

## Creation of Man

It seems that what the Qur'an refers to as آدم is not a specific person but humankind who, after mankind became capable to be infused by the divine spirit (تعليم اسماء) through the evolutionary stages of previous living beings, God decided to make him ابليس. آدم seems to have been a naughty angel for a long time before (perhaps from the time of the controversy taken place on the عرش, to which is referred in the Qur'an at 38:69), and in any case, God tolerated him with his evils. ابليس, like any other angel, had a responsibility from God, which, for him, was to rule the earth. Evolved by nature, man, due to his yet animal nature, was corrupting and bleeding on the earth. At one point, God decided to make man his (other) caliph on earth, and before doing that, He shared His decision with angels, including ابليس, who was one of the glorifying angels of God and was considered to be the current caliph of God on earth. The angels said, "Why do you want to make someone as your caliph on earth who (according to his animal temperament reminiscent of his evolutionary process) corrupts and sheds blood while we ourselves glorify you?" God said, "I know what you do not know", and He blew from His spirit into man, and then He boasted about the divine power of man against the angels and asked them to prostrate to man. ابليس, however, was arrogant and did not do so (perhaps because he considered himself the first caliph of God on earth and a creature of fire and آدم a creature of the earth under his dominion), so God expelled him from his position (and ruling the earth too) because of his arrogance, but he asked for time until the Day of Judgment, and God gave him time, and he decided to seduce آدم (and the twin شياطين of mankind) until the Day of Judgment. With this ability that mankind acquired, he found the capability to raise himself and his Satan قرين (his زوج) next to God in above heaven. It should be noted that all these events did not happen only for one person (Prophet) named Adam (آدم), but for all people or type of آدم. God asked man not to do a specific thing in paradise, but the ابليس, who had way to paradise because of his being angel and had decided to deceive and mislead man, especially through the شيطان قرين (آدم زوج) who was of the genus of ابليس himself (though had been deified by man), deceived man, and God brought all of them (humans and their شياطين زوج) back to earth, and turned the earth of divisiveness into the circle of man's reincarnation.

By scrutinizing the content of the 2<sup>nd</sup> (سوره بقره) it seems that the story of the creation of Man is as follows:

(2:29) هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَى إِلَى السَّمَاءِ فَسَوَّيْهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

Initially, the globe of earth was formed, and afterwards its atmosphere, in the form of 7 layers, was formed around it (these 7 layers are the certain atomic and molecular layers (O<sub>3</sub>, O<sub>2</sub>, NO, N<sub>2</sub>, O, He, and H) which are stratified on each other according to their atomic mass).

(2:30) وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

When the earth having this atmosphere gained the capability to let life flow on it, God told the ملائكة that He intended to set a substitute, or in other words a manifestation of Himself, on the earth, and this substitute was آدم (in addition to the great إبليس ملك). This succession was challenged by the angels. But God said He knows what the angels do not know. It seems that, with the rule of the negative force of Satan, God's decision has been to elevate آدم, as a positive manifestation and another substitute for Himself on earth, to the level of a god through the fight against negative force, and this is probably what the angels did not know.

(2:31) وَعَلَّمَ عَادَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

In this regard, He taught آدم all اسماء and then told the angels, "If you are right, tell me what these اسماء are?" (Probably this teaching of اسماء is the same blowing of the Spirit of God into man.)

(2:32) قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

The angels declared their helplessness and said, "We do not know until you teach us." (In fact, God seems to have chosen آدم as His favorite and praised him before angels including إبليس.)

(2:33) قَالَ يٰٓءَادَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ

So God asked آدم to say these اسماء to the angels and in this regard He boasted to the angels.

(2:34) وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِءَادَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

He then asked the angels to prostrate before this deified man. All of them did so except إبليس, who did not do it arrogantly (in return, God removed him from the dominion of the earth and asked him to leave it. But he asked for respite and God agreed and until the Day of Judgment, the day of destruction of the earth, gave him a chance to deceive آدم بنى).

(2:35) وَقُلْنَا يٰٓءَادَمُ اسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِيْنَ

God sheltered (the kind of) آدم, who had approached the level of a god, and his قرين or twin Satan, in Paradise, and asked them not to approach the forbidden tree.

