

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 TWENTY- FIVE

LONG HISTORY OF



JEWISH VIOLANCE

Edited, Summarized, Classified, and
Translated By:

SEYYED MEHDI AMIN

2022

AUTHOR

"ALLAMAH TABATABAEI"

Ayatollah Sayyed Muhammad Hussain Tabatabaei

His Masterpiece:

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



Image of Allamah Tabatabaei

Oil Painting. Work: Sayyed Mehdi Amin, 1991.

CONTENTS:

BOOK TWENTY- FIVE

LONG HISTORY OF JEWISH VIOLANCE

Introduction.....	6
Chapter One: Violations of the Children of Israel at History Span...	11
List of Violations Committed by the People of the Book	11
Result of Jewish Oppression	14
Violation of Saturday's Sanctity	15
Disobeying the Command of Enjoin Good and Forbid Evil	16
Punishment of Sinners and those Consenting to Sin	18
Be you Spurned Apes!	19
Shabbat Holiday, Temptation and Test of Jews	21
Curse of the Children of Israel by David and Jesus	22
Forbidden Foods for the Children of Issrael	25
Lawful of Forbidden Foods before the Torah	27
Types of Forbidden Foods for the Children of Israel	28
Chapter Two: Children of Israel's Double Corruption in History	30
Bekhtel Nasr and Uzair.	30
Children of Israel's Double Captivity in History.....	30
Double Corruption of the Children of Israel in History	32
Early Corruption in Islamic Nation Follows Jewish Rebels	33
Bekhtel-Nasr's Destruct of Jerusalem and Wander of Jews	35
Children of Israel's Story, a Lesson for Muslims	40
Chapter Three: Uzair, Author of the Corrent Torah	43
Attack of Bekhtel Nasr and Destruction of the Torah	43
Cyrus and Ezra	44
Attack of Antiochus and Re-Destruction of the Torah	44
What Kind of Son is Ezra for God?	44

Belief in Son of God among Judaism and Christian	46
Differences in Ezra's being the Son of God with Messiah	48
Blaming for Blindly Following the Clergy of Jews and Christians	49
Chapter Four: The Jewish Disbelief	54
Violation of Divine Covenant, and the Jewish Disbelief	54
True Believers among the People of the Book	56
Righteous Children of Israel, the Leaders to the Right Path	57
Which Kind of Disbelief Has the People of the Book?	58
1- Disbelief against God	59
2- Disbelief in the Signs of God	59
What Kind of Disbelief has the People of Book?	59
Jewish Disbelief toward the Prophets of God	61
Disbelief against God's Prophets	61
Failure to Accept the Holy Quran	62
Jews' Expectation from Prophet of Islam to obey their Creed	63
Common Features of Arab Pagans with Jews and Christians	66
Children of Israel's Faith, Piety, and Disbelief	68
Claim of Jews to be the People of Paradise	69
Claim of Jews to be Children of God and His Beloveds	72
Claim of Jews to be the Sincere Servants of God	74
The Blasphemous and Cursed Community of Jews	77
The Root of the Jewish Religious Dispute after Moses (AS)	80
Chapter Five: The Jewish Morale and the Ethnic Characteristics	84
The Jewish Temperament	84
Causes Formed the Jewish Mentality	85
Jews - The Global Danger	86
Jewish Arrogance and its Consequences	86
Heart-Curelty of the People of the Book	88
Do not Love Nation who Incurred God's Wrath	90
Jewish Ethnic Characteristics	91
Effects and Consequences of Ethnic Characteristics of Jews	94

Lasting Eternal Enmity and Hatred among Jews	96
Exception in Jews and Christians	98
Fate of the Jewish Survivors	99
Eternal Torture	100
Wandering and Scattering on the Earth	100
Bad Successors	100
Chapter Six: Jewish Conspiracy	103
Description of Jewish Conspiracies in Quran	103
Conspiracy to Prevent the Progress of Islam	103
Sabotage in the Religious Invitation of Islam	104
Conspiracy in Judgment against Islam	105
Jealousy in the Muslim Faith	107
Jewish-Made Revelations!	109
Economic Sabotage and Roots of Jewish Ethnic Prejudice	110
Financial Corruption of Jews Resulting Social Corruption	114
Violation of Covenant, Deviation, Betrayal, and Conspiracy	118
Atrocity in Jewish Heart and Distortion of Divine Words	120
Chapter Seven: Expecting Islam’s Messenger of God	125
Jews Waiting for the Emergence of a New Prophet	125
History of Jewish Migration to Medina	127
Betrayal of the Jews in Hiding the Good News of the Torah	131
Recognition of the Messenger of God by the People of Book	135
Prediction of Jewish Scholars about Revelation of Quran	137
Signs of Prophet of Islam in the Torah and the Bible	138
Muslims, True Followers of the Torah	144
Signs of Muslims in the Torah and Bible	148
Analysis of How the Jews Hide the Signs of New Prophet	150
<u>LIST OF 77 BOOKS - THE TEACHINGS OF QURAN IN ALMIZAN</u>	<u>152</u>

Introduction

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

إِنَّهُ لَقُرْآنٌ كَرِيمٌ فِي كِتَابٍ مَكْنُونٍ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

This is the 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 ever read, a young reader from the holy city of Mashhad has mentioned the characteristics of the **first volume of the "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 78 volumes at their digital libraries. The books had also been recommended by some university teachers to their students, as their reference book.

The Purpose of Classification

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

These subjects and rules have all been mentioned and developed throughout the Verses of the Holy Quran, during the twenty-three years of its Revelation according to conditions of place and time, 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 the Holy Quran there was a need to classify these materials, these classified books served to comply with that need, which have originally been edited in 22 Volumes in 2007, then expanded to 78 books according to extended subjects in 2012.

Translation of the Classified Commentaries

When the author completed the classification of 78 books in **Farsi** language, and after publishing a few early editions of them, he tried to prepare the Complete Translations of these books in **English** Language.

Up to this date the complete English Translations of the following books have been published in the under-mentioned websites:

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

BOOK 18 - ABRAHAM, FOUNDER OF UPRIGHT RELIGION

BOOK 19 - CHILDREN OF ISHMAEL - FIRST DYNASTY OF SONS OF ABRAHAM

BOOK 20 - PROPHET LUT (AS) – MESSENGER TO OVERTHROWN CITIES

BOOK 21 - CHILDREN OF ISRAEL, SECOND DYNASTY OF SONS OF ABRAHAM

BOOK 22 - JACOB AND JOSEPH

BOOK 23 - LIFE OF MOSES (AS)

BOOK 24 - CHILDREN OF ISRAEL UNDER MOSES' LEADERSHIP

BOOK 25 – LONG HISTORY OF JEWISH VIOLENCE (**Present Volume**)

BOOK 29 – MUHAMMAD, The 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/almizanrefrence>

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 86, 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. December 9, 2022.

CHAPTER ONE

VIOLETIONS OF THE CHILDREN OF ISRAEL

AT HISTORY SPAN

List of Violations Committed by the People of the Book

"... فَقَد سَأَلُوا مُوسَى أَكْبَرَ مِنْ ذَلِكَ ..."

(١٥٣-١٦٩ / نساء)

- "The People of the Book ask you to bring down for them a Book from the sky.

Certainly, they asked Moses for something greater than that,

for they said:

- Show us Allah visibly,
whereat a thunderbolt seized them for their wrongdoing.
Then they took up the Calf for worship,
after all the manifest proofs that had come to them.

**Yet We excused that,
and We gave Moses a manifest authority!"**

(Holy Quran, Nissa: 153-169.)

The Holy Quran has listed a list of the transgressions of the People of the Book in the above Verses and explained in detail in other Surahs.

(First of all, it should be known that the People of the Book in the Quran's dictionary are Jews and Christians. The violations that are included in these Verses, such as:

- The question of God's vision,
- calf worship,
- breaking the covenant when removing Mount Ture and ordering prostration,
- prohibition of violation of Saturday, and the like....

These all are attributed to Jews alone.

But at the same time, it does not conflict with the fact that attributing the term of **the people of the book** to both Jews and Christians, because both of these people go back to the same origin, that is, the nation of **the children of Israel**, for whom Moses (AS) and Jesus (AS) were sent, although the Call of Jesus (AS) after the removal of that Holy Prophet was spread to people other than the children of Israel, such as the people of Rome, Arabs, Abyssinia, Egypt, and others, and the people of Jesus (AS) were no less cruel to him than the people of Moses (AS)!!

From the point of view that God considers these two tribes to have the same principle, He specifically mentions the name of Jews in the case of special punishments for Jews.

In short, the address includes all of them, because they all share the tribal characteristics, like suppressing others, coercion, arrogance, unjust speech, and not adhering to covenants and so on, unless the name of a tribe is specifically mentioned.)

Here is the list of the aforementioned violations, the first of which started with the request for a Divine Book other than Quran from the Holy Prophet of Islam:

- 1- Requesting a heavenly book other than the Quran from the Prophet of Islam**
- 2- Asking Moses to show them God visibly.**
- 3- Calf worship after seeing all those Signs and clear proofs from God.**
- 4- Violation of God's covenant after observing the rise of Mount Ture and the Command to prostrate.**
- 5- Violation of God's covenant and disregarding sanctity of Saturday and fishing on an unauthorized day.**
- 6- Violation of God's covenant and disbelief in God's Signs.**
- 7- Unjust killing of God's Prophets (such as the killing of John and Zakariya and the Prophets whose killing is briefly mentioned in the Holy Quran.)**

- 8- The statement that: **“Our hearts are uncircumcised!”** (God sealed their hearts because of their disbelief.)
- 9- **Great slander on Maryam (SA) (slander of adultery!)**
- 10-**The statement that: "We killed Jesus, the son of Mary, the Messenger of God!"** (While they neither killed Jesus nor impaled him, but the matter became suspicious of them, and God raised Jesus toward Himself.)
- 11-**Taking usury and taking people's property for nothing.**
- 12-**Stopping people from the way of God!**

Result of Jewish Oppression

Because of the oppression that the Jews did -

- 1- The God Almighty forbade pure foods that were halal for them.
- 2- He prepared a painful punishment for their disbelievers.
- 3- God deprived the unbelievers and the oppressors of them from His Forgiveness and Guidance to the Right Path and led them to the eternal path of hell.

(The children of Israel committed some of these violations and crimes during the life of Moses (AS) and some others in the course of history, which we have narrated them separately.)

In Verses 161 to 171 of Surah A'araf, another part of the stories of the children of Israel and their disobedience is narrated, that because of the violation of the covenant they made, God Almighty punished them, and made those who

were oppressors dominate them and tortured them for a long time.

This was the situation of their ancestors, and from these ancestors of the children of Israel, there were generations who sold God's revelations for a small price and were careless in the matter of religion, except for a few who did not deviate from the truth!

(Almizan: V. 9, P. 200.)

Violation of Saturday's Sanctity

« وَسَأَلُهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَهُ الْبَحْرُ إِذْ يَعْدُونَ فِي السَّبْتِ...! »
(١٦٤ / اعراف)

“Ask them:

**about the town that was situated on the seaside,
when they violated the Sabbath...!”**

(Holy Quran, A'araf: 164.)

The Holy Quran describes one of the most famous transgressions of the Israelites as follows:

- “Ask them about the town
that was situated on the seaside,
when they violated the Sabbath,
when their fish would come to them on the Sabbath day,
visibly on the shore,
but on days when they were not keeping Sabbath
they would not come to them.

**Thus, did We test them
because of the transgressions they used to commit!”**

Here, the meaning of transgression is transgressing the limits and regulations that God had forged for the Jewish Sabbath, and that was to stop fishing for the sake of commemorating this day.

On Saturday, the fish from their side revealed themselves and were found on the water, and they were prohibited from fishing, but after Saturday, when they were allowed to fish, the fish did not come near. This in itself was a test from God Almighty, and God Almighty subjected them to such a test that debauchery was widespread among them, and their greed for these actions made them oppose the order of God Almighty and fishing and earning money made them immoral and debauchery, and they did not have the piety to stop them from opposing.

Disobeying the Command of Enjoin Good and Forbid Evil

The Israelites were divided into three tribes at this stage of time. This division is stated in the Holy Quran in the following Verse:

- **“When a group of them said:
Why do you advise a people whom Allah will destroy
or punish with a severe punishment?
They said:**

- **As an excuse before your Lord,
and with the hope that they may be God wary!"**

First of all, it appears from this Verse that there was a nation that preached to the sinful nation, and they themselves were people of piety, and they were wary of opposing the Command of God Almighty, except that they did not forbid others who were people of transgression.

From the speech of these people who **remained silent**, it is clear that the people of debauchery had brought the issue of aggression and rebellion to such a level that they would commit immorality publicly, and the prohibition of evil no longer had any effect on them!

The fact is that the other nation who did **not remain silent** and still forbade evil, they were not disappointed in preaching, and they were still hopeful that as a result of insisting on preaching and forbidding evil, at least a few of them come to the straight path.

In addition to this, their purpose in insisting on preaching was to be excused in the sight of God Almighty, and by this means to declare their opposition to immorality and their disgust with rebellion, and therefore in response to the silent Nation who said to them:

- **"Why do you preach?**

They stated:

- **To be excused before your Lord,
And maybe they will stop sinning!"**

When they said: "**To your Lord,**" it is a reference to the fact that the prohibition of evil is not reserved for us, **you who have remained silent are also responsible!**

- **You must break this silence and advise this people!**

Because it is obligatory for everyone to apologize to the Lord because of His Position of Lordship!

All the worshipers of this Lord must fulfill their responsibilities and duties that have been assigned to them, just as we are the servants of this Lord, you also are His servants, so what is obligatory on us is also obligatory on you!

Punishment of Sinners and those Consenting to Sin

In the continuation of these Verses, the Holy Quran has explained the punishment of both the **perpetrators of transgression**, and those who **are silent** about the prohibition of evil and has identified those who were saved from them as those who forbade evil.

Except for one tribe that was saved, the Almighty God destroyed the rest of them, i.e., the perpetrators of fishing on Saturday, and those who remained silent and protested against the first group, why are you preaching to them?!

The above Verse indicates that God Almighty has recognized the protestors as partners in their oppression and

depravity because of their silence and not leaving the relationship with the aggressors.

Also, the Holy Verse indicates a **general divine tradition** (not only about the Israelites) and that tradition is that -

- **Not preventing oppressors from oppressing and not preaching to them if possible, and not cutting ties with them if preaching is not possible, is participating in oppression.**

The punishment that lies in wait for the oppressors from the Lord lies also in wait of their partners!

Be you Spurned Apes!

The Holy Quran describes the type of torment and punishment that the group of oppressors and silencers received as follows:

- **“When they defied the Command, pertaining to what they were forbidden from, We Said to them:**
- **Be you spurned apes!”**

In Islamic narrations, the story is described as follows:

“A tribe from the people of "Ileh" from the Thamud dynasty (who were said to have entered the Jewish religion) on Saturdays, at the command of God Almighty, the fishes came to them so that their obedience would be tested.

The fishes used to come to the edge of the water and rather they took the river path from the sea and came close to their house, and even though they were forbidden, they caught and ate the fishes, and their religious leaders did not stop them from catching them, and Satan had also learned them a religious justification and inspired some of them that you are forbidden to eat it, not to catch it, and that's why they fished on Saturday and ate on other days.

Another tribe of them, who were People of the Right Hand rose up to protest and said: - **We warn you from God's punishment, beware, not to oppose the Command of God!**

The third tribe of them, who were the companions of the Left-Hand remained silent and shut up about their advice, and even blamed the second tribe that why do you preach to the sinners, even though you know that they are a people whom God will punish severely and will destroy them.

That group replied:

- **As an excuse before your Lord,
and with the hope that they may be God wary!"**

After they ignored those sermons and continued their sin, the second group said to them:

- **We will not live with you from now on.**

We don't even stay one night in the city.

This is the city where God is disobeyed.

**And the fear is that a disaster will descend on you,
and take us too...!**

As they had said, they left the city out of fear of disaster and landed near the city, and spent the night under the sky, and in the morning they went to visit the people of sin, they saw that the city gate was closed, and every time they knocked, a voice didn't hear, they inevitably put a ladder and climbed the wall and sent one of their men to the top of the point overlooking the city to bring news. When the man looked, he saw a group of tailed monkeys who were calling each other. When he returned and told what he had seen, they all broke the gates and entered the city. The monkeys recognized their fellow citizens and relatives, but humans didn't recognize monkeys from each other and didn't recognize their relatives.

When they saw this, they said: We forbade you and warned you against the evil end of sin...! (Imam Ali (AS.))

It is understood from most of the narratives that the transfigured groups did not survive for more than a few days and perished in a short time.

(Almizan: V. 16, P. 172.)

Shabbat Holiday, Temptation and Test of Jews

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ ... " (نحل / ١٢٤)

**"The Sabbath was only prescribed for those,
who differed about it...!"**

(Holy Quran, Nahl: 124.)

The holiday of the Jews on Saturday was not for their

comfort, but it was a trial and test, and finally the enactment of this ruling led to the curse of one of their clans and the perversion of their other clan, which the Holy Quran has mentioned it in Surahs Baqara and Nissa.

The children of Israel disagreed about the Sabbath after its enactment, some of the Israelites accepted its enactment and some rejected it, and the third group used tricks.

Therefore, establishing "Sabbath" for the Jews was not for their benefit, but against them, so that God would test them and make them suffer, as there were many similar to this test in them, because they were rebellious, aggressive, and proud people.

(Almizan: V. 24, P. 306.)

