to Monotheism like the people of the Prophet Noah and Prophet Hud because they were idolaters. He called them to the religion of Monotheism and said:

- **"O my people, worship Allah!**

**You have no other god besides Him.
 There has certainly come to you a manifest proof from your Lord.
 This she-camel of Allah is a sign for you.
 Let her alone to graze freely in Allah's land,
 and do not cause her any harm,
 for then you shall be seized by a painful punishment!**
 (A'araf: 73.)

The she-camel mentioned in the above Verse is the same camel that God took out of the belly of the mountain as a miracle for the prophethood of Shelah "AS," and it was the reason for naming her as the "She-Camel of God."

The Phrase: **“Let her alone to graze freely in Allah's land,”** implicitly implies that the people of Shelah (AS) were reluctant to let the she-camel to graze and circulate on the land, and that this meaning seemed hard to them to go under it, so he advised them not to prevent her freedom, and threatened that if they harmed or killed it, they would suffer a painful punishment.

Prophet Shelah told his people that:

- **“Remember when God made you successors after the people of Aad, and settled you in the land:
 You build palaces in its plains,
 and hew houses out of the mountains.
 So, remember Allah's bounties,
 and do not act wickedly on the earth, causing corruption!”**

(A'araf: 74.)

It is understood from this Verse that one of the blessings that Shelah reminded them of was that God had made them the successors of the people of Aad and other previous nations.

The grandees of his people, who were stubborn and arrogant, said to those who were considered weak and oppressed, that is, to those who believed in Prophet Shelah:

- **“Do you know that Salih has been sent by his Lord?”**

They said:

- We indeed believe in what he has been sent with!

Those who were arrogant said:

- We indeed disbelieve in what you have believed!

So, they hamstrung the She-camel and defied the command of their Lord!

And they said:

- O Saleh, bring us what you threaten us with, if you are one of the apostles?!

So, the earthquake seized them, and they lay lifeless prostrate in their homes!"

So, they suffered an earthquake and became lifeless in their homes.

Then Saleh turned away from them and said:

- "O my people! Certainly, I communicated to you the Message of my Lord, and I was your well-wisher, but you did not like well-wishers!"

The above Verses show that only the oppressed and those who were kept in oppression believed in Prophet Shelah.

In these Verses, the Holy Quran calls the torment with which the Shelah's people perished "the Earthquake," and in verse 67 of Surah Hud it is called the "Divine Outcry," and in Verse 17 of Surah Sajdah it is called "the Lightning."

This is because typically lightning strikes are not without a terrifying sound, nor without a thunderstorm and earthquake, because usually such thunderbolts cause the atmosphere to vibrate, and the atmospheric vibration, when it reaches the ground, causes the earth to tremble and cause an earthquake. Or the name of lightning to earthquake is that lightning causes the hearts to shake and the human body to tremble.

This Verse only indicates that this torment, which was meant for the despair and extinction of that people, was the result of the disbelief they committed, and the injustices they showed against the signs and revelations

of God, but how this torment came about is not mentioned in the Verse.

(Almizan: V: 15, P: 251.)

وَنَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ 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!

April 25, 2022 – May 24, 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.