(2:36) فَازْلٰهُمَا الشَّيْطٰنُ عَنْهَا فَاَخْرَجَهُمَا مِمَّا كَانَا فِيْهِ وَقُلْنَا اهْبِطُوْا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِى الْاَرْضِ مُسْتَقَرٌّ وَمَتَعٌ اِلٰى حِيْنٍ

But ابليس deceived قرين Satan of آدم, and through him deceived آدم, and Adam did so, causing them to fall and return to earth. Here God addresses man in the plural, saying that you are at enmity with one another, and so God conveys the dispersal of the one soul of men.

It seems that when human evolution reached a proper level, God blew his spirit into human beings, that is, a part of God's spirit was placed in Adam's body, which is God's help to آدم in teaching اسماء to him. Eventually this blown soul, as a single unit of the human race, gained the ability to ascend to heaven, and perhaps that is why at this stage both he and his companion Satan are spoken of singularly (that is, as Adam and his زوج). After this spirit and his companion disobeyed God's command, this souls and his companion were exiled to earth for a certain period of time. On the earth, which is the medium of division and the world of duality, this spirit and his counterpart are no longer singular and are divided into different bodies (as we already had humans, not a single person) and are placed in the process of reincarnation in order that each individual part of the soul, if possible, be refined and save himself, and perhaps eventually these elements will be reunited with God and united in Him.

Let us review this story again: God created the earth and its atmosphere and first appointed on it one of his angels named Iblis as his first caliph. In the process of evolution, He created man on earth. He blew from his soul into آدم, that perhaps this is the same teaching of اسماء to him. By doing so, Adam became superior to the angels, and God practically showed this to the angels. He asked the angels to prostrate before Adam. ابليس, who saw that he had to prostrate on a creature from his subordinate realm, which was created from dust, did not do so. God decided to remove him from dominion over the earth, but he asked for respite to remain the ruler of the earth until the great event for the earth (the resurrection) took place, and his request was granted by God. ابليس had decided to mislead people, so he probably set a counterpart of his own kind for Adam to influence him. The deified man and his companion, who were probably part of him because of his companionship with Adam,

or because, due to this companionship, Adam had a positive influence on him and made him a deity too, were ascended to heaven by God. So probably though man was still on earth and like other natural beings walking on earth, his divine spirit and his companion had ascended to heaven. In heaven, yet, ابليس, this despised angel, perhaps rather through the channel of this companion, who was of the Iblis's own kind, deceived Adam and his companion. Although Iblis was the king of the earth, he still had access to the heavenly classes because he was angel. They were deceived and God sent them back to earth, and Adam regretted and repented, but God no longer sent all the souls of men back to heaven. It seems that the unity that existed after Adam ascended to heaven, in returning to the world of scattering of Satan, had to be scattered in different human bodies and placed in cycles of repetition and reincarnation. God said to the regretted and repentant and divided spirit of Adam, "Now you must try to ascend and save yourself by following my messengers and trying to refinement and getting rid of the cycles of reincarnation and the world of Iblis."

The root of the word روح has come  $3 \times 19 = 57$  times in the Qur'an.

ابليس has an almost complete caliphate on earth as the negative aspect of a manifestation of God, the positive aspect of which is جبريل. But on the other hand, the above-mentioned positive aspect, or روح الارواح, blew from His soul into ءادم and made him his successor or representative on earth in order to save. 46) ءادم (in fragmented form, 40) م (4) د (1) ا (1) ء), is instinctively in the opposite pole of 103) ابليس (in fragmented form, 1) ا 46103=19×3 :((60) س (10) ي (30) ل (2) ب, and  $30 \times 1930 \times 2 \times 19 \times 19146 \times 30 \times 2 \times 19 \times 19 \times 19 = 1 \ 1 \ 4 \ 401 \ 2 \ 30 \ 10 \ 60$  in which 2 and 30 refer to 2:30.