Curse of the Children of Israel by David and Jesus (AS)

" لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَ عِيسَى بْنِ مَرْيَمَ ...!"
(٧٨-٨١ / مائده)

“The faithless among the Children of Israel were cursed on the tongue of David and Jesus, son of Mary...!”

(Holy Quran, Maeda: 78-81.)

In this Verse, the Holy Quran informs that a group of People of the Book who disbelieved were cursed by their Prophets. This curse was not for no reason, but because of their disobedience and transgression:

- **“The faithless among the Children of Israel were cursed on the tongue of David and Jesus, son of Mary. That, because they would disobey, and they used to commit transgression! They would not forbid one another, from the wrongs that they committed. Surely, evil is what they had been doing! You see many of them fraternizing with the faithless. Surely evil is what they have sent ahead for their souls, as Allah is displeased with them and they shall remain in punishment forever! Had they believed in Allah and the Prophet and what has been sent down to him, they would not have taken them for allies. But most of them are transgressors!”**

It is stated in Islamic narrations that –

**“Those who turned into pigs because of David's curse,
And those who were transformed into monkeys,
It was cursed by Jesus, son of Mary!”**

(Quoted from Imam Sadiq (AS) in Book Kafi.)

“Dawood (AS) cursed the people of “Ileh.”

The reason for this was that the people of Ileh during the reign of David (AS) disrespected the Saturday, in which they had religious ceremonies, and did not observe its ceremonies, and

disobeyed the mandates of that day, therefore David (AS) asked the God Almighty:

- "O, Lord! Cover them with Your curse like a cloak, and fasten like a belt on both sides of them!"

The Almighty God answered his curse and transformed them into a monkey!

- But Jesus (AS) also cursed the people for whom the Heavenly Food was descended, but despite that, they disbelieved again after that event.

Imam (AS) said that the disbelief of children of Israel was because they have made friends with oppressive kings, with the desire to gain some benefit from their worldly interest. They did the oppressive kings unjust deeds hide and embellish it in their eyes. (Imam Baqir (AS))

The Holy Quran confirms the meaning that the "Sabbath companions," those criminals on Saturday, have been transformed into monkeys:

"We Said to them: Be you spurned apes!"

The God Almighty States in Surah A'araf:

- "Ask them about the condition of the village where they lived by the sea!
- Ask the time when the sea fish are visible on Saturdays they would go to the water's edge, and unlike their other days, they would not come.

- **How did they violate the limits and rules of Saturday!
This is how We tested them with their transgression...
So, when they became arrogant,
and they did what they were forbidden to do...!**

We said: - Be a monkey removed from Our door!!”

(Almizan: V. 11, P. 133.)

Forbidden Foods for the Children of Issrael

" وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ ...! "
(نحل / ١١٨)

**“We forbade to the Jews what We have recounted to you
earlier, and We did not wrong them,
but they used to wrong themselves!”**

(Holy Quran, Nahl: 118.)

In the Verses of Surah Nahl, the Holy Quran declares the Permissible and Forbidden Foods and forbids the heretical haram or halal foods, that are without God's Permission. He also mentions some of the rules that were legislated for the Jews and then abrogated, and in the abrogation Verse, God mentions the meaning that what was Revealed to the Holy Messenger of God is the Religion of Abraham (AS,) which has been established on the basis of Moderation and Monotheism, and those burdensome rules that were in the Jewish religion have been removed from his religion.

In the previous Verses, the God Almighty enumerates the

Prohibitions that He has legislated in the religion of Islam and Says:

- **“He has forbidden you only carrion, blood, the flesh of the swine, and that which has been offered to other than Allah...!”**

(Nahl: 115.)

In the above Verse, God answers the question that if the Harams are these four prohibitions, then what are all the Harams that were previously forbidden to the children of Israel? Wasn't this injustice done to them?!

The answer is stated in this Verse:

- **“We forbade to the Jews what We have recounted to you earlier, and We did not wrong them, but they used to wrong themselves!**
- **And as a punishment for their cruelty, We prohibited some things for them. Previously, these things were lawful for them, but because they disobeyed their Lord, we banned them as a punishment!”**

(Nahl: 118.)

In another place, the Holy Quran says:

- **“Due to the wrongdoings of the Jews, We prohibited them certain good things that were permitted to them earlier...!”**

(Nissa: 160.)

(Almizan: V. 24, P. 302.)

Lawful of Forbidden Foods before the Torah

" كُلُّ طَعَامٍ كَانَ حَلَالًا لِبَنِي إِسْرَائِيلَ إِلَّا ...! "
(۹۳ / آل عمران)

The Holy Quran mentions other facts of Jewish history in the above Verse and says:

“All food was lawful to the Children of Israel except what Israel had forbidden himself before the Torah was sent down. Say: Bring the Torah, and read it, should you be truthful!”

(Holy Quran, Al-Imran: 93.)

The Holy Verse reminds us of this historical event that before the revelation of the Torah, the Almighty God did not forbid any of the foods for the children of Israel, except for what Prophet Jacob forbade for himself.

In Islamic narrations, it is narrated from Imam Sadiq (AS) that:

“The Prophet Jacob, when he ate camel meat, the pain in his groin sometimes bothered him, for this reason he prohibited camel meat before the Torah was revealed, but when the Torah was revealed, Moses did neither prohibited it and nor he ate it.” (Quoted in book Kafi and Commentary Ayashi)

The children of Israel denied the legitimacy of forbidden foods before the revelation of the Torah.

The children of Israel basically considered impossible to abrogate the Rules of a Religion, and based on this belief, they also denied that the prohibition of certain foods to children of Israel was due to the oppression they had committed so God has legislated these prohibitions on them.

The God Almighty Says about this event in Verse 160 of Surah Nissa:

- **“Due to the wrongdoing of the Jews,
We prohibited them certain good things
that were permitted to them earlier,
and for their barring many people
from the way of Allah!”**

As it is clear from the following Verse in Surah Al-Imran, the children of Israel denied the legitimacy of foods before the revelation of the Torah, while the reality of this prohibition is mentioned in the Torah:

**“Say: Bring the Torah, and read it,
should you be truthful!”**

(Al-Imran: 93.)

(Almizan: V. 6, P. 244.)

Types of Forbidden Foods for the Children of Israel

" وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَ... "
(۱۴۶ / انعام)

“To the Jews We forbade every animal

**having an undivided hoof,
and of oxen and sheep We forbade them their fat,
except what is borne by their backs
or the entrails or what is attached to the bones.
We requited them with that for their rebelliousness,
and We indeed speak the truth!”**

(Holy Quran, An'am: 146.)

If the Glorious God forbade some lawful foods for the Jews, it was because of the oppression that they committed, and this was in fact a kind of punishment having no conflict with the inherent lawfulness of those foods.

Verse 93 of Surah Al-Imran says:

**“All food was lawful to the Children of Israel except
what Israel had forbidden himself
before the Torah was sent down...!”**

Verse 160 of Surah Nissa also says:

- **“Due to the wrongdoing of the Jews,
We prohibited them certain good things
that were permitted to them earlier,
and for their barring many people
from the way of Allah!”**

(Almizan: V. 14, P. 243.)

CHAPTER TWO

CHILDREN OF ISRAEL'S DOUBLE CORRUPTION IN HISTORY

Bekhtel Nasr and Uzair

Children of Israel's Double Captivity in History

" ... فَإِذَا جَاءَ وَعْدُ الْآخِرِ جِئْنَا بِكُمْ لَفِيفًا...! "
 (١٠٤ / اسري)

"After Pharaoh drowned,
we told the children of Israel to settle in the Holy Land,
where Pharaoh wanted to force them out.

We said: Be there until your next promise arrives!
The same promise in which troubles surround you,
and you will be killed, robbed, captured, and exiled.
At that time, we will gather all of you and bring you
together!"

(Holy Quran, Isra: 103-104.)

This is the captivity of the children of Israel and their

exiles, who came to Babylon altogether. The Holy Quran has explained about it in continuation of the above Verse:

**“And when the occasion of the other promise comes,
We shall gather you in mixed company!”**

It means: We will bring you all bundled and bundled together when the last promise arrives!

Some commentators have said that this part of the Verse refers to the Day of Resurrection, but it is not far-fetched that it refers to the last promise of the Judgment that God Almighty mentioned in the beginning of this Surah:

- **“We made it known to the Israelites through the Torah that they would twice commit evil in the land with great transgression and rebellion!**

We told them:

- **During your first uprising of evil, We shall send to you Our Mighty servants,
who will chase you from house to house.
This is a decree already ordained.
We, then, gave you a chance to defeat your enemies
with the help of increasing your wealth and offspring!**

We told you:

- **If you do good, it will be for your own benefit,
but if you do bad, it will be against your souls.
When the prophecy of your second transgression will
come to pass, sadness will cover your faces.**

Your enemies will enter the mosque as they did the first time to bring about utter destruction!" (Isra: 4-7.)

This Verse shows that the second promise was more difficult for the children of Israel than the first one and they were close to being completely destroyed.

As we said before, the expression **"They should enter the mosque the same way they entered the first time..." (Isra:7,)** shows that the enemies of Bani Israel, who were motivated to kill and loot them as a punishment for the corruption of Bani Israel, entered the Aqsa Mosque and took it by force, and tried to desecrate the mosque and destroy it.

The meaning of the Verse: **"They (your enemies) will enter the mosque as they did the first time to bring about utter destruction,"** is to destroy and demolish everything they can get their hands on and kill people, burn property, destroy houses, and devastate cities.

(Almizan: V. 26, P. 13 and V. 25, P. 76.)

Double Corruption of the Children of Israel in History

" وَ قَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَ... " (٤ - ٧ / اسري)

"We made it known to the children of Israel through the Torah that they would twice commit evil in the land

with great transgression and rebellion!”

(Holy Quran, Isra: 4-7.)

The above four Verses are an example to embody the tradition of "**God's Guidance**" and "**Punishment of the disobedient**" among the children of Israel.

Explaining that: The God Almighty sent down a Book to their Prophet and made it a Guide for them with which they may find way towards their God. It is predicted in that Book they will be promoted soon, and as a result of that promotion, they will rebel and be destroyed, and the God Almighty will take revenge on them in such a way that He will dominate the enemy on them and will humiliate them, and the enemy kills and captures so much of them that their pride and rebellion subsides, and they return to obeying God. At that time, God will return to His Grace and Mercy and give them a good arrangement and welfare again. But they will rebel for the second time, and God will return to His punishment too.

From this statement, it can be concluded that the four Verses in question are used as a preparation for expressing the trend of this tradition in the Islamic Nation!

Early Corruption in Islamic Nation Follows Jewish Rebels

It is narrated from Imam Sadiq (AS) in book "Tafsir Burhan," that he said about the Verse in question: The early corruption among Islamic Nation like the early corruption of

the children of Israel are:

- "First, is the Martyring of Imam Ali (AS,) the Commander of Believers, and the first Imam from the Holy Prophet's Households."
- "Another is to hit Imam Hasan (AS,) the second Imam from the Holy Prophet's Households."

Interpretating the Phrase: "...They would twice commit evil in the land with great transgression and rebellion!" (Isra: 4,)

Imam said:

- "The intention is the Martyring and Slaughtering Imam Hussain (AS,) the third Imam from the Holy Prophet's Households."

Interpretating the Phrase: "So when the first occasion of the two prophecies came...!" (Isra: 5,) Imam said:

- "This Phrase refers to the time when people rise to help Imam Hussain (AS.)"

Interpretating the Phrase: "...We aroused against you Our servants possessing great might and they ransacked your habitations...!" (Isra: 5,) Imam said:

- "That is, before the rise of Imam Mehdi (AS) God will raise a nation that, do not leave any blood from the Household of Muhammad (PBUH) unavenged. They take revenge for all the spilled blood of Holy Prophet's Households!"

"And this is the promise was bound to be fulfilled!" (Isra: 5.)

This narration is a comparison of the events that happened in this Nation (Islam) with the events that happened among the children of Israel, and in fact, it is a confirmation of what the Holy Messenger of God predicted and said:

- **“Soon this Ummah will commit what the Bani Israel committed, step by step, even if the Bani Israel has gone through a hole, this Ummah will also go!”**

But which one of these events conforms with the origin of the story that the discussed Verses imply, and the fact that the children of Israel rebelled and corrupted on two occasions are? There are narrations with many differences.

Bekhtel-Nasr's Destruct of Jerusalem and Wander of Jews

Since the day when the children of Israel gained independence and established a community, (so that the history of this nation has recorded,) they have seen so much trouble and affliction that it is beyond the limit of one or two.

The discussed Verses can be adapted to both of them, but the event, which is definitely one of the two events mentioned in the Verses, is an event that occurred at the hands of "Bekhtel-Nasr or Banu ked Nasr," one of the kings of Babylon, that has been inflicted on Jews before six hundred years of the birth of Christ (AS.)

"Bekhtel-Nasr" was a powerful and mighty king and was considered one of the tyrannical of his era.

At the beginning, he supported the children of Israel, but when he saw their rebellion, he sent countless armies to them, surrounded them, crushed their land, and destroyed everything.

He destroyed "Al-Aqsa Mosque" and burned the Torah and the Books of the Prophets, and massacred the people, so that no one was left except a few of them, including women, children, and weak people, but moved rest of them to Babylon as captives.

The children of Israel were still living in disdain and humiliation in Babylon, and until Bekhtel-Nasr was alive, and for a while after his death, there was no one to support and defend them, until **Cyrus**, one of the kings **Iran** decided to march to Babylon and conquer it. When he conquered there, he was kind to the captives of Israelites and allowed them to go back to their homeland, the "Holy Land," and helped them rebuild the **Temple** of "Aqsa Mosque" and rebuild the ruined buildings.

Cyrus allowed "**Ezra**" one of Israeli Priests to write the Torah for them. These events happened around 450 years before Christ.

What appears from Jewish history is that the first person, sent by God to destroy Jerusalem, was Bekhtel-Nasr, which had been in ruins for seventy years.

The next one who destroyed Jerusalem was "Roman Caesar Spanos" who lived almost a century before Christ and sent his minister "Totur" to destroy the mosque and humiliate and penalize its people.

It is not impossible that these two events are the ones referred to in the Verses in question, because the rest of the events that history shows for the Israelites were not in such a way that it completely destroyed them, and took away their independence and kingdom from them, unlike the story of Bekhtel-Nasr which he completely destroyed all of them and their sovereignty and independence until the time of Cyrus, then after a while, Cyrus gathered them all together and gave them a welfare upon their lives, and once again the Romans attacked them and took their strength and power, so until the time of Islam they could not find any sovereignty.

This possibility has no improbability except the one that comes from the Verses that exterminators of the Israelites on both occasions were the same tribe, and if not, God would not have Said:

- **“Then We gave you back the turn to prevail over them...!”** (Isra: 6.)

Since this Phrase indicates that God gave strength to the children of Israel so that they could overcome their first turn enemies and take revenge, the sentence:

“So, when the occasion for the other prophecy comes,

they will make your faces wretched and enter the Temple just as they entered it the first time, and utterly destroy whatever they come upon!" (Isra: 7.)

This Verse indicates that the same enemies have been defeated for the second time.

There is also a possibility that God took revenge of the children of Israel from their enemies by the hands of other people, and the Israelites benefited from this incident.

The context of the Verse about the people who are sent for the second time also has the appearance that they are people other than the first ones.

The meaning of the first Verse is:

- **"We revealed to the Children of Israel in the Book: Twice you will cause corruption on the earth, and you will perpetrate great tyranny!" (Which refers to the land of Palestine and its surroundings.)**

The fact that God Said, **"We aroused against you Our servants possessing great might!"** He means that We raised our powerful servants and sent them to humiliate you and take revenge on you.

There is nothing wrong with the fact that the coming of those servants of God to the children of Israel and their massacre, captivity, looting, and destruction is called a Divine Mission, because this Mission was for retaliation against the

corruption, rebellion, and the oppression without any legal right of the children of Israel. So, let no one say that God has wronged them by sending such murderous enemies and dominating them over the children of Israel, because they themselves have wronged themselves!

There is no proof in the Verse that the people whom God Almighty made dominant over the children of Israel were believing servants, because God Said that We sent, and He also Said that We sent some of Our servants.

The next Verse is **“Then We gave you back the turn to prevail over them...!”** It conveys that the children of Israel will soon return to their former state and after the first torment they will dominate the enemies, and they will be freed from the grip of their colonialism, and gradually and at some interval of the time this return will take place, because they need a lot of time to get their property and children and increase their numbers.

The comparison between the Verse: **“We aroused against you Our servants...,”** and the Verse: **“So, when the occasion for the other prophecy comes, they will make your faces wretched,”** gives the meaning that the second promise was more difficult for the children of Israel, and in that promise, they were close to being completely destroyed. In the indication to this meaning, the last Phrase of the Verse is enough that God Said: **“...And utterly destroy whatever they come upon!”**

- **“When the time of the second promise arrived, i.e., the children of Israel exceeded their limits of corruption for the second time, we forced our servants to make their faces sad by providing them with reasons for grief and sorrow and by realizing their humiliation and embarrassment, and also like the first turn to enter Al-Aqsa Mosque, and destroy everything they overcome, and destroy the lands they passed through!” (Isra: 7.)**

(Almizan: V. 25, P. 63.)

Children of Israel’s Story, a Lesson for Muslims

"سَلِّ بَنِي إِسْرَائِيلَ كَمَا آتَيْنَاهُمْ مِنْ آيَةٍ بَيِّنَةٍ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ ...!"
(٢١١-٢١٢ / بقره)

**“Ask the Children of Israel
how many a manifest sign We had given them.
And whoever changes Allah's blessing,
after it has come to him,
Indeed, Allah is severe in retribution...!”**
(Holy Quran, Baqara: 211-212.)

**“These people of Bani Israel are in front of your eyes!
These are the people whom God gave them the book,
religion, prophethood, kingdom, and provided them with
good and pure food,
and gave superiority over the worlds.**

Ask them what clear signs did God give them?

Pay attention to their work, where did it start and where did it end? They distorted the Words of God and changed them out of their places.

They put some different rules instead of God's Word and Book. Even though they knew their duties, they exceeded their limits.

God made them suffer the hardest punishments!

Their population was scattered, their nobility declined.

Their happiness and prosperity gone with the wind.

They fell into humiliation and begging in the world.

Their disgrace and torment in the Hereafter are much higher! This is a Divine Way, whoever changes the blessing given by God, and takes it out of his channel,

God will punish him!

And God's punishment is very hard!!!”

The reason why the children of Israel did those indecent actions, i.e., they changed the Divine blessings, and distorted the Verses of God, and changed the heavenly laws - was because the life of the world had appeared very beautiful in their eyes, and this calls them to carnal moods and satanic lusts and makes them forget the truth!

In this state, man does not want anything but to reach his desires from position, rank, wealth, and luxuries, and he makes everything a means to reach those desires, including his reli-

gion as a means of his identity. Everyone plays with the rules and principle of religion for the pleasure of others and takes possession of it according to his own desire!

This is what is fashionable today among the worldly worshipers pretending to be a religion, and in the past, such a thing has been seen among the children of Israel!!!

(Almizan: V. 3, P. 155.)

CHAPTER THREE

Uzair

AUTHOR OF THE CORRENT TORAH

Attack of Bekhtel Nasr and Destruction of the Torah

"وَقَالَتِ الْيَهُودُ عُزَيْرُ ابْنُ اللَّهِ ..."
(٣٠ / توبه)

"The Jews say: Uzair is the son of Allah...!"

(Holy Quran, Taubah: 30.)

"Uzair" in the Holy Quran is the name of one whom the Jews call "Ezra" in their Hebrew language, and this change has been accepted in the translation from Hebrew to Arabic.

This Ezra is the one who renewed the religion of the Jews, and after the Torah was completely destroyed in the attack of Bekhtel-Nasr, the king of Babylon, and the conquest of the land of the Jews, the destruction of the Temple and the burning of their books, he again wrote the book.

Cyrus and Ezra

Bekhtel Nasr killed the Jewish men, and took their women, children, and a handful of their weaklings with them to Babylon, and they stayed in Babylon for almost a century, until Babylon was conquered by Cyrus, the king of Iran, and Ezra came to him. He went and interceded for the exiled Jews, and because he was respected by Cyrus, his request and intercession were accepted, and he allowed the Jews to return to their country, and their Torah was rewritten. Although the copies of the Torah were completely lost, Ezra wrote a collection called Torah among the Jews around 457 BC.

Attack of Antiochus and Re-Destruction of the Torah

During the time of Antiochus, the king of Syria and the conqueror of Judea, this Torah collection that was rewritten by Ezra was completely lost.

This event happened in year 161 BC. The agents of Antiochus even searched all the houses and closets and burned all the copies of Ezra's collection. As is recorded in history, they would execute or fine the owner of the house where they find it.

What Kind of Son is Ezra for God?

Because of the fact that Ezra was the means of their return

to Palestine, the Jews honored him and for this reason called him the "Son of God!!"

Is this naming similar to the naming of the Christians who called Jesus (AS) the son of God and consider him to be a ray of God's Essence, or do they consider him to be a derivative of God, or God Himself?

Or that they called him the son of God out of respect, as they called themselves "friends of God" and "sons of God?"

It is not known to us, and we cannot attribute any of these two possibilities to them!

The Glorious Quran has quoted the words of the Jews who said:

“The Jews and the Christians say:

We are Allah's children and His beloved ones!”

It is best to understand that the appearance of the context of the Verse next to the Verse in question which says - instead of God, they considered their priests and monks, and Christ the son of Mary, as their Lord - this means that they mean the second meaning.

Some commentators have said:

Saying that Ezra is the son of God was the saying of some of the contemporary Jews of the Holy Messenger of God, and not all Jews believe that. If the Holy Quran said this issue in general and attributed it to all Jews, it was because the rest of

the Jews were also satisfied with these attributes and did not oppose it, then in fact they all agreed!

(Almizan: V. 18, P. 80.)

Belief in Son of God among Judaism and Christian

" وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ، بَلْ لَّهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ...!"

(١١٦-١١٧ / بقره)

“And they say:

Allah has taken a son!

Immaculate is He!

**Rather to Him belongs whatever is
in the heavens and the earth.**

All are obedient to Him!”

(Holy Quran, Baqara: 116-117.)

The Holy Quran has denied the belief of Jews and Christians in having children for God, and this historical distortion in both religions before Islam has been quoted in several places in Quran:

**“The Originator of the heavens and the earth,
and when He decides on a matter,
He just says to it: "Be!" and “it is!”**

The context of the above two Verses indicates that the

speakers of this speech are Jews and Christians:

Jews used to say: Uzair is the son of God.

Christian used to say: Christ is the son of God!

When the people of the book said this for the first time, that is, they said that God has taken a son for Himself, it was to show respect to their Prophet, just as they said in their own respect and honor that **we are the children of God and His friends!**

But it didn't take long for this compliment to be taken seriously, and they considered it a fact, and therefore God Almighty rejected it in the discussed Verse, and said as a sign of their speech:

**“Rather to Him belongs whatever is
in the heavens and the earth!”**

This argument in the above Verse negates the issue of the birth and emergence of a child from God Almighty, because having a child becomes possible when a natural being separates some of its parts from itself and then gradually nurtures it into a person of his type and his likeness, but the Glorious God is free from both physicality and separality, and free from likeness and similarity, but everything that is in the heavens and the earth belongs to Him, and the existence of everything is upright to His Essence, and is submissive to Him...! When the existence of creatures is mere humiliation,

how is it possible for a creature of creatures to be His child, and His typical example?

On the other hand, the Glorious God is Unique and the Creator of the heavens and the earth without the model, and his work is not done gradually and imitated, how can we attribute to Him the action of taking a child while raising child needs graduality and breeding?

(Almizan: V. 2, P. 79.)

Differences in Ezra's being the Son of God with Messiah

"إِتَّخَذُوا أَحْبَابَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ بَنَ مَرْيَمَ"
(٣١ / توبه)

**“They have taken their scribes and their monks
as lords besides Allah,
and also, Christ, Mary's son,
though they were commanded to worship
only the One God,
there is no god except Him;
He is far too immaculate to have any partners
that they ascribe to Him!”**

(Holy Quran, Taubah: 31.)

The Holy Quran says in the first Verse above: **“They have taken their scribes and their monks as lords besides Allah,”** which in this part of the Verse criticizes both religions

in the same sense, but in the rest of the Verse, criticizes the belief of Christians with the Phrase: **“And also, Christ, Mary's son,”** with another sense.

The reason for this is a difference in the beliefs of Jews and Christians in this field because the Jewish belief that Uzair is the son of God is different from the Christian belief that Jesus is the son of God.

The belief of Jews is only for respect and compliments, but the belief of Christians about Christ is serious, and, in a way, they consider it as truth!!

The Holy Verse is silent about the fact that the Jews called Uzair their Lord instead of God, and instead of it the Verse is limited to the mention that they considered their scribes and monks as lord besides God, and this includes Uzair as well. This makes it understand that the Jews also obeyed Uzair, because he was either a prophet and they respected him and called him the son of God and adopted him as their Lord and obeyed him, or because he was of their scholars, and he did them a favor that no one else had done.

But as for Christ, since his being the son of God does not mean mere compliments and respect to Christians, God mentioned it separately!

Blaming Blindly Following Clergy of Jews and Christians

The Holy Quran has pointed the responsibility of the

followers of Jews and Christians to themselves, who blindly followed their religious leaders and ignored God's order!

“They have taken their scribes and their monks as lords besides Allah, and also, Christ, Mary's son, though they were commanded to worship only the One God, there is no god except Him. He is far too immaculate to have any partners that they ascribe to Him!”

The meaning of what the God Almighty Says that they have taken scribes and monks as their lords, is that instead of obeying God, they obey the scribes and monks, and they listen to their words, and without any condition and restriction they execute their commands, but no one deserves this kind of submission and obedience except the God Almighty.

The meaning of what God Says: **"And they have also taken Christ son of Maryam instead of God as their Lord,"** is that they believed in the Divinity of Christ in the same way as it is known of them.

The fact that God added Christ to Mary, it is a hint that Christians are not right in this belief, because what is the merit of worshiping someone who was born of a woman?

The God Almighty has called this belief of the People of the Book as a mistake:

"Jews and Christians adopted lords for themselves,

While they were not commissioned except to worship God!"

This first word implies that:

- Just as the worship of anything is equal to believing in its lordship, similarly, obeying anything without limitations and conditions is equal to recognizing that thing as lord, so obedience when it is done independently is servitude and worship itself.

The requirement of this meaning is to consider the worshiped one as God when it is done unconditionally and independently, because the God is the One who deserves to be worshiped!

In the above Verse, when the Holy Quran did not use the word "lord" but instead used "God" it understood that accepting lord through unconditional obedience is worship itself, and worshipping lord is the same as worshipping God, because "God" means the worshiped one!

In Islamic narrations, it is narrated from Imam Sadiq (AS) as saying:

- "I swear to God! Scribes and Monks did not invite Jews and Christians to worship them, and even if they did, Jews and Christians would never accept them, but they did something, and Jews and Christians accepted something from them that

required worship. They prohibited somethings that were permitted for them and permitted somethings that were prohibited for them, and they also accepted them, so the Jews and Christians worshiped their scribes and monks without realizing it themselves.” (Quoted in book Kafi.)

It is narrated in book Tafsir Qumi, from Imam Baqir (AS) that he said:

- “The fact that God Said in the above Verse in Quran: **“The Christ, son of Mary”** is because some Christians worshiped him and considered him so great in their hearts that they imagined that he is the worshiped and the son of God! Some of them have said: He is the third of the trinity!!! And another sect said: He is God himself!!!

Then Imam added:

- What the Holy Quran says: **“They have taken their scribes and their monks as lords besides Allah...,”** the reason is that the Jews and Christians admitted their scribes and monks and obeyed them blindly, and considered their words as revelations and delt with them the deal of religion, but what they did not remember at all was the Commands of Almighty God, the Heavenly Books, and God’s Holy Prophets,

in a way that they completely ignored them, so instead of considering God as their Lord, they took the scribes and the monks as their lords.

(Almizan: V. 18, P. 82.)

CHAPTER FOUR

THE JEWISH DISBELIEF

Violation of Divine Covenant, and the Jewish Disbelief

" وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ ... " (٨٣-٨٨ / بقره)

“And when We took a pledge from the Children of Israel...!”

(Holy Quran, Baqara: 83-88.)

At the beginning of these Verses the Holy Quran mentions the issue of the "Divine Covenant," which cannot be done except with words, and then indicates to the details of covenant itself and says:

- **“And when We took a pledge from the Children of Israel:
Worship no one but Allah,
do good to parents, relatives, orphans, and the needy,
and speak kindly to people,
and maintain the prayer,
and give the zakat!
you turned away,**

except a few of you,
and you were disregardful!

And when We took a pledge from you:
You shall not shed your own people's blood,
and you shall not expel your folks from your homes!

You pledged, and you testify to this pledge of your ancestors!
Then there you were, killing your folks,
and expelling a part of your folks from their homes,
backing one another against them in sin and aggression!
And if they came to you as captives,
you would ransom them,
though their expulsion itself was forbidden you.

What! Do you believe in part of the Book and defy another
part? So, what is the requital of those of you,
who do that except disgrace in the life of this world?
And on the Day of Resurrection,
they shall be consigned to the severest punishment.
And Allah is not oblivious of what you do!

They are the ones,
who bought the life of this world for the Hereafter,
so, their punishment shall not be lightened,
nor will they be helped!

Certainly, We gave Moses the Book,
and followed him with the apostles,
and We gave Jesus, the son of Mary, manifest proofs,

and confirmed him with the Holy Spirit.

Is it not that whenever an apostle brought you,
that which was not to your liking, you would act arrogantly,
so, you would impugn a part of them, and slay another part?

And they say: Our hearts are uncircumcised.

Rather Allah has cursed them for their unfaith,
so, few of them have faith!"

(Almizan: V. 1, P. 403.)

True Believers among the People of the Book

"وَإِن مِّنْ أَهْلِ الْكِتَابِ لَمَن يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا...."
(١٩٩ / آل عمران)

"Indeed, among the People of the Book
there are surely some who have faith in Allah,
and in what has been sent down to you, and ...!"

(Holy Quran, Al-Imran: 199.)

The Verses of the Holy Quran tell us that some of the People of the Book were condemned by God for the crime of distinguishing between God's Prophets, and hiding what they were supposed to reveal, and selling God's Signs for a small price, but in the Verses Above, the Holy Quran has denied this condemnation from a group of people of the book who have been praised by God.

Who are this group?

"Indeed, among the People of the Book

there are surely some who have faith in Allah,
and in what has been sent down to you,
and in what has been sent down to them.
Humble toward Allah,
they do not sell the Signs of Allah for a paltry gain.
They shall have their reward near their Lord,
Indeed, Allah is swift at reckoning!"

The meaning is that this group of Jews and Christians share good rewards with the believers of Islam, and the purpose is that:

The happiness of the Hereafter is not specific to a particular nationality, so that the people of the book, even if they have believed, are deprived of it, but this happiness is the eternal happiness of believing in God and believing in God's Messengers.

Therefore, if they have believed, they are equal to the believers in attaining the happiness of the Hereafter!

(Almizan: V. 7, P. 150.)

Righteous Children of Israel, the Leaders to the Right Path

"وَمِنْ قَوْمِ مُوسَىٰ أُمَّةٍ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ"
(اعراف / ١٥٩)

"Among the people of Moses is a nation
who guide the people by the truth

and do justice thereby!"

(Holy Quran, A'araf: 159.)

In this Holy Verse, the Holy Quran praises the righteous deeds of the Israelites, and this is the fairness of the Quran, which after counting the sins they have committed, also praises those who deserve praise, and conveys the meaning that all the children of Israel did not oppose God and the Messenger and did not insist on misguidance and oppression, but some of them were people who guided others to the truth, and ruled among them with truth and justice.

It is not unlikely that the "Nation of the people of Moses" in the above Verse means Prophets and Imams who appeared among the Israelites after Moses (AS) and the Holy Quran said about them:

**"And amongst them We appointed imams
to guide the people by Our command,
when they had been patient
and had conviction in Our signs!"**

(Sajda: 24.)

(Almizan: V. 16, P. 158.)

Which Kind of Disbelief Has the People of the Book?

" يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَ أَنْتُمْ تَشْهَدُونَ... "
(آل عمران / ۷۰)

The Holy Quran says:

**“O People of the Book!
Why do you disbelieve Allah's signs
while you testify to their truth?”**

(Holy Quran, Al-Imran: 70.)

In this Verse and in many other Verses, the Holy Quran attributes "disbelief" to the People of the Book. We need to see what kind of disbelief this is:

1- Disbelief against God

Disbelief in God is committing to the negation of Monotheism, such as: Naturalists and pagans who explicitly deny Monotheism and the Oneness of God.

2- Disbelief in the Signs of God

Disbelief in God's Revelations is denying something from God's Teachings, after it has become clear with a clear statement.

What Kind of Disbelief has the People of Book?

The kind of disbelief that the people of the book had was the disbelief in the Signs of God and His Divine Revelations, not disbelief in God, because they did not deny that there is One God for the universe, but their only denial

was about the Teachings that their Heavenly Books had expressed and clarified them.

The Teachings they denied were:

- 1- **Prophethood of Muhammad (PBUH,) the Beloved Prophet of Islam.**
- 2- **Jesus's servitude to Almighty God and his Mission.**
- 3- **Abraham's being non-Jews and non-Christians.**
- 4- **Expanding God's Power forever..., and like these.**

So, the People of the Book in the logic of Quran are "disbelievers in God's Signs and Revelations," not "disbelievers in God!"

Of course, there are other Verses in the Holy Quran that deny the Principle of Faith in God.

In those Verses, God has mentioned the issue of their "**not considering Divine Prohibitions as prohibited,**" and the issue of "**not being religious to the true religion.**" This is evidence that describing them as "**lack of faith**" is a description that is based on the "**necessity of the condition,**" namely, the requirement of their condition (**which was disbelief in the Divine Revelations**) is indeed "**disbelief in God and the Day of Resurrection,**" not that it is "**outright disbelief,**" although they themselves are not aware of this requirement!

This issue is stated in Surah Taubah as follows:

- **“Fight those who do not have faith in Allah nor believe in the Last Day, nor forbid what Allah and His Apostle have forbidden, nor practise the true religion, from among those who were given the Book until they pay the tribute out of hand, degraded!”**
(Taubah: 29.)

(Almizan: V. 6, P. 109.)

Jewish Disbelief toward the Prophets of God

“إِنَّ الَّذِينَ كَفَرُوا بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ...!”
(نساء / ١٦٩-١٥٠)

“Those who disbelieve in Allah and His apostles and seek to separate Allah from His apostles...!”

(Holy Quran, Nissa: 150-169.)

These Quranic Verses narrate the condition of the People of the Book and explain the reality of their disbelief along with many of their crimes, atrocities, sins, and corrupt words:

Disbelief against God's Prophets

Jews believed in Moses and disbelieved in Jesus and Muhammad (PBUH.) According to their own opinion, they have not disbelieved in God and some of the Prophets, and they have disbelieved in only a few, but God absolutely says about them that they disbelieve in God and all the Prophets, because rejecting God's Messenger is rejecting God Himself!