In any multiple of 19, which includes one of the gematrical values of the ابليس and شيطان, it can be replaced with another and again a multiple of 19 will be obtained. خ) (600) ل (30) ي (10) ف (80) ه (5) خليفه in fragmented form, as in the form of the phrase 600 30 10 80 5 leads to a multiple of 19. As it was said, ابليس, or 60) س (10) ي (30) ل (2) ب (1) ا), has been the (first) caliph of God on earth,  $\dots \times 19 \times 19 = 60 \ 10 \ 30 \ 2 \ 1 \ 5 \ 80 \ 10 \ 30 \ 600$ . As it has been said, since the spirit of جبريل, which is the positive aspect of the Caliph of God on earth, has been blown into Adam, so 46) ءادم, like 103) ابليس or 369) شيطان, is also  $725 + 103 + 46 = 19 \times 46$  : (725) خليفه, and  $30 \times 2 \times 19 = 46 + 369 + 725$  where 30 and 2 refer to 2:30.

58:21 كتب الله لأغلبن انا و رُسُلِي ان الله قوى عزيز

God has written that I and my messengers will surely be victorious. Surely God is strong and عزيز. The context of the verse is such that it shows that it is not narrated by God (ie Allah) nor by the messengers. So we have to see who this «انا» (52) (1) (1) (50) (1) is. Seemingly it is روح (214) الامين (132) (ر) (200) و (6) ح (8) (1) ل (30) ا (1) م (40) ي (10) ن (50),  $1 \ 50 \ 1 = 19 \times 79$  and  $\dots \times 19 = 50 \ 10 \ 40 \ 1 \ 30 \ 1 \ 8 \ 6 \ 200$  and  $537 \times 21 \times 19 = 21 + 132 \ 214 + 52 + 58$ . So it seems that the meaning of the verse is كتب (ك) (20) ت (400) ب (2) الله (ا) (1) ل (30) ل (30) هـ (5) لاغلبن (ل) (30) (1) غ (1000) ل (30) ب (2) ن (50) روح الامين (ر) (200) و (6) ح (8) (1) ل (30) ا (1) م (40) ي (10) ن (50) و (و) (6) رسل (ر) (200) س (60) ل (30) ي (10),  $6 + 200 \ 6 \ 8 \ 1 \ 30 \ 1 \ 40 \ 10 \ 50 + 30 \ 1 \ 1000 \ 30 \ 2 \ 50 + 1 \ 30 \ 30 \ 5 + 20 \ 400 \ 2 = 19 \times \dots$   $200 \ 60 \ 30 \ 10 +$  is the same جبريل, and therefore the meaning of the verse is كتب (422) الله (66) لاغلبن (1113) جبريل (245) و (6) رسل (300),  $300 \ 6 \ 245 \ 1113 \ 66 \ 422 = 19 \times \dots$ . It seems that روح الامين or جبريل or the روح القدس as the positive pole of the lower (or worldly) creations of الله and the manifestation of the Spirit of God in these classes is placed against Iblis or Satan as the negative pole of the lower creations of الله. The Qur'an also seems to be the narration of this positive pole of the manifestation of God in the lower classes, namely Gabriel, and also He is who sends the messengers.

As we saw, Adam and his companion descended into the world of the duality of the earth and multiplied, and as if every part of him which was of the Spirit of God was placed in a body, and so it was with his قرين. So every soul had afterwards its own قرين. This soul and its قرين are in fact one identity, but with two aspects: positive (related to روح) and negative (related to قرين). By the same analogy, on a larger scale, it seems that every great soul has also its companion. So Gabriel also has His companion. His companion is Iblis. These two are in fact one identity with two positive aspect (related to Gabriel) and negative aspect (related to Iblis), and it may be true to say كان (71) (ك) (20) (1) (1) (50) ابليس (103) (ا) (1) ب (2) ل (30) ي (10) س (60) قرين (360) (ق) (100) ر (200) ي (10) ن (50),  $245 + 360 + 103 + 71 = 19 \times 41$ :  $(30) \ 10 \ 60 + 100 \ 200 \ 10 \ 50 + 3 \ 2 \ 200 \ 10 \ 30$  and  $\dots \times 19 = 20 \ 1 \ 50 + 1 \ 2 \ 30 \ 10 \ 60 + 100 \ 200 \ 10 \ 50 + 3 \ 2 \ 200 \ 10 \ 30$