**“Those who disbelieve in Allah and His apostles
and seek to separate Allah from His apostles,
and say: We believe in some and disbelieve in some,
and seek to take a way in between!**

**It is they who are truly faithless,
and We have prepared for the faithless
a humiliating punishment!”**

Failure to Accept the Holy Quran

The following Verses remind us that the People of the Book asked the Holy Messenger of God for a book to be revealed to them from heaven, because they were not satisfied that the Holy Quran was revealed piece by piece by the revelation of the Trustful Spirit and answered their request:

**“The People of the Book ask you to bring down
for them a Book from the sky.
Certainly, they asked Moses for something greater than
that, for they said: Show us Allah visibly!”**

What they asked the Holy Messenger of God was not before the revelation of the Quran, but this case happened in Madinah, where a part of the Quran had already been revealed in Mecca and reached them. They were not satisfied with the Quran as a proof for a Prophet and did not consider it as a Divine Book.

The Verse “**But as for those who are firmly grounded in knowledge from among them...**” is an exception from the People of the Book and it says:

Those among them who are firm in knowledge because they are firm on their knowledge and the truth that has been made clear to them, and also their true believers follow the truth as they have tendency to follow the truth, because they see the revelation that has been revealed to you is the same as the revelation descended to other Prophets like Prophet Noah and the Prophets after him, they believe in both what was revealed to you (O, the Holy Messenger of God,) and what was revealed before you!

(Almizan: V. 9, P. 196.)

Jews’ Expectation from Prophet of Islam to obey their Creed

"وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودَ وَالنَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ...!"
(بقره / ۱۲۰-۱۲۳)

“Never will the Jews be pleased with you, nor the Christians, unless you followed their creed...!”

(Holy Quran, Baqara: 120-123.)

After the hard addresses and rebukes that the Holy Quran gave to the Jews and Christians in Surah Baqarah, then extended the scope of the speech to the infidels and polytheists, now in these Verses, the God Almighty announces His Beloved Messenger and Says:

- **These Jews and Christians that We have talked about so far, will never be satisfied with you unless you come to their religion, a religion that they have carved out according to their own whims and opinions!**

Therefore, in rejecting their unreasonable expectations, God Almighty orders His Holy Messenger to say to them:

- **“The Guidance is only God's Guidance!
Not your lies!”**

That is, your cult and religion are not guidance, but it is your own sensual desires, which you have dressed it as religion and given it the name of religion:

- **“Never will the Jews be pleased with you, nor the Christians,
unless you followed their creed.**

Say:

- **Indeed, it is the Guidance of Allah which is the True Guidance.**

If you follow their desires after the knowledge that has come to you, you will not have against Allah any Guardian nor any helper!

- **Those to whom We have given the Book follow it as it ought to be followed!
They have faith in it.
As for those who defy it**

it is they who are the losers!"

Where the God Almighty Says: **“Indeed, it is the Guidance of Allah which is the True Guidance,”** God’s purpose of Guidance is the Holy Quran which is attributed to God and introduced it as the Divine Guidance, and with this exclusiveness He understood that their nation and religion are devoid of Guidance, and it is their own whims and sensual wishes, not the Heavenly Commands.

The necessity of these results is that what is with the Holy Messenger of God is knowledge, and what is with them is ignorance.

In the last Verse, where God Said - **Those to whom We have given the Book** - He Says:

- **Among those whom we have already given the book, only those believe in this book who truly recite their book, and truly believe in their book.**
 - **Such people completely believe in the heavenly books,**
- whether the Torah, the Bible, or the Quran!**

It means some Jews and Christians who were truly religious in their religion and did not follow their whims and fancies.

With the warning of the following Verse in Surah Baqara, a group of Addresses addressed to the children of Israel ends:

- "O Children of Israel!
Remember My blessing which I bestowed upon you,
and that I gave you an advantage over all the nations!
And beware of the Day,
when no soul shall compensate for another,
neither shall any ransom be accepted from it,
nor shall any intercession benefit it,
nor will they be helped!"

(Almizan: V. 2, P. 86.)

Common Features of Arab Pagans with Jews and Christians

" قَالَ الَّذِينَ لَا يَعْلَمُونَ ... كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ... " (۱۱۸-۱۱۹ / بقره)

"Those who have no knowledge say...
So said those who were before them
words similar to what they say...!"

(Holy Quran, Baqara: 118-119.)

The Holy Quran states that what similarities exist between the infidels of Arab and their speech with Jews and Christians, and in what cases are their beliefs and practices common?

"Those who have no knowledge say:
Why does not Allah speak to us,
or come to us a sign?
So said those who were before them,

words similar to what they say.

Alike are their hearts.

We have certainly made the signs clear for a people who has certainty!

- **Indeed, We have sent you with the truth, as a bearer of good news and as a warner, and you will not be questioned concerning the inmates of hell!"**

Those who **"don't have knowledge and don't know"** mean polytheists other than the People of the Book. This title has also been given to infidels in other Verses of the Quran. This group is the third tribe of disbelievers who are introduced in addition to Jews and Christians.

In Verse 113 of Surah Baqara, God called the People of the Book to join the polytheists and disbelievers of the Arabs in such conversations, and in the above Verse He also added the polytheists and disbelievers to the People of the Book and Said:

Those who were before them

Namely, Jews and Christians said the same thing!

Because among the People of the Book, the Jews said the same thing to God's Prophet Moses (AS.)

So "people of the book" and "disbelievers" are the same in their way of thinking and in their beliefs. What they say, these also say, and what these say, they also say:

- **"Alike are their hearts!"** That is, their way of thinking is the same!

For this reason, he described the infidels as ignorant and lacking in understanding, that they demand Verses that we actually sent to them, and there are many clear Verses, but they do not benefit from them!

(Almizan: V. 2, P. 84.)

Children of Israel's Faith, Piety, and Disbelief

"وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا...."
(١٠٣ / بقره)

**"Had they been faithful and God wary,
the reward from Allah would have been better,
had they known!"**

(Holy Quran, Baqara: 103.)

In many Verses, the Holy Quran attributes the actions of some Jewish clans to disbelief. The following Verses clarify the type of disbelief documented to the People of the Book:

**"If this tribe of Jews,
Instead of following the myths and superstitions of the devils, they were looking for "faith" and "piousness,"
it was better for them!"**

The two expressions of "**faith**" and "**piety**" in the above Verse are proof that "**disbelief**" that comes from the area of "**magic**" is "**disbelief at the stage of action**," like leaving zakat, not "**disbelief at the stage of belief!**"

Because if disbelief was in the stage of belief, it was enough to use only the expression of "**faith**" and did not add "**piousness**" to it.

From here we understand that "**Jews had faith in the stage of belief**," but since they did not have **piety** in the "**stage of action**" and did not observe God's prohibitions, their "**faith**" was practically ignored, and they are considered as "**disbelievers!**"

(Almizan: V. 2, P. 32.)

Claim of Jews to be the People of Paradise

"قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ...!"
(٩٤-٩٩ / بقره)

The Holy Quran has mentioned the rumors and distortions that the Jews started at the rise of Islam in the following Verses:

- "Say!
If the home of the hereafter with God
is for you alone and pure happiness and not for
other people,

**and you are truthful in your claim,
then pray for death so that you reach that
happiness soon!**

- **Because of the crimes they have committed,
they will never make such a wish.**

**And God is not unaware of the cruelty of the
oppressors!”**

(Holy Quran, Baqara: 94-99.)

Since the Jews claimed that the fire will not cover them, except for a few days, God Almighty has confronted them in these Verses.

Jews claim the Salvation of the Hereafter for themselves, they do not consider others to be the people of salvation and prosperity, and they do not consider their own salvation and prosperity to be distressed to destruction and misery, because in their imagination, they will only be tormented for a few days, and those days are limited only to the days they worshiped the calf!

The God Almighty wants to reveal their lies with the above Verses and Says: If the home of the Hereafter is pure for you in the sight of God, and if it is pure from being mixed with something you dislike, in short, there is not any torment and humiliation for you, and you will not be tormented but a few days, and you consider all religions other than your own to be

invalid, so what is better than wishing to die and go there, if you are telling the truth?!

It is a natural matter that if a person is given a choice between suffering and comfort, he will certainly choose comfort.

Now let's see if the Jew is honest in his claim.

Do they always wish to reach death with all their heart?

While they never have such a wish because they have many sins - they have killed God's Prophets, disbelieved in Moses (AS,) and violated God's covenants...!

The Almighty God says:

- **“Jews never wish to die, but I swear that you will find them the most greedy people for a lowly life and disturbing the happy life of the Hereafter!”**
- **You will find not only the greediest people, but even more greedy than polytheists, that is, from those who do not believe in the resurrection at all!!”**
- **Yes, you will find one by one Jews who like to live the longest lives, and the fact that the longest lives does not keep them away from torment!”**

(Almizan: V. 2, P. 14.)

Claim of Jews to be Children of God and His Beloveds

« وَ قَالَتِ الْيَهُودُ وَ النَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ وَ أَحِبَّاؤُهُ ...! »
(١٨ / مائده)

In the following Verse, the Holy Quran explains the nature of the claims of Jews and Christians, and their goals from the attributes that they mention about themselves:

“The Jews and the Christians say:

We are Allah's children and His beloved ones.

Say: Then why does He punish you for your sins?

Rather you are humans from among His creatures.

He forgives whomever He wishes,

and punishes whomever He wishes,

and to Allah belongs the kingdom of the heavens and the

earth, and whatever is between them,

and toward Him is the return!”

(Holy Quran, Maeda: 18.)

There is no doubt that the Jews do not claim to be the real children of God Almighty as the Christians had about the Jesus Christ.

Neither a Jew nor a Christian makes such a claim! They referred to themselves as God's children as a prescription and for rituals, and this meaning is used a lot in their Holy Books:

As it is mentioned about Adam (AS) in the third chapter of the Gospel of Luke, and about Jacob in the fourth chapter of

the Exodus of the Torah, about David in the second Psalm of David, and about Wagram in the 31st chapter of the Prophecy of Jeremiah, and about Jesus (AS) in many cases of the Bibles, and even in the chapter 5 Gospel of Matthew and other Gospels, the righteous believers are also mentioned as children of God.

In any case, what is meant by children here is that they are like sons to the father, so they are like the king's children, who are separate from other subjects and have a closeness and status that should not be treated like others.

It is as if they are exempt from the laws and regulations that are implemented on other people because their complete relationship with the throne does not accord with their punishment and their equality with others in rank, to be considered worthless like others, because their personal and ethnic attachment requires the friendship and respect!

In short, they said: We are the special servants of God Almighty and His friends, and we will not be punished for whatever we do and whatever we leave behind!

In response to their claim and to make it ineffective, the Holy Quran expresses the worldly punishments that have been inflicted on them:

- **“Say! Then why does He punish you for your sins?”**

The Jews, who constantly committed sins such as killing the Prophets and righteous people of their nation, and violating the Divine Covenants that were taken from them, and dis-

torting words from their meanings, and hiding the Divine Verses and disbelieving in them, and all kinds of rebellion and violation, finally, they find the result and disaster of their deeds, which some were "disfigured" and fell from human form, and some were humiliated, and the oppressors dominated them, killed each other, and violated the chastity of each other, and destroyed each other's land, and ...!

The Christians' wrongdoings were neither less than Jews in causing devastation of disobedience and the sins among their nations, nor the types of punishments and torments that were inflicted on them before the Prophet of Islam, and during his time, and after that until today.

It is history that has recorded all or most of them, and it is the Holy Quran that has stated a large amount of these events in the Surahs Baqarah, Al-Imran, Nissa, Maeda, A'araf, and, etc.

(Almizan: V. 10, P. 75.)

Claim of Jews to be the Sincere Servants of God

" قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ رَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ ..! " (6 / جمعه)

“Say: O Jews! If you claim that you are Allah's favorites, to the exclusion of other people, then long for death, should you be truthful!”

(Holy Quran, Jumua: 6.)

In this Holy Verse, there is an argument against the Jews, an argument that fully reveals the lies of the Jews in their claim that they are the sincere servants of God and His friends and sons, and God Almighty has narrated their claims in the Holy Quran:

**“Jews and Christians said:
We are sons and friends of God!”**

(Maeda: 18.)

**“Say: if the Hereafter is reserved for you with God
and others have no share,
then wish for death,
if you are telling the truth?!!”**

(Baqara: 92.)

**"And they say that no one can enter Paradise,
unless he is a Jew?!"**

(Baqara: 111.)

In the first Verse, they claim to be the sons and friends of God, and in the second, they claim to be the exclusive owners of the home of the hereafter, and in the third, they claim to have the right to enter Paradise.

In this Verse, the Almighty God instructs His Holy Prophet to address the Jews and tell them:

Oh, those who have adapted the Jewish religion to yourselves!

**If you believe that you alone are the friends of God,
 and no one else,
 And if you are right in this belief?
 Wish for death!
 And be its buyer!
 Because God and His friend must be loving to meet Him.
 You who are sure that you are the friend of God,
 and heaven belongs only to you.
 And nothing stands between you and God's paradise
 except death!
 You must love to die.
 And with the removal of this barrier, you will be able to
 meet your friend, and be welcomed in His guest house,
 and be relieved from the lowly world,
 where there is nothing but sorrow, hardship, and misfor-
 tune in it!**

In the next Verse, after offering the Jews to wish for death, God informs His Holy Prophet that these Jews will never wish for death. This refusal to wish for death explains them to what they have committed in this world, and Says:

- **“Yet they will never long for it,
 because of what their hands have sent ahead,
 and Allah knows best the wrongdoers!
 (Jumua: 7.)**

This Phrase is an allusion to the oppression and corruption that they have committed in the world. The Jews do

not wish to die because of the atrocities they committed, and God knows the oppressors and knows that the oppressors never like to meet God because they are God's enemies, and there is no Guardianship and love between God and them!?

Then, in the next Verse, the Almighty God threatens the Jews with the coming of a death that they hate, because they fear that it will be caught by the scourge of their ugly deeds. God Says that death will meet them soon, whether they want it or not, then they will return to their Lord, those who were out of His servitude with injustices and enmities, and He is aware of the truth of their deeds. He is aware of their visible and hidden actions because God knows the Unseen and Seen and will soon inform them of the truth of their actions and the bad effects of their deeds which are all kinds of punishments and torments!

(Almizan: V. 38, P. 181.)

The Blasphemous and Cursed Community of Jews

« مِنْ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ ... ! »
(٤٤ - ٥٨ / نساء)

**“Some Jews take certain words out of context,
and by twisting their tongues to make a jest
out of the true religion,
say: We heard and (in our hearts) disobeyed.**

Muhammad ra`ina! Be kind to us!

**(But they intend thereby the meaning in their own
language: Listen! May God turn you deaf!)**

They should have said:

We heard and obeyed!

(Muhammad, listen and consider our question!)

This would have been better for them and more righteous.

**God has condemned them for their disbelief,
thus, no one, except a few among them, will have faith!"**

(Holy Quran, Nissa: 44-58.)

This Verse discourages the listeners from Jews saying:
“**We heard and obeyed!**” Because this the Word of Faith, and
they are the cursed ones who do not find success in Faith!

When the Jews became disbelievers, God cursed them
because of their disbelief, that He will make disbelief a part of
them, and they will not believe except a few of them. (Be
careful!)

**This is the Jewish community that does not believe,
and deserves to be cursed, angered, and condemned, and is
far from happiness and salvation, and it has been like this
until today and it will be like this until the Day of Judgment!**

All of these addresses, and what is in them of reproach,
rebuke, and blame, are all aimed at the community, not at
individuals.

The previous Verses were about the condition of the Jews
or a group of Jews who, in front of the betrayal of God and His

Messenger, and criminality in the work of religion, all of them were caught by the curse of God and except for a few, the success in faith was taken away from them!

**"O, you who have been sent a heavenly book!
Believe in the Quran that We have sent down,
which is authentic to your Torah and Bible!
Before you deserve our punishment,
and draw a line of cancellation over your face with
effect of misguidance!
Or turn your species, (metamorphose your human
spirit!) Or will sent curses and punishment like the
companions of the Sabbath!
Be afraid that God's judgment will come about!"**

For this group, if they disobey the Command of Almighty God, it will be one of two wraths, either "**metamorphose human spirit,**" or "**a curse like the curse of the companions of the Sabbath,**" but the Verse conveys that this wrath will not cover all of them.

Although the people of the book disbelieved in Quran and what was revealed to the Prophet of Islam - which is polytheism in itself - they were not called "polytheists" in the Holy Quran, and when the people of the book did not confirm what was Descended to the Prophet of Islam, they were disbelievers in it. They are, and what they have in their hands is from the Torah and... they have made them partners with

God, because God does not want them as they are people of the book, so a believer in Moses (AS) became an unbeliever in the Jesus (AS.) he is a disbeliever in God, and he made Moses his partner.

(Almizan: V. 8, P. 206.)

The Root of the Jewish Religious Dispute after Moses (AS)

" وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ " (هود / ١١٠)

**"Certainly, We gave Moses the Book,
but differences arose about it,
and were it not for a prior decree of your Lord,
a decision would have been made between them,
indeed, they are in grave doubt concerning it!"**

(Holy Quran, Hud: 110.)

In this Verse, the Holy Quran refers to the dispute that the Jews had about the Torah after Moses.

This is a theme that God Almighty has repeated in different expressions in His Glorious Book and conveys the meaning that people's differences in worldly matters are natural and (justifiable), but their differences in religious matters have no justification except rebellion and stubbornness, because all these differences are after the completion of the proof.

Yes, even though the Glorious God, has established that He will reward the good deeds and will punish evil deeds in full, and even though the requirement of this meaning is to pay the reward and punishment of every action at the same time of action, for example, the punishment of disputing after completion of the proof at the same time as the dispute, but the Glorious God has put another Decree alongside this Decision, and that is to keep every person and nation on the earth for a while, so that the earth will be settled by this means, and everyone would complete his provision for the Hereafter. As the God Almighty has informed about this Decree in the Verse 36 of Surah Baqarah and Said:

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

The necessity of these two Decrees is that He should not rule among people who disagree with each other and punish those who disagree in God's Religion and God's Book by rebellion!

(Of course, this is different in the case of the people of Prophet Lut (AS) because the origin of the destruction of the people of Lut was not just disbelief and sin, and in short, a difference in the matter of religion, so that one Decree of God requires destruction and another Decree of God Almighty requires their respite. But the origin of this destruction was a third Decree from the Almighty God, which is expressed in the following Verse:)

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

(Yunus: 47.)

The appearance of the captioned Verse shows that the Phrase: **“We gave Moses the Book, but differences arose about it,”** refers to the nation of Moses, the Jews, but it must be said that the Jews had the right to be in doubt about their Torah, (the Torah of the time of the Holy Messenger of God.) Because the document of the current Torah leads to a man from the priests named "Ezra," which he wrote for the Jews when they wanted to migrate to Jerusalem after the end of their captivity in Babylon. Yes, the Torah revealed to Prophet Moses (AS) had been burned and destroyed long before this event when the temple caught fire, and there was no longer a copy of the original Torah. It is very clear to doubt about a book whose document leads to a man, like the Torah, and the same is about the Bible whose document leads to a person!

Leaving aside the issue of the document, in principle, there are words in the current Torah that no sane person would be willing to attribute such content to the Holy Book, and inevitably, any sane person would have doubts in front of this Torah.

At the end of the Verses, the Almighty God Says:

- **“Your Lord will indeed recompense**

**everyone fully for their works.
Indeed, He is well aware of what they do!”**

As a lesson for the contemporaries of the beloved Messenger of Islam and to clarify the way that the nations take in relation to God's Prophets and Divine Revelations, God had said in the previous Verses that their idolatry is like the idolatry of the past nations and their ancestors! The same punishment that befell them will befall them too, just as their dispute about the Holy Quran is exactly like the dispute of the people of Moses about the Book that was revealed to them, and the Glorious God will soon judge what they differ about!

(Almizan: V. 21, P. 73.)

CHAPTER FIVE

THE JEWISH MORALE AND THE ETHNIC CHARACTERISTICS OF THE CHILDREN OF ISRAEL

The Jewish Temperament

(An Academic and Historical Discussion)

If you pay close attention to the stories about the children of Israel in the Holy Quran, you can understand the secrets of their temperament:

They were a people immersed in material that did not care anything else except sensual and material pleasures! Throughout their history, they were a nation that would not surrender except to material pleasures and perfections! They did not believe in any truth beyond the senses....

(Just as they are today!) This attitude has caused their intellect and will to be under the command and subjugation of sense and matter. This submission of them to their senses has caused them to consider everything "materialism" as correct, and the elders, that is, those who have more material things, and consider it good, accept it even though it is not "right."

The result of this meanness and short-sightedness of theirs was that they became contradictory in their words and actions! For example, we can see that on the one hand, they call and condemn blind imitation of other people's behavior in non-tangible things, even if the action is a correct action, and on the other hand, they follow the same behavior if it is in tangible and material matters and is compatible with their desires. They praise, even if the action is ugly and wrong.

Causes Formed the Jewish Mentality

One of the factors that strengthened this spirit in the Jews is their long life in Egypt and under the rule of the Egyptians, who during this long time humiliated them, took them as slaves, tortured them, and tasted the worst punishments.

They killed their children, and kept their wives alive, which was a painful punishment that God Almighty had inflicted on them!

This situation caused the "Jews" to become stubborn, and they did not obey the orders of their Prophets and did not listen to the orders of their religious scholars, even though these orders and commands were all for the benefit of their livelihood and their resurrection. (Remember their attitudes and stances before Moses (AS!))

This spirit made them to be humble and critical in front of their tyrants, and to obey every order from them!

Jews - The Global Danger

Today also, the Right and Truth have the same problem in front of the material civilization which is the gift of Westerners (most of whom are also Jews.)

The advance Teachings and Morals has been vanished away. Humanity is in danger of annihilation, and human society is in danger of severe corruption, which soon all people will be aware of this danger, and they will taste the bitter taste of this material civilization (Jewish souvenirs!)

(Almizan: V. 1, P. 387.)

Jewish Arrogance and its Consequences

"وَيَقُولُونَ سَيُغْفَرُ لَنَا ...!"
(اعراف / ١٦٩)

"And say: We shall be forgiven!"

(Holy Quran, A'araf: 169.)

This is an extravagant statement without evidence, which the ancestors of the Jews invented and carved out of themselves in their pride in their organizations, as they called their party "God's Party" and themselves "God's children and friends!"

This cannot be attributed to the fact that they wanted to promise themselves repentance, because there is no evidence in it that indicates repentance, and it cannot be attributed to the hope of God's Mercy and Forgiveness, because the hope for

God's Forgiveness has effects that are not compatible with their behavior. Hope for good is always accompanied by fear of evil.

A person who completely surrenders himself to the hands of lusts and is immersed in material pleasures and does not remember the punishment of his ugly deeds at all, and when someone scares him from the promises that God gave to the wrongdoers, and remembers the ugly consequences of criminals, he says in response: God is Generous and Forgiving! With this, he has freed himself from the attack of evil-speakers, and he has relaxed his imagination in the enjoyment of material pleasures. Such a person's hope is not a true hope, but a false wish and a dangerous plan of Satan's tricks...!

**“...So, whoever expects to encounter his Lord
let him act righteously,
and not associate anyone with the worship of his Lord!”
(Kahf: 110.)**

But the Jewish survivors, if they receive any material benefit other than what they have, they snatch it from the air, and they are not satisfied with what they have, and if they really hoped for forgiveness, they would give up such habits, and would show their return to God expressing their avoidance from His Forbiddance, because renouncing such benefits is a kind of return. In this case, it was possible to consider what they said - **God will forgive us soon**, as a hope that repentant

people have for God's Forgiveness, but these poor people eat whatever comes from the world's wealth without even considering God.

While they had read the contents of the Torah and understood this commitment that they should not bind anything to God except the truth, but nevertheless they unjustly said: He will forgive us!

This false thought made them more active in committing sins and caused the destruction of religion!

(Almizan: V.16, P. 177.)

Heart-Curelty of the People of the Book

وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمْ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ...! (حديد / ١٦)

**“Is it not time for the hearts of the believers
to become humbled by the remembrance of God
and by the Truth which has been revealed
so that they will not be like the followers of the Book,
who lived before them
and whose hearts have become hard like stone
through the long years.**

Many of them are evil doers!”

(Holy Quran, Hadid: 16.)

In this Holy Verse, the believers are reprimanded for the cruelty that has gripped their hearts and they do not humble

themselves before the remembrance of God, and the Truth that has been revealed from His side does not soften it!

At the end, God compares their situation to the people of the book, how God's Book was revealed to them, and their hearts became cruel due to their long wishes.

The God Almighty with this Word has pointed to the fact that the hearts of Muslims have suffered cruelty just like the hearts of the people of the book, and since the cruel heart has no affection, humility, and flexibility in front of the Truth, has gone out of the servitude, as a result, it is not observing the Divine Prohibition, and fearlessly commits sins and immoralities.

Following the Verse, the God Almighty Says:

“Know that God brings the dead earth back to life!”

This Phrase wants to make the believers aware that the Almighty God does not leave this Religion off, as if the people showed any reaction, the Almighty God would react, but He is always watching over it. If He sees a group of believers suffering from cruelty of heart, and they are no longer humble and submissive to His Commands, He will create vivacious and humble hearts to worship Him as He wants and be humble to His Commands!

Yes, this is the same God who revives the dead earth and bringing living hearts is not hard for Him!

(Almizan: V. 37, P. 337.)

Do not Love Nation who Incurred God's Wrath

" يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئْسُوا مِنَ الْآخِرَةِ ...! " (ممتحنه / ١٣)

In the above Verse, the Holy Quran strongly forbids believers from making friends with people who incurred the wrath of God, and says:

"O you who have faith!

Do not befriend a people at whom Allah is wrathful:

They have despaired of the Hereafter,

just as the faithless have despaired of

the occupants of the graves!"

(Holy Quran, Mumtahina: 13.)

The meaning of people who incurred the wrath of God is the Jewish people, who are repeatedly mentioned in the Holy Quran as **"the people at whom Allah is wrathful!"**

For example, in Verse 61 of Surah Baqara, which says:

"...They brought the wrath of God back upon themselves...!"

God Says in the captioned Verse: **The Jews at whom God is wrathful are deniers of the Resurrection like pagan polytheists idolaters!**

In this Verse, the Almighty God wants to remind the believers of the eternal misery and destruction of the Jews so that they avoid friendship and associating with them.

He Says: Jews despair of the reward of the Hereafter, just as those who deny the Resurrection despair of their dead, that

is, they do not consider them to have existence or life, because they consider death to be nothingness and nonexistence!

(Almizan: V. 38, P. 137.)

Jewish Ethnic Characteristics

" وَقَالَتِ الْيَهُودُ يُدَالِلُكَ مَغْلُوبَهُ غُلَّتْ أَيْدِيهِمْ وَلَعِنُوا بِمَا قَالُوا ...! " (٦٤ / مائده)

“The Jews say: Allah's hand is tied up...!”

(Holy Quran, Maeda: 64.)

The Holy Quran, while clarifying another part of the conflicts between the Jews and the Muslims during the era of the Prophet of Islam, removes the veil from their face, and mentions their ethnic and racial characteristics, and in the following Verses, it reminds of the eternal stability of this people along with hatred and enmity until the Day of Resurrection:

“The Jews say:

- **Allah's Hand is tied up.**
- **Tied up be their hands!**
- **And cursed be they for what they say!**

Rather!

- **God's hands are wide open:**
- **He bestows as He wishes!**

Surely many of them will be increased by what has been sent to you from your Lord in rebellion and unfaith...!”

When the Jews heard about the Verses related to "Interest-free Loan" in the Holy Quran, they used these Verses as an excuse and wanted to mock the Muslims and say that what kind of God is this Who does not have enough financial power to promote and revive His religion, and to meet His own needs He is forced to borrow from His servants?

This word, that is, attributing the closure of the hands to the Almighty God in some of the events, is not far from Jews and their religious beliefs, which is still present in the current Torah! Because the Torah consider it permissible for some of the affairs to make God Almighty helpless and hinder the progress of some of His purposes? It is known from some stories that the Torah narrates from the predecessor Prophets like Adam and others as well.

Irrespective of the fact that regarding the Verse in question, the intention of the Jews may have been mockery, but the current beliefs of the Jews suggest that they should give such negative attributes to the Almighty God, Whose Presence is Holy and pure from such attributions!

No nation except Jews has mocked his enemy like that because no non-Jew has an idea in his beliefs that would be the origin of such a dangerous thing, and it is a Jew whose beliefs have given him such courage!

The Holy Quran says at the end of these Verses:

“Surely many of them will be increased by what has been sent to you from your Lord in rebellion and unfaith...!”

This is a reference to the fact that this boldness of the Jews towards the Almighty God is not far from them, because they are a people who have historically been known to be hostile to religions and in disbelief since ancient times, and they **are basically jealous and oppressive people.**

It is clear how much envy will arouse such people when they learn that the Almighty God has favored the Quraysh over them and has chosen a person from among them to be a Prophet, therefore, the Quraysh should not expect anything more from the Jews and should not be safe from their evil and from sharpening the fire of their rebellion and disbelief!

In the pre-Islamic world, the Jews considered themselves to be the best of the nations, and they considered their sovereignty and superiority over other nations to be their inalienable right, and they called themselves the People of the Book and other nations of that day as ignorant, illiterate, and barbaric. On that day, Jews were boasting, and were showing off their rabbinic and monks to the world and boasting about their knowledge and wisdom!

But that era of their imaginary sovereignty and empty civilization ended and the fame and celebrity of a Prophet rose who was sent from Quraish, that is, the most decadent people who always bowed before the knowledge of the Jews and their scholars, and also the reputation of his Book scratched the ears of the Jews, especially when saw that Book and found it to be

a Heavenly and Dominant Book over of the other Heavenly Books - a book full of Truths and contains the most spiritual Teachings and the most complete way of Guidance, then Jews realized more than before the humiliation and dishonor of his book, which he had been showing to the world for years, and he inevitably woke up from that dream and imagination and came to himself, in a state that every moment by moment, his inner anger, disbelief, and rebellion increased.

The Holy Quran announces this living history to all generations in this Verse and says:

- **“The Verses that have been revealed to you, doubled their rebellion!”**

This is due to the fact that the Jewish race itself is a jealous and spiteful race, and the revelation of Quran caused that fire to become sharper, and the True Teachings and the Explicit Invitation of this Heavenly Book caused that disbelief and envy to erupt!

This rising rebellion and disbelief and the ominous effects that will befall the Jews one after the other is an inevitable fate, and their disbelief is the result of their rebellion!

(Almizan: V. 11, P. 54.)

Effects and Consequences of Ethnic Characteristics of Jews

" أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنْفُسَهُمْ ..."

(٤٩-٥٠ / نساء)

**“Have you not regarded those who style
Themselves as pure?**

**Rather it is Allah who purifies whomever He wishes,
and they will not be wronged so much as
a single date-thread.**

**Look, how they fabricate lies against Allah!
That suffices for a flagrant sin!”**

(Holy Quran, Nissa: 49-50.)

The appearance of the Verse shows that those who praise themselves are people of the book or some of them who are not described as "people of the book" in the Verse, because it is not worthy of the theologians and Divine scholars who are described as such moral vices. and the insistence of these people in their wickedness, excludes them from the Divine Book and knowledge of it.

This Verse alludes to the Jews and at the same time, it is a testimony to their arrogance to submit the Truth and Faith in God, which, as evidenced by the previous Verses of the same Surah, has caused the curse of God to descend on them, and conveys that the cause of it is their self-righteousness and self-praising. This pride and self-righteousness that forces a person to praise himself is called "self-conceit" and it is considered one of the vices of the traits, which in contact with others the vice of arrogance is added to it, and the arrogance reaches its peak when a person considers himself superior to the other

servants of God, and allows him to execute any oppression and betrayal that he can do over the wealth, lives, and honor of people by development of his kingdom, without the right and by violating the taboos of Almighty God!

All these disasters are when such traits were developed in an individual, but if it becomes a **social trait and a nation's way of life, it is a danger that causes the destruction of the species and destruction on earth.**

(Almizan: V. 8, P. 216.)

Lasting Eternal Enmity and Hatred among Jews

"... وَالْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ...."

(٦٤ / مائده)

"...And We have cast enmity and hatred amongst them until the Day of Resurrection...!"

(Holy Quran, Maeda: 64.)

The Holy Quran in this Holy Verse has predicted the future of the Jews and their life mixed with enmity, hatred and aggression until the Day of Resurrection.

First, it shows:

- This people will remain until the Resurrection and will not become extinct.
- Secondly, this survival and stability will always be accompanied by hatred, enmity, and aggression between them.

In these two expressions used in the Verse the "enmity" means anger combined with practical aggression, and what is

meant by "hate" is only inner anger that can be accompanied by practical aggression or not!

It concludes that the Wise God has created anger and internal hatred and strife among the Jews and has written it as an inevitable fate for this people "until the Day of Resurrection."

The Verses of the Holy Quran say:

- **“Surely many of them will be increased by what has been sent to you from your Lord in rebellion and unfaith, and We have cast enmity and hatred amongst them until the Day of Resurrection. Every time they ignite the flames of war, Allah puts them out. They seek to cause corruption on the earth, and Allah does not like the agents of corruption!”**
(Maeda: 64.)

In this Verse, there is good news for Muslims, whether in the age of the Holy Prophet or in every age and time to come, and that is the efforts of the Jews against the Muslims and igniting fire of war and creation of sedition is fruitless and neutral. (Of course, the fire of war they instill against Islam and Faith.) But it should be noted that the wars that may take place between them and the Muslims, but not against religion and faith, rather because one of them takes precedence over the other in the field of politics or ethnicity, this is not

understood from the Verse, that the God Almighty has also promised the victory of the Muslims!

The Holy Verse continues:

- **The effort of the Jews is to make the earth full of corruption against the religion, and because God does not like the corrupters, He does not leave His earth and His servants in their hands, and He does not let them achieve their evil desires and always their efforts will be in vain!**

This is the very curse of God and the hands of Jews being tied enough, and what tiding their hands is tide than they cannot forever ignite a fire against Islam and Muslims and their Faith (no other things,) and to achieve this goal, they try to promote prostitution and corruption in the world.

The Holy Quran continuous:

- **“If the People of the Book followed the instructions they had (the original Torah,) they would be blessed with heavenly and earthly blessings!”**

Exception in Jews and Christians

In the following Verse, the Holy Quran clarifies another truth and considers the observance of truth and justice and says:

- **“There is an upright group among them, but evil is what many of them do!”**

(Maeda: 66.)

This Honorable Verse explains a new thing, and that is what we have mentioned so far about the shortcomings of the people of the book is not related to them individually, even among the people of the book there were moderate and upright people, who did not have any of these defects and vices, and if you see that our previous speech was in general, then it was because the majority of the People of the Book were with the same depraved ones, and the pure men among them were few.

Of course, the Holy Quran respected fairness and Truth and did not allow any right to be violated, even if it is very little.

It has observed this right in previous Verses as well, and everywhere when it talks about hypocrites and corrupters, it declares it with the Phrase: “The majority of them!”

(Almizan: V. 11, P. 60.)

Fate of the Jewish Survivors

" **وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَامَةِ مَنْ يَسُومُهُمْ سُوءَ الْعَذَابِ ...** "
(اعراف / ١٦٧-١٧١)

The Holy Quran announces the fate of the Jewish survivors in the following Verses:

Eternal Torture

- “And when your Lord proclaimed that He would surely send against them, until the Day of Resurrection, those who would inflict on them a terrible punishment. Indeed, your Lord is swift in retribution, and indeed, He is All-forgiving, All-merciful!”
(Holy Quran, A’araf: 167-171.)

Wandering and Scattering on the Earth

- “We dispersed them into communities around the earth: Some of them were righteous, and some of them otherwise, and We tested them with good and bad times so that they may come back!”

Bad Successors

- “Then they were succeeded by an evil posterity which inherited the Book: They grab the transitory gains of this lower world, and say: It will have forgiven us! And if similar transitory gains were to come

their way, they would grab them too.

Was not the covenant of the Book taken with them that they shall not attribute anything to Allah except the truth? They have studied what is in it and know that the abode of the Hereafter is better for those who are God wary. Do you not apply reason?"

After that, you have heard about the forefathers of the children of Israel's position against the piety and avoidance of God's taboos, there were survivors who inherited the book and endured the teachings, rulings, sermons, and lessons contained in that book. The requirement of this inheritance was that they should observe the Piety fully, and focus on the home of the Hereafter, and avoid the unstable pleasures of the world and forsake the profits that prevent permanent and eternal rewards, but with complete regret, they seized these pleasures with both hands and threw themselves on it. They don't have any fear of sin, even if it is a lot, they just look up and say:

- They will forgive us!

They promise themselves God's Forgiveness without the right, without the fact that they have repented of a sin, or their sin is a one-time or two-time only, but they are still determined to commit it whenever they get a chance, without the prohibition of well-wishers being effective!

Wasn't the meaning of their following the Torah commitment and obligation not to bind anything to God except the right?

However, while they had read the contents of the Torah and realized this commitment, they still said, "**We will be forgiven,**" even though they know that it was not their right to make such a superstitious claim! This false thought leads them to commit sins, and it requires the destruction of religion!

(Almizan: V. 1, P. 357.)

CHAPTER SIX

JEWISH CONSPIRACY

Description of Jewish Conspiracies in Quran

In many Verses, the Holy Quran has exposed the situation of the people of the book and their betrayals and oppressions in the Religion of God, and especially the conspiracies that have been used at the early days of Islam against this Religion, the Prophet, and the Muslims.

In the series of Verses mentioned above, the God Almighty has quoted some of these conspiracies and tricks to be recorded in history:

Conspiracy to Prevent the Progress of Islam

- “Have you not regarded those, who were given a share of the Book, who purchase error and desire, that you too should lose the way?
- But Allah knows your enemies better, and Allah suffices as Guardian,

and Allah suffices as Helper!”

(Holy Quran, Nissa: 44-58.)

From these Verses and also from the Verses before it, it is clear that the Jews made friends with the believers and pretended to be benevolent, and as a result they deceived them and forced them to be stingy and refrain from spending, so that to hinder them in progress and advancement and reaching results in this way.

The God Almighty informs the Muslims that although the Jews seek to communicate with you with an open face and tell you words that may be pleasing to you, but they have no intention except to mislead you (like themselves,) and God knows your enemies better than you.

They are your enemies, beware! don't let them deceive you, and don't obey them, and don't listen to their deceptive words, whether you think that they are your friends and helpers, you don't need their false friendship and help. The God Almighty is enough for your friendship and help, so, what do you need from them where God's friendship and help is with you?

Sabotage in the Religious Invitation of Islam

- “Among the Jews are those,
who pervert words from their meanings and say:
We hear and disobey, and:

**Hear without listening, and: 'Raina!'
Twisting their tongues and reviling the faith.
But had they said:
We hear and obey, and
Listen, and pay attention to us!
It would have been better for them,
and more upright...!'”**

The Almighty God has described this tribe (Jews) by distorting God's words from their positions. This work is either to change the positions of the words by deferment, omitting and excessing (as they attribute to the existing Torah,) or to the interpretation of what was written by Moses (AS) and others in the Torah to untrue and unintended contents, just as they interpreted the Verses of the good news of the coming of the Holy Prophet of Islam, and before that, the good news of the coming of the Jesus (AS,) and said:

- **The promised man has not come yet,
and they are still waiting for him!**

Conspiracy in Judgment against Islam

- **“Have you not regarded those who were given a share of the Book believing in idols and the Satan (and agreed with the pagans) saying to the pagans:**
- **‘Your path is better guided than the faithful!’**

**These are the Jews whom Allah has cursed,
and whomever Allah curses you will never find any
helper for him!"**

This Verse reveals a conspiracy plan, when some of the people of the book ruled in favor of the disbelievers and against the believers and said: - **The way of the polytheists is better than the way of the believers!** Whereas the believers have nothing except the Monotheistic Religion which is in the Quran (**the authentic source of their books,**) and the polytheists have nothing but faith in idols and Satan!

This judgment of theirs was a confession that the polytheists are not far from the truth, that is, is it true to believe in idols and Satan that God attributed to them and cursed them?!

This case confirms the revelation of the Verse that the polytheists of Mecca asked the people of the book to judge between themselves and the believers in their beliefs, and the people of the book ruled against the believers.

Stating this point that they had knowledge from the heavenly Book is so that they will be condemned and criticized more, because the belief of the scholars of the People of the Book in "idols and Satan" (despite the fact that they knew about the Holy Book,) is far more scandalous.

Jealousy in the Muslim Faith

- “Or do they have a share in sovereignty?
If so, they will not give the people so much as a speck on a date-stone!
- Or do they envy the people for what Allah has given them out of His grace?
We have certainly given the progeny of Abraham (Muhammad, the Holy Messenger of God) the Book and wisdom,
and We have given them a great sovereignty!
- Of them are some who believe in him, and of them are some who deter others from him,
and hell suffices for a blaze!”

Here, the Jews are addressed in response to the judgment they have given against the Muslims that "the polytheists have a better religion!"

With the above Verse, the God Almighty wants to make the Jews despair that they will be able to witness the decline of God's Blessings from the Holy Prophet of Allah and the cessation of God's Grace, and with this Verse God provokes their envy, that is, He says:

- **God bestows His Grace and Mercy on the Progeny of Abraham, whatever He has given!**

Then die of anger and envy, which is of no use!

The Jews were not satisfied with the fact that people did not believe in the Prophet, but they tried to block the path of faith, God, and the Quran. Against this act of theirs and against preventing people from believing in Quran and lighting the fire of sedition against the Holy Prophet of Islam and the believers, God threatens the Jews with hellfire and deems hell enough for them!

The Jews betrayed the Trusts of God, that is, the teachings of Mono-theism and the effects or Signs of the Prophethood of the Holy Prophet of Islam, which were deposited with them, and they hid them and did not reveal them at the right time, and they were not satisfied with this, but in the judgment they preferred "idolatry" to "Faith," so that God cursed them for doing these sins, which led them to the torment of hell.

The Holy Quran introduces the Jews with this Phrase:

- **“Those who disbelieved in our Verses...!”**

Then He introduces the believers: **“And those who believe and do Righteous deeds...!”**

So that the difference between these two categories of **"believers"** and **"bandits of faith"** is clear, and it is clear that these two are placed in two opposite poles of worldly happiness and misfortune, go to heaven and hell fire!

(Almizan: V. 8, P. 206.)

Jewish-Made Revelations!

"وَإِنْ مِنْهُمْ لَفَرِيقًا تَلْوُونَ أَلْسِنَتِهِم بِالْكِتَابِ..."
(٧٨ / آل عمران)

**“There is indeed a group of them,
who twist their tongues to mimic the Book...!”**

(Holy Quran, Al-Imran: 78.)

In the history of Islam, one of the major sabotages of the Jews is their conspiracies and plots in creating doubt in the revealed Verses or the narrations and Hadiths of early days of Islam, which they call **"Israelites!"**

In these Verses, the Holy Quran reveals their conspiracy and their betrayal of the Heavenly Religions and the Laws of the Prophets:

- **There is indeed a group of them,
who twist their tongues to mimic the Book,
that you may suppose that it is from the Book,
though it is not from the Book,
and they say: It is from Allah,
though it is not from Allah,
and they attribute lies to Allah, and they know it!”**

As it can be seen from the above Verses, at the time of the revelation of the Holy Quran, a group of Jews were fabricating lies and they wanted to mislead the common people by means of the special tone and style they recited, so that the

people would think that these lies and slanders is also one of the Verses of the Holy Book.

The Almighty God cancels their mistakes with explicit Verses:

- **“And it is not from the Book!”**

Because they said in their own languages:

- **These are from God!**

God clearly Says:

- **“And it is not from the side of Allah!”**

The Glorious God has denied them with the Phrase:

- **“And they say to God what is fictitious!”**

First of all, in this last Phrase, the Almighty God Says that lies are the current habit of the Jews!

Secondly, He understands us that their past lie is not a lie that was mistakenly intruded on them, but a lie that was revealed by them knowingly and intentionally!

(Almizan: V. 6, P. 126.)

Economic Sabotage and Roots of Jewish Ethnic Prejudice

”وَمِنَ أَهْلِ الْكِتَابِ مَنَ أَنْ تَأْمَنَهُ بِقِنطَارٍ يُؤَدُّهُ إِلَيْكَ وَ...“
(٧٧-٧٥ / آل عمران)

“And among the People of the Book is he who if you entrust him with a quintal will repay it to you...!”

(Holy Quran, Al-Imran: 75-77.)

The financial behavior of Jews with other people and their sabotage in the economy of other nations and religions has been stated in the Holy Quran in the following Verses, and the roots of their behavior, which arise from incorrect national beliefs and their wrong understanding of religion, have been revealed there:

- **“And among the People of the Book is he who if you entrust him with a quintal will repay it to you, and among them is he who if you entrust him with a dinar will not repay it to you unless you stand persistently over him. That is because they say: We have no obligation to the non-Jews. But they attribute lies to Allah, and they know it!”**

In these Verses, it is pointed out that there is a huge difference between the people of the book regarding the preservation of trusts and the preservation of covenants, and it also states that this trait, although in itself, is an ugly and distasteful racial trait, and its harm is clear to everyone, it is originated from another ugly trait and character that exists in the Jewish community, and in their opinion, it also has a religious aspect.

They say: **“We have no obligation to the non-Jews.”**

That is, because we are people of the book and others are illiterate and uneducated, therefore, those who are not of our race will not have any "mandatory rights" on us, the "Israelis!"

The worst is that they attribute this word to "religion." They thought (as they still hold the same opinion) that the Divine Dignity is reserved for them, and that God has placed "the Prophethood, the Book, and Sovereignty" in generation of Israel, so that sovereignty and lordship is fixed for them, and have priority on others.

From that assumption, they concluded that: The rights that have been legislated in their Holy Book, such as: "The prohibition of usury, the prohibition of eating the property of an orphan, the prohibition of violating people's rights, and the like," are rights that are only necessary among themselves, not are necessary to be observed towards others.

For example, it is prohibited for an Israeli to eat the property of another Israeli or to destroy his rights, but it is not prohibited to eat the property of non-Israelis or destroy their rights!

They believe: A Jewish person can implement any rule he wants towards others, and whatever he wants about him will be permissible.

It is clear that this practice would make them deal with a non-Israeli like a dumb animal, and not fear any punishment.

Although this issue is not mentioned in their Books (Books that are attributed to revelation, such as the Torah and others,) it is a topic that started from the language of "scribes" and their scholars, and others have imitated their words.

On the other hand, since the "Mosaic religion" does not exceed the children of Israel, they have taken it as a genetic issue for themselves, and as a result, they have considered assigning "dignity and sovereignty" to the Israeli generation as a racial gift.

They have considered Israel's attribution as a matter of honor and the principle of sovereignty and nobility and have given absolute priority to a person attributed to Israel.

It is very clear that if such an evil spirit penetrates among a nation and race, it will not result in anything other than forcing them to corrupt the earth and destroy the spirit of humanity and trample its ruling effects in human society!

It is understood from the Holy Verse that: The Divine Dignity is not so commonplace to reach easy for anyone, or every cunning and selfish person thinks it is a racial and family virtue, but reaching it is conditional on obeying the Divine Covenant and Agreement, and also conditional on Piety in Religion, not that to put a group on the shoulders of His servants and give them absolute freedom to do whatever they want. One day in order to trample the rights of others to state -

the illiterate and uneducated ones have no right against us - and the next day they consider themselves exclusively saints and friends of God, and the third day they introduce themselves as God's children..., as a result, they start sedition in the earth and name the human race mindless and destroy it!

- **“Yes, whoever fulfills his commitments and is wary of Allah, Allah indeed loves the God wary!**
- **Those who sell Allah's covenant and their oaths for a paltry gain, there shall be no share for them in the Hereafter, and Allah will not speak to them, nor will He so much as look at them on the Day of Resurrection, nor will He purify them, and there is a painful punishment for them!”**

(Almizan: V. 6, P. 118.)

Financial Corruption of Jews Resulting Social Corruption

“...إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ....”
(٣٤/توبه)

**"O you who have faith!
Indeed, many of the scribes and monks
wrongfully eat up the people's wealth...!"**

(Holy Quran, Taubah: 34.)

Although the Holy Quran enumerates many crimes and sins for the People of the Book, especially for the Jews in Surahs Baqara, Nissa, Maeda, and others, but in this Verse the God Almighty exposes their financial crimes for the following reasons:

- 1- Because violation of people's financial rights is particularly important among sins.**
- 2- In a place where the discussion is about their crimes against the righteous human society, it is appropriate to mention their crimes, by showing their transgressions, it is well proven that what will happen to mankind if the rule of human government falls into the hands of people of the book, because no sin corrupts the whole community as much as violating the rights of the people.**

The most important thing that keeps the human society stable on its own basis is the economy of the society, which the God Almighty has made it a source of social stability. If we carefully investigate and count the types of sins, crimes, injustice, transgressions, and atrocities and search for their causes, we will see that the cause of all of them is one of the two things:

- 1- Extreme poverty that forces people to embezzle people's property through robbery, banditry, murder,**

overselling, underselling, usurpation, and other abuses and violations.

- 2- Uncountable wealth that makes a person extravagant in eating, drinking, clothing, and providing a home and a wife, and unrestrained in lusts and honors, and it leads to breaking the chains and trespassing on the life, property, and honor of others.**

All these corruptions that arise from these two areas, each has a direct effect on the disruption of the human system, a system that should guarantee the possession of property and the accumulation of wealth and contractual provisions to adjust it and prevent the consumption of wealth in wrong ways. When this system is disturbed, and everyone gives himself the right to take possession of whatever he can get, and to collect wealth in any way possible, then the way of thinking will inevitably become such that you must collect money in any way possible, whether legitimate or illegitimate, to satisfy the sexual instinct in any way, whether legitimate or illegitimate, and even if it pulls into narrow places.

When it comes to this point, the spread of corruption and moral degradation, what harm will do it to human society?

Perhaps this is the reason why in the discussed Verse, among all the sins, only the problem of eating wealth in illegal ways is mentioned, especially when it is from the area of the

scribes and the monks who consider themselves the teachers of the nation and the reformer of the community.

Some of the Christians themselves list several cases of abuses of the priests, including the offerings that the disciples make because of their devout and ascetic appearance, also extortion, and confiscation of the property of opponents, and bribery in the judiciary, and selling forgiveness deeds and Paradise and the like.

If they don't have any of the above violations, but only selling the forgiveness deeds is enough to shame and blame them.

In the discussed Verse, the discussion is not about the deviations of the general Christianity, but the Holy Verse only exposes those abuses that are specific to priests.

The above crimes are described in the Verse as follows:

- **O you who have faith!**
Indeed, many of the scribes and monks
wrongfully eat up the people's wealth,
and bar them from the way of Allah.
Those who treasure up gold and silver,
and do not spend it in the way of Allah,
inform them of a painful punishment!"

The truth is that the duty of the leaders of a religious nation is to lead the people towards the worship of their Lord,

when such a handful of people who claim to reform the hearts and actions of the people and consider themselves as guardians who whenever people are deviated from the right path they lead them from falsehood back to the right path, but since they made this claim to the wrong, therefore, what they collected from this way and put in their pockets is all illegal, therefore neither a religion considers it permissible and legitimate, nor a wisdom!

Among all the evils that the non-religious people of the book had in their religion, the Holy Quran stated only the one evil that was the most important in the destruction of the righteous society, and that was preventing people from the way of God and preventing people from following it! With all their resources and power, publicly and privately, they were fighting about the true religion and the way of God, and they still persisted in this practice, and this was not only during the era of the Holy Messenger of God, but also from that day until now, their work has been and continues to be conspiracies and plans against Islam!!!

(Almizan: V. 18, P. 87.)

Violation of Covenant, Deviation, Betrayal, and Conspiracy

" فَبِمَا نَقَضْتُمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً ... "

(١٣ / مائده)

The continuation of the Verses talks about the breaking of the covenant of the Israelites and their conspiracy and betrayal in front of God's Verses as follows:

- **Then, because of their breaking their covenant, We cursed them and made their hearts hard: They pervert words from their meanings, and have forgotten a part of what they were reminded.**
- You will not cease to learn of some of their treachery, excepting a few of them.**
- Yet excuse them and forbear.**
- Indeed, Allah loves the virtuous!"**

(Holy Quran, Maeda: 13.)

The God Almighty, mentioned the punishment of disbelief in said covenant-

First of all, briefly considered it as **"going astray from the middle path,"** and **then** in this Verse gives details and mentions all kinds of calamities, some of which He calls **"curses"** and **"hardening of hearts"** by His side, and others which was at their discretion, attributed to themselves.

The sharp Verse in the description of the children of Israel is as follows:

- **"You will not cease to learn of some of their treachery!"**

All of these are the punishment for their disbelief in the Verses of God, at the head of which is the mentioned covenant,

or the only punishment for their disbelief and violation of the covenant!

The "**middle way**" that they lost is the same way of "**happiness**" on which depended their repair of worldly life and the Hereafter!

Atrocity in Jewish Heart and Distortion of Divine Words

"We cursed them and made their hearts hard...!"

The atrocity of the heart is derived from the hardness of stone, and a hard heart is a heart that is not humble for the truth and is not affected by any mercy and compassion and does not surrender!

Following the atrocity of their hearts, God Says:

- **They transgressed and distorted the Words from their meanings, and with interpretations that the Almighty God is not pleased with, and by removing or increasing or changing the Words, they lost the clear and pure truths of religion, such as:**
- **Believing in Shabbat,**
- **Termination of Prophethood in Moses,**
- **Eternity of the Law of the Torah,**
- **Impossibility of abrogation and Change in an earlier Divine ruling, and the like....**

(Almizan: V. 10, P. 62.)

Common Blasphemous Crimes of Jews and Christians

"أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ..."
(108-115 / بقره)

The difference between Jews and Christians over the true Religion, and their efforts to make the Muslims disbelieve, is a discussion that the following Verses include:

Subject 1:

**“Would you question your Apostle
as Moses was questioned formerly?
Whoever changes faith for unfaith
certainly, strays from the right way!”**
(Holy Quran, Baqara: 108-115.)

The context of the Verse indicates that some of the Muslims who believed in the Holy Messenger of God asked him questions similar to the questions of the Jews about Prophet Moses, and therefore, God Almighty blames them in the above Verse. And the above Verse also rebukes the Jews for the way they treated Moses and other Prophets after him. The narrations have also mentioned the same meaning.

Subject 2:

- **“Many of the People of the Book
are eager to turn you into unbelievers,
after your faith, out of their inner envy,
and after the truth had become manifest to them.**

**Yet excuse them and forbear,
until Allah issues His edict.
Indeed, Allah has power over all things!"**

It is mentioned in the narrations that these people from the People of the Book were "Hay bin Akhtab" and those around him were Jewish fanatics. Of course, considering the issue of abrogation in Quran, the above Verse clearly shows that the issue of forgiveness and ignoring them is a temporary matter and soon another ruling will be enacted against the infidels, which of course, the ruling of Jihad against the infidels was issued later.

Subject 3:

- **"And they say:
No one shall enter paradise except one who is a Jew or a Christian.
Those are their false hopes!
Say: Produce your evidence, should you be truthful!**
- **Certainly, whoever submits his will to Allah and is virtuous, he shall have his reward near his Lord, and they shall have no fear, nor shall they grieve!"**

Up to this point, all the addresses were made to the Jews, and the answer to their objections, but from here on, it is

related to the Jews and the Christians both, and God has explicitly joined the Christians to the Jews and counts the crimes of both tribes.

In the last part of the Verse, for the third time from the beginning of Surah Baqara, the Almighty God brings to the attention of the people of the book that the true happiness of man does not depend on names, and no one has any respect in the Presence of God Almighty except for True Faith and servitude!

Subject 4:

- **The Jews say: The Christians stand on nothing, and the Christians say: The Jews stand on nothing, though they follow the same Book. So said those who had no knowledge, words like what they say. Allah will judge between them on the Day of Resurrection, concerning that about which they used to differ!"**

The Almighty God reprimands all of them that even though they are people of the book and follow the rules of the book that God has sent to them, such people are not expected to say such words, even though the same book has revealed the truth to them!

God Says: Arab infidels and polytheists are those who do not know and are not followers of the book, but you who are people of the book, when you say this, the polytheists will learn from you and say: Muslims are nothing, or people of the book are nothing.

(Almizan: V. 2, P. 72.)

CHAPTER SEVEN

IMMIGRATION OF JEWS TO MEDINA EXPECTING ISLAM'S MESSENGER OF GOD

Jews Waiting for the Emergence of a New Prophet

"... فَلَمَّا جَاءَهُمْ مَا عَرَفُوا ..."
(٨٩-٩٣ / بقره)

"...So, when there came to them,
what they recognized,
they defied it...!"
(Holy Quran, Baqara: 108-115.)

The Holy Quran has narrated the history of the days of the Israelites who stayed around Medina, waiting for the coming of a new Prophet, and counting the days of his appearance to save themselves from the attack of the Arab infidels...

- "And when there came to them a Book from Allah, confirming that which is with them and earlier they would pray for victory over the pagans

so, when there came to them what they recognized,
they defied it.

So may the curse of Allah be on the faithless!

- Evil is that for which they have sold their souls,
by defying what Allah has sent down,
out of envy,
that Allah should bestow His grace on
any of His servants that He wishes.
Thus, they earned wrath upon wrath,
and there is a humiliating punishment for the
faithless!”

It is understood from the context of the above Verses that before the coming of the Prophet, the Arab infidels attacked the Jews, and persecuted them, and the Jews, on the other hand, wished for the coming of the Last Prophet of Allah and said:

- **If our Prophet who announced his coming in the Torah becomes an emissary, and also a saying of the Torah migrates to Medina, he will save us from this humiliation and from the evil of you Arabs!**

The expression of the Verse conveys that the Jews always made this wish before the emigration of the Messenger of God, to the extent that it became known among all the Arab infidels.

But as soon as the Messenger of God was sent, and migrated to them, and the Quran was revealed to him, and even

though they recognized him, he is the one whom they longed for years to send and migrate, but they were envious of them, and arrogance and pride prevented them from believing in him, so they disbelieved in him and denied their previous statements, just as they disbelieved in their Torah, and their disbelief in Islam also became the disbelief over their disbelief!

(Almizan: V. 2, P. 4.)

History of Jewish Migration to Medina

" وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا"

(٨٩-٩٣ / بقره)

**"And when there came to them a Book from Allah,
confirming that which is with them,
and earlier they would pray for victory over the pagans
so, when there came to them what they recognized,
they defied it...!"**

(Holy Quran, Baqara: 89-93.)

In the Islamic narrations, it is mentioned that a tribe of Jews migrated to the lands around Madinah following the good news of the Torah and the information they had received from the place where the last Messenger of God will appear.

It is quoted from Imam Sadiq (AS) in Commentary of Ayashi that he said:

(The Jews had read in their books that Muhammad (PBUH)

is the Messenger of God, and the place of his migration is between two mountains "Eir" and "Haddad." After that, they moved from their lands to find that place, they finally reached a mountain that they called "Uhud," and they said that this must be the same as "Haddad." Since "Haddad" and "Uhud" are the same, they dispersed around that mountain.

Some of them settled in "Taima" between Khyber and Madinah, others in "Fadak" and some in "Khyber." This was until some of the Jews of Taima wanted to visit some of their brothers. In the meantime, an Arab man from the "Qais" tribe was passing by, and they rented his camels.

He said: I will take you between Ayr and Uhud!

They said: So, when you reach it, let us know!

The Arab man continued to walk until he reached the middle of Madinah and turned to the Jews and said:

- This is Mount Eir and this is Mount Uhud!

So, the Jews came down and said to him:

- We have achieved our dream and we have nothing to do with your camels!

They got off the camel and gave the camel to its owner and said:

- You can go wherever you want, and we will stay here!

So, they wrote a letter to their Jewish brothers who had settled in Khyber and Fadak that we have reached the point between Ayr and Uhud, you should also come to us!

The Jews of Khyber wrote in response: We have built our houses here and we have acquired necessary property and

provision, therefore we cannot come now, but whenever the **“Promise Prophet”** was chosen, we will come soon!

Those Jews who settled in Medina between Ayr and Uhud acquired a lot of property too.

“Tabae” learned about many of their possessions and started a war with them, the Jews attempted to seek asylum, and Tabae finally gave them peace, so they came to him.

He said to them:

- I want to stay in this land because you delayed me so much. they said:

- You cannot stay here, because this is the place of Prophet's emigration, not your place, nor anyone else's place, until that Prophet is sent!

Tabae said:

- Now that is the case, I will leave some of my relatives here to help him when that Prophet is sent!

The Jews agreed, and he settled in Madinah two tribes named: "Aus" and "Khazraj."

When the people of these two tribes became many, they tried to take the property of the Jews, and the Jews told them that if our Prophet Muhammad (PBUH) appears, we will expel all of you from our land and property, and We will put an end to your trespass!

But when the Almighty God sent Muhammad (PBUH,) Aus and Khazraj, who are the Ansar (Helpers) believed in him, but the Jews did not believe and disbelieved in him!

This process is what the Almighty God Said about it in His Holy Book: **“They were already expecting to conquer and**

overcome the infidels through the appearance of the Last Prophet...!")

It is narrated from Ibn Abbas that:

(Jews used to threaten Aus and Khazraj before the Mission of the Holy Messenger of God, that if the Messenger of God is sent, we will settle our account with you too! But as soon as They saw that the Last Prophet was not sent from among the Jews, but from among the "Arabs," they disbelieved in him and denied their previous statements!)

A group of Muslim elders said to the Jews: O group of Jews! Fear God and believe! Weren't you the one who was drawing a line against us if Muhammad (PBUH) was sent we will become his followers?

Even though we were polytheists that day, and you informed us that Muhammad (PBUH) will be sent soon! You used to tell us about his attributes. So why do you disbelieve in him now that he has been sent?

"Salaam Ibn Meshkam" who was one of the Jews of Bani al-Nazir, replied:

- He didn't bring anything that we know! And he is not the one we were announcing about his coming...!)

(Almizan: V. 2, P. 6.)

Betrayal of the Jews in Hiding the Good News of the Torah

"... قالوا أَنَحَدِّثُوهُمْ بِمَا فَتَحَ اللهُ عَلَيْكُمْ ..."
(٧٥-٨٢ / بقره)

"...Do you recount to them what Allah has revealed to you, so that they may argue with you therewith before your Lord...?"

(Holy Quran, Baqara: 75-82.)

The Holy Quran declares that in the Torah, the tidings of the advent of Islam and the coming of the Last Prophet and Messenger of God were so clear and common among the Jews before the chosen of the Prophet of Islam, that this issue - that is, the appearance of the Last Prophet of God - was even reported to Muslims. They used to announce publicly, but their scholars, after his Mission, became obstinate and prevented the spread of this news.

The God Almighty Says in the following Verses:

- **"Are you then eager that they should believe you, though a part of them would hear the word of Allah and then they would distort it after they had understood it, and they knew what they were doing?"**
- **When they meet the faithful, they say: We believe, and when they are alone with one**

another, they say:

Do you recount to them what Allah has revealed to you, so that they may argue with you therewith before your Lord? Do you not apply reason?"

The context of these Verses, especially the end of them, gives the meaning that: The Jews of the era of before Mission, in the eyes of the infidels, especially the infidels of Madinah, who were the neighbors of the Jews, were considered to be the supporters of the Prophet of Islam, because the Jews had the knowledge of religion and the Book, and therefore, there was more hope for them to believe than other peoples, and everyone had the expectation that many people would convert to the religion of Islam, and confirm and strengthen the religion of Islam, and spread its light and spread its call!

But after the Holy Messenger of God migrated to Madinah, the Jews showed a behavior that turned that hope into despair, and that is why God Almighty Says in these Verses:

- **Do you expect the Jews to believe in your religion, while some of them, after hearing God's revelations and understanding them, distorted it. In short, concealing the facts and distorting the word of God is the old custom of this tribe! So, if you see their faults in their own words, and you see that**

**today they are hedging their words of yesterday,
don't be too surprised!**

In the above Verses, the God Almighty reveals two violation and ignorance of the Jews, where He Said:

- **“When they meet the faithful, they say:
We believe,
and when they are alone with one another,
they say:
Do you recount to them,
what Allah has revealed to you?**

In one hand, the above Verses show the hypocrisy of the Jews, who profess faith on the surface in order to protect themselves from taunts, torture, and murder, and the second is that they wanted to hide the truth and their inner feelings from God and imagined that they could make the matter dubious to God, as He informed about their secret in this Verse.

As it is evident from the context of the Verse, the situation was that: The common people of the children of Israel expressed their happiness when they reached the Muslims out of their naivety and told them some of the good news of the Torah, or some information. They left them at their disposal, which the Muslims used to confirm the Prophethood of their Prophet, and their leaders forbade this and said: This is a victory that God has placed for the Muslims, and we should

not reveal it to them. Because they will protest against us before their Lord with the same good news that is in our books.

It seems as if they wanted to say: If we don't make these good news available to Muslims, God Himself does not know that Moses ordered us to follow the Prophet of Islam, and since He does not know, He does not accuse us of it, and it is clear that the requirement of this word is that the Almighty God only knows what is obvious, and does not know about the hidden things, and does not know the inside of scientific matters, and this is the ultimate level of ignorance!

The reason for this is that the children of Israel because they believed in the originality of matter, also ruled about God according to the rules of matter.

God Says in a part of the Verse:

- **The Jewish nation are either educated people, who know how to read and write, but instead betray the Divine Books, and distort it.**
- **Or they are illiterate people who do not know anything about Divine Books and have accepted a bunch of lies and superstitions as divine books!**

Regarding the revelation of this Verse, there is a narration from Imam Muhammad Baqir (AS) in book Majma al-Bayan, who said:

- "A tribe of Jews who had no enmity with the Muslims, but rather had a contract with them to bring to them what is mentioned in the Torah about the attributes of

Muhammad (PBUH) but the elders of the Jews stopped them from doing this and said: Never tell Muslims the attributes of Muhammad (PBUH) that are in the Torah, because they will protest against you in front of their Lord on the Day of Resurrection."

(Almizan: V. 1, P. 393.)

Recognition of the Messenger of God by the People of Book

"... الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ...."
(١٩-٢٠ / انعام)

“Those whom We have given the Book recognize him just as they recognize their sons.

Those who have ruined their souls will not have faith!”

(Holy Quran, An'am: 19-20.)

In the above Verse, the Holy Quran informs about the testimony that God Almighty has given in the heavenly books of the People of the Book about the Prophethood of the Last of the Prophets, and their scholars also have enough knowledge of this testimony.

The books that were left by the Holy Prophets and contain successive and unquestionable good news about the coming of the Beloved Messenger of God and his attributes and is still available with them.

Therefore, scholars of the People of the Book have so much knowledge about the attributes of that Prophet that they

know him without seeing him, just as they know their own children.

The Holy Quran says in another place:

- **“Those who follow the Apostle, the uninstructed prophet, whose mention they find written with them in the Torah and the Evangel...!”**
(A'araf: 156.)

The God Almighty Says in Surah Fat'h:

- **“Muhammad, the Apostle of Allah, and those who are with him are hard against the faithless and merciful amongst themselves. You see them bowing and prostrating in worship, seeking Allah's grace and His pleasure. Their mark is visible on their faces, from the effect of prostration.**

- **Such is their description in the Torah and their description in the Evangel...!”**

In Surah Shuara the God Almighty Says:

- **“Is it not a convincing Sign to the children of Israel that their learned scholars recognize it?”**

Since some of their scholars were hiding the good news that they knew about the attributes of the Holy Messenger of God, and they were turning away from faith in him, therefore,

God warned them of their losses and loss at the end of the Verse which says:

“Those who have ruined their souls will not have faith!”

(Almizan: V. 13, P. 60.)

Prediction of Jewish Scholars about Revelation of Quran

"وَ إِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ ..."
(شعرا / ١٩٧-١٩٦)

“It is indeed foretold in the scriptures of the ancients!

Is it not a sign for them

that the learned of the Children of Israel recognize it?”

(Holy Quran, Shuara: 196-197.)

The meaning of the above Verse is that the news of the coming of the Quran or its revelation to you was mentioned in the previous books of the Prophets.

God Says in the above Verse:

Isn't the knowledge of the scholars of the children of Israel about the coming of the Quran or its revelation to you, which came as good news in the books of the past Prophets, a sign for the polytheists about the authenticity of your prophethood?

Even though the Jews always gave good news to each other about the coming of your religion and warned the enemies that if our Last Prophet comes, we will do such and such, and we will take our revenge on you infidels:

**“And when there came to them a Book from Allah,
confirming that which is with them and earlier they
would pray for victory over the pagans...!”**

(Baqara: 89.)

The above Verse has stated this same meaning, and for this reason, many Jewish scholars converted to Islam during the reign of the Holy Messenger of God and admitted that this is the Prophet who’s coming the previous books had promised.

(Please note! This surah is one of the first surahs that was revealed in Mecca and before the migration, and the enmity of the Jews with the Messenger of God had not yet been revealed and had not intensified, and it was hoped that if the polytheists would go and want them to testify, at least admit some of the information they have about this, even if they confirm it in general.)

(Almizan: V. 30, P. 210.)

Signs of Prophet of Islam in the Torah and the Bible

"الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ ..."
(اعراف / ١٥٧)

**“...the Uninstructed Prophet,
whose mention they find written with them,
in the Torah and the Evangel...!”**

(Holy Quran, A’araf: 157.)

The Holy Quran describes the Prophetic Signs of the

Holy Messenger of Islam in the previous Holy Books as follows:

- **Those who follow the Apostle, the uninstructed prophet, whose mention they find written with them, in the Torah and the Evangel, who bids them to do what is right, and forbids them from what is wrong, makes lawful to them all the good things, and forbids them from all vicious things, and relieves them of their burdens, and the shackles that were upon them those who believe in him, honour him, and help him, and follow the light that has been sent down with him, they are the felicitous!"**

The fact that the God Almighty did not mention the Messenger of God by name but mentioned him with three descriptions: Messenger, Prophet, Uninstructed, and especially added it by the Phrase: **"Whose mention they find written with them in the Torah and the Evangel,"** it is well understood that the Holy Messenger of God was introduced in the Torah and the Bible with the same three descriptions!

Except for the Verse in question, which is about the testimony of the Torah and the Bible on the Prophethood of the Prophet of Islam, nowhere in the Holy Quran has the

Messenger of God been described with all these attributes (together.)

If the purpose of describing the Holy Prophet of Islam in these terms was not to define him in terms familiar to Jews and Christians, then in this Verse, describing him in these terms, especially the attribute “Uninstructed,” would not serve any purpose.

Also, the appearance of the Verse indicates or expresses that the issue of: “Enjoining the good and Forbidding the evil,” and the five things that the Holy Messenger of God are described in this Verse are the signs that he has been mentioned in the Torah and The Bible, and that these matters are from the properties of the Prophet of Islam and his pure nation!

However, according to the Verses of the Holy Quran, other righteous nations have also stood up to the duty of enjoining the good and forbidding the evil, and considering legitimate the pure things and foods and considering illegitimate the evil things and foods were to some extent an instinct that all religions have commended, and also the issue of removing spiritual obstacles and shackles from human burden has been to some extent in the Sharia of Jesus (AS,) except that no wise person doubts that the religion that Muhammad (PBUH) brought along with a Book from the Almighty God, although it has signed other Divine Books and

confirmed them, but it is itself the only religion that vitalized the soulless form of enjoining good and forbidding evil as much as it had the capacity, and brought its task that was nothing but a verbal call, to a place and developed it so much that it included even Jihad, the defense by property and soul!

Islam is the only religion that has enumerated all the matters related to human life, and all his affairs and actions, and has divided them into two categories of good and evil and has made the good things lawful and the evil things unlawful! The statute laws in no religion and no social law are as detailed as the laws of this religion, and do not deal with the details of matters like it.

A religion that has abrogated and destroyed all the difficult rules and obligations that have been found in other religions, especially in the Jewish religion and by the hands of scribes and their monks.

The highest and complete extent of the following rules mentioned in the above Verse is found only in Islam, although examples of each of them can be found in other religions:

- 1- Enjoining good**
- 2- Prohibiting evil**
- 3- Legitimizing the pure things and foods**
- 4- Illegitimizing of the impure things and foods**
- 5- Removing fake and ungodly arduous tasks**

The same meaning, regardless of the testimony of the Torah and the Bible about the truth of Islam, is the best witness and the clearest proof of the truthfulness of its claimant and Prophet.

If the tidings and signs of the Prophet of Islam had not come in the Torah and the Bible, and those two books did not have an explicit testimony to his Prophethood, the perfection of his Sharia would have been sufficient to testify to the truth of his claim, because the Sharia of the Prophet of Islam is in fact the completion of the Sharia of Moses and Jesus (AS.)

One should ask the Jewish and Christian scholars what is the purpose of following a correct religion, and what is the expectation that can be expected from a Sharia law?

Is the sign of the correctness of a religion other than the fact that all its rules and regulations return to one of the above five Commands? It wants to make the good known as good and the bad as bad with the details of its Rulings, and make the good things lawful and the bad and impure things forbidden, and cancels the superstitions and heresies of the greedy profiteers?

If this is the case, then they must admit that the Sharia which includes the highest and complete limit of these Commands is the same as the full stage of their own Sharia.

The Quranic Verses tell that when the Holy Messenger of God was sent, and he brought the Shariah and a Book that

completed the Shariah and the Book of the People of the Book, they disbelieved and did not obey it, even though they knew that this was the Prophet who has been prophesied in their books, and their Prophets have announced his coming, as the Jesus (AS) said:

“And when Jesus, son of Mary said:

O Children of Israel!

**Indeed, I am the apostle of Allah to you,
to confirm what is before me of the Torah,
and to give the good news of an apostle
who will come after me,
whose name is ‘Ahmad!’**

**Yet when he brought them manifest proofs,
they said: This is plain magic!”**

(SAFF: 6.)

(The mention of the name of Ahmad (PBUH) by Jesus (AS) indicates that the people of the Torah and the Bible knew the beloved Prophet of Allah by this name, just as they also knew him by the name Muhammad (PBUH.) The meaning of the Verse is understood as what the Prophet Ahmad (PBUH) brings is higher and more complete than the religion that the Torah implies, and what Jesus (AS) was sent with, it is in fact an intermediary between the two Invitations!)

In the previous Verses, we see that God enumerates the five Commands in detail, because in this Verse, the address is not only to the two nations, Jews, and Christians, but to all people, so we see that in the next Verse, the God Almighty orders His Holy Prophet that to Call all mankind and say:

- **“O mankind! I am the Apostle of Allah to you all!”**

Then God Says:

- **“...And follow the Light that was revealed with him!” (A’araf: 157-158.)**

The meaning of the light that was revealed with him is the Glorious Quran, and the purpose of this interpretation was to make it clear that the Glorious Quran is a light that illuminates the path of life and the path that man must follow to reach his happiness and perfection.

(Almizan: V. 16, P. 150.)

Muslims, True Followers of the Torah

"الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ ...!"
(اعراف/١٥٧)

**“Those who follow the Apostle,
the uninstructed prophet,
whose mention they find written with them,
in the Torah and the Evangel...!”**

(Holy Quran, A’araf: 157.)

When Moses (AS) went to Tryst with seventy people from children of Israel to receive the Torah, and those seventy people were struck by lightning and died because of their request to see God, and then Moses prayed that God revived them, and in this prayer from God asked unconditionally for His Forgiveness, Mercy, Goodness, and Guidance, but the God Almighty did not accept this supplication unconditionally, but placed conditions on it and Said:

- **“...But My mercy embraces all things.
Soon I shall appoint it for those who are God wary
and give the zakat and those who believe in Our
Signs!**
- **those who follow the Apostle,
the uninstructed prophet,
whose mention they find written with them
in the Torah and the Evangel,
who bids them to do...!”**

One of the conditions of Almighty God to write mercy to children of Israel was to believe and follow the Holy Prophet of Islam, whose description they themselves found in the Torah and the Bible!

The appearance of the above Verse by specifying the Signs of the Prophet of Islam for them states the third condition: **"And those who believe in Our Signs!"** Since the Holy Messenger of God is introduced as an uneducated

Prophet who enjoined the good and forbade the bad, and he made every pure and pure thing lawful and every impure and dirty thing forbidden, and he removed the obstacles and chains that hindered human happiness!

All these are the Signs of the Prophethood of the Holy Prophet of Islam and his being the End of the Prophethood, he is the same Signs that God Almighty had previously revealed to them in the Torah and the Bible, so believing in him is believing in those Signs. If the Jews and Christians want to apply the strict instructions of the Torah and the Bible regarding faith in the Signs, they must also believe in the Signs of the Prophethood of the Holy Prophet of Islam and his being the Last of the Prophets!

Of course, it cannot be said that the Mercy that Allah made obligatory on the Jews, on the condition that they practice piety and believe in the Signs of the Glorious Allah, only includes those few and a handful of people who were contemporaries of the Holy Messenger of Allah and believed in his Invitation, and millions of Jews, even countless pious people who came and went from the time of Moses (AS) and accepting his prayer by God until the time of the Last Prophet of Allah, are all deprived of that mercy! The Holy Quran itself testifies to the fact that countless groups of the children of Israel have responded to the God's Call and that God Almighty has accepted their faith and promised them good things, yet

how is it possible that God's Mercy which extended to the children of Israel is limited to a few of them?

Therefore, the above Verse is a special statement compared to the previous Verse, in which, out of thousands of Jews that are included in it, only those who believe in the Prophethood of the Last Prophet of God and its Signs are mentioned in order to clarify the purpose of the Verse, which is the statement of the Truth of Muhammad's Call and the necessity of answering it for the Jews.

As if God Says:

- **When the Written Marcy for the children of Israel is exclusively written and obligatory for those who practice piety, pay zakat, and believe in Our Verses, and at this time when Our Last Prophet was sent, the instance of those people from the children of Israel are only those persons who follow this Prophet, because in this age they are the only ones who have piety, and pay zakat, and also believe in Our Signs, and confirm the God's Prophets like Moses, Jesus, and Muhammad (PBUHS,) and accept the Verses, Miracles, Laws and Rulings that We sent through them. Yes, they are the only ones who believed in the Signs of the Prophethood of Muhammad (PBUH) and the Signs of the Emergence of his Call that are mentioned in the Torah and the Bible!**

In the above Verse, the Phrase "Followers" is used instead of the "Believers," and this interpretation shows that believing in the Signs of the God Almighty and believing in the Prophets and their laws is obedience and submission to the Commands of their Laws. The Phrase "Followers" understands us that Faith in the meaning of mere belief is useless because no matter how much a person believes in the Truth of Divine Verses and Laws, but when he does not obey and surrender, he has practically denied the Truth of those Verses.

(Almizan: V. 16, P. 147.)

Signs of Muslims in the Torah and Bible

« الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ...! »
(بقره / ۱۴۶)

**“Those whom We have given the Book recognize him
just as they recognize their sons...!”**

(Holy Quran, Baqara: 146.)

The Almighty God, in the passage of the Holy Quran, repeatedly emphasizes that the Signs of Muslims and the Signs of the appearance of the Holy Prophet of Islam through the previous Prophets - Abraham, David, Moses, and Jesus (AS) - and in the Heavenly Books have been accurately stated, to the extent that this issue was so much clear that He Says in the following Verse:

**“Those whom We have given the Book recognize him
just as they recognize their sons,**

**but a part of them indeed
conceal the truth while they know!”**

It is narrated from Imam Sadiq (AS) in “Commentary Gomi” that he said about the above Verse:

“This Verse was revealed about Jews and Christians, in which the God Almighty Says:

-They know the Messenger of God as they know their own children. And this is because the Almighty God had mentioned in the Torah, the Bible, and the Psalms, the attributes of the Messenger of God and the attributes of his companions, as well as his migration to Madinah.

And the Holy Quran has told the same in Surah Fat’h that:

- **“Muhammad, the Apostle of Allah,
and those who are with him,
are hard against the faithless
and merciful amongst themselves.
You see them bowing and prostrating in worship,
seeking Allah's grace and His pleasure.
Their mark is visible on their faces,
From the effect of prostration.
Such is their description in the Torah,
and their description in the Evangel...!”**
(Fat’h: 29.)

Therefore, the attributes of the Holy Messenger of God and his companions were in the Torah, and when the Almighty

God appointed him as a Messenger, the people of the Book recognized him, as the Glorious Quran says: **“...So when there came to them what they recognized, they defied it...!”**

(Baqara: 89.)

(Almizan: V. 2, P. 222.)

Analysis of How the Jews Hide the Signs of New Prophet

" إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ "
(١٥٩-١٦٢ / بقره)

**“Indeed, those who conceal,
what We have sent down of manifest proofs and guidance,
after We have clarified it in the Book for mankind,
they shall be cursed by Allah and cursed by the cursers!”**

(Holy Quran, Baqara: 159-162.)

The enmity of Jewish scholars with the religion of Islam caused them to do things related to hiding the truths of their holy book, which were severely cursed by God Almighty in the Holy Quran.

The Jewish scholars interpreted or hid the Verses that gave good news about the coming of the Prophet of Islam, so that people did not see those Verses at all, or if they saw them, they saw them interpreted. In short, its indication to the Messenger of Islam was altered!

According to the Holy Quran, the secret that the Jews did was after the mentioned Verses had reached the ears of the people, and it was not that only the Jewish scholars knew about it, and they hid it from the common people, but it was also available to the people for a long time, and later, the scholars hid them from some people, and interpreted them for some others!

Because in the time when the Torah was revealed, explaining its Verses to the people of the world was usually impossible, because none of the propaganda tools available today existed at that time, and inevitably, if a Verse from the Torah or an article that they wanted to explain and announce something simple to the general public, it must have been in this way that they told those who were present and ordered them to convey it to those who were absent, or they told the scholars to convey it to other people, and in short, some people they used to receive without intermediaries and some others with intermediaries. Therefore, scholars were considered one of the means of propaganda, as language and speech were another intermediary.

So, if the news was told to a scholar and a group of ordinary people who were present in the session, it was actually told to all people. Since the scholar has a conscientious covenant not to hide the facts, if in this case, that scholar hides his knowledge, in fact, his concealment was after the disclosure to the people, and this is the only reason why the

Glorious God considers this concealment the difference of people in religion and their division in the way of guidance and misguidance, but if there were not for these concealments, the religion of God, whose source is the nature of man himself, and every nature accepts it, then the discerning power that is in man, when he hears a truth, he submits to it.

Therefore, religious differences and differences in the contents of the book and deviating from the right path are the result of the oppression of the scholars who did not tell the people about the contents of the book, and if they did, they interpreted it or interfered in it and distorted it.

These secretive scholars and these human devils will live forever under the curse of God and Angels!!!

(Almizan: V. 2, P. 332.)

و تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ

THE WORD OF YOUR LORD HAS BEEN FULFILLED IN TRUTH AND JUSTICE.

NOTHING CAN CHANGE HIS WORDS,

AND HE IS THE ALL-HEARING, THE ALL-KNOWING!

TEHRAN. December 9, 2022

LIST OF 78 BOOKS - THE TEACHINGS OF QURAN IN ALMIZAN

Introducing God

- 1- [Introducing God, His Command, and His Creation](#)

ny

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 (AS), 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- Long History of Jewish Violation
- 26- David and Solomon, and Prophets of Children of Israel

History of Religions in Quran – Jesus and his Followers

- 27- Beginning of Christianity, Zacharia, John, Mary, and Jesus Christ

- 28- Teachings of Jesus, Misinterpretation of Church
- 29- Men of Cave, Lugman the

History of Religions in Quran – Muhammad (PBUH,) and his Successor

- 30- Muhammad, Last Messenger of God, his Character, his Mission
- 31- Successor of Muhammad, and the Household
- 32- Specifications of Holy Quran, Revelation, Collection, Interpretation
- 33- Religion of Islam, and History of its Legislation

History of Religions in Quran – Early Islamic Era, War with Ignorance

- 34- Early Islamic Era, from Ignorance to Utopia
- 35- Medina, City of Prophet, the Competent Islamic Society
- 36- Jihad in Islam, Wars with Quraysh – from Badr to Mecca
- 37- From Hunain to Tabuk, Early Islamic Wars with Jews
- 38- Stability of Religion, End of Paganism and Start of Hypocrisy

Islamic Family

- 39- Family Life in Quran
- 40- Foods and feeding in Islam.
- 41- Worship, Prayer, Fasting, and Pilgrimage

Islamic Society

- 42- Islamic Society
- 43- Islamic Ethics
- 44- Enjoining and Prohibiting Commands in Quran
- 45- Financial System of Islam

Islamic State

- 46- Islamic Government
- 47- Principals of Law in Quran
- 48- War and Peace – Principles of Islamic Military Rules and Jihad
- 49- Administration and Management

Resurrection

- 50- Death and Purgatory
- 51- Resurrection
- 52- Human Gathering, Resurrection's Natural and Human State
- 53- Man, and His Deeds

54- Good Deeds and Bad Deeds, Reward and Punishment

Paradise and Hell

55- Paradise

56- Hell

57- Eternity, Intercession, and Meeting with God

Interpretation and Analysis of Quranic Discourses

58- Strategic Discourses of Quran

59- Instructional Discourses of Quran

60- Propagational Discourses of Quran

Statements of ALLamah: On Religion, Quran, and Philosophy of Rulings

61- Statements of Allamah on Monotheism

62- Statements of Allamah about Quran and the Book

63- Statements of Allamah on Religion and Legislation Philosophy of Rulings

Statements of Allamah: On Quranic Knowledge and Theoretic Concepts

64- Statements of Allamah on Quranic Studies and Interpretation

65- Statements of Allamah on Quranic Concepts and Terminology

66- Statements of Allamah on Theoretical and Philosophical Concepts of Quran

Statements of Allamah: On Creation, Self-training, Deeds and Death

67- Statements of Allamah on Creation of World and Man

68- Statements of Allamah on Self-Training and Human Perfection

69- Statements of Allamah on Human Destiny and Deeds

70- Statements of Allamah on Post-Mortem Situations and Issues

Statements of Allamah: On Administration of Society and Country

71- Statements of Allamah on Method of Islam in Administrating Society

72- Statements of Allamah on Administrating the Government and Country

73- Statements of Allamah on Legal, Criminal, and Family Laws

74- Statements of Allamah on Islamic Financial Method

75- Statements of Allamah on Historical Issues

Purpose of Verses and Surahs of Quran

76- Purposes of Verses and Surahs of Quran - From Beginning to Surah Ra'ad

77- Purposes of Verses and Surahs of Quran - From Surah Abraham to Surah Nass

[A Selection of 76 Volumes](#)

78- [Selection of Teachings of Quran in Almizan.](#)