50:3 أءذا متنا و كنّا ترابا ذلك رجع بعيد

50:4 قد علمنا ما تنقص الارض منهم و عندنا كتب حفيظ

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50:9 و نزلنا من السماء ماء مبركا فأنبثنا به جنّ و حبّ الحصيد

50:10 و النخل باسقت لها طلغ نضيد

50:11 رزقا للعباد و احيينا به بلدة ميتا كذلك الخروج

It seems that in the above verses, God is not talking about the physical return of man after death, but about the return of the soul to its original

origin after passing its period or periods on earth and thus leaving the circle of the earth. (The soul does not belong to the earth, but belongs to God, who is captured by the earth and eventually returns to Him and comes out of the earth.) In 50:4 it is mentioned that from human beings their bodies will be left on earth and their essences which are their souls will return. In the following verses up to 50:11, God likens the way of this exit to the growth of plants and says that as we send rain from the sky to the earth (similar to the descent of (savior) souls to the earth) and during the process of life, we take the plants out of the earth, we will also bring you out of the earth (and make you free) during the process of salvation (in the periods of reincarnation), and in fact we will take your living soul out of the dead earth. According to this interpretation, it is necessary that the pronoun هُم (45) in 50:4 returns to the روح (214):  
 $4 \underline{214} \underline{45} \underline{50} = 19 \times \underline{45} \times \underline{45} \times 4 \times 4 \times 1982 \times \underline{45} \times 4 \times 4 \times 2 + 19 \times 4 \times 4$ . And it is also necessary that the meaning of الخروج (840) من (90) in 50:11 is الخروج (840) من (90) الأرض (1032), in other words the meaning of 50:11 is رزقا (308) للعباد (137) و (6) احيينا (80) به (7) بلده (41) ميتا (451) كذلك (770) الخروج (840) من (90) الأرض (1032):  
 $840 \underline{90} \underline{1032} = 19 \times \dots$ ,  $1032 + 90 + 840 + 770 + 451 + 41 + 7 + 80 + 6 + 137 + 308 = 19 \times 19 \times 19 \underline{11} \times \underline{11}$   
 $11 \underline{1032} \underline{90} \underline{840} \underline{770} \underline{451} \underline{41} \underline{7} \underline{80} \underline{6} \underline{137} \underline{308} \underline{50} = 19 \times \dots$

Verses 19 to 21 of Surah 70 state that man was created very greedy and impatient, when he is harmed, he is helpless and moans, and when good comes to him, he is stingy. And then immediately in 70:22 (الا المصلين) and 70:23 (الذين هم على صلاتهم دائمون), it is said except مُصَلِّين, those who are steadfast in صلات. Apparently, this means that except those who pray, those who are steadfast in praying. But does the Qur'an mean that those who recite our usual (soulless) prayers and do not leave them have not been created greedy and impatient, and when they are harmed, they are not helpless and don't moan, and are not stingy when good befalls them? Certainly this is not the case, because many people know of many examples of violations. So, of course, the meaning of صلات is something other than the appearance of prayer. The real صلات is the connection of the worshiper to the deity. So it seems that the meaning of 70:22 is الا المصلين which has the gematrical value 250,  $\dots \times 19 = 22 \underline{250} \underline{70}$ , and the meaning of 70:23 is الذين هم (791) على (45) وصلهم (110) دائمون (111):  
 $23 \underline{791} \underline{45} \underline{110} \underline{171} \underline{111} \underline{70} = 19 \times \dots$  and  $19 \times \dots \times 19 \times 19 = \underline{111} \underline{171} \underline{110} \underline{45} \underline{791}$ .

Hell criminals, in response to this question of the heavenly beings that what threw you to this day, say we did not pray. Here, too, it certainly does not mean that if we prayed these outward meaningless prayers, we would be in Paradise, but it means that we did not pray the connecting

prayer or that we were not of المصلين. 74:43 قالوا لم نك من المصلين. With these descriptions, it seems that the meaning of 74:43 is (70) لم (138) قالوا (70) نك, ie  $74+218+90+70+70+138+43=19 \times 19 \times 192$ : (218) الواصلين (90) من (70) نك, ie in 74:43 the meaning of (10) ي (30) ل (90) ص (40) م (30) ل (1) ا (30) و (6) ا (1) ص (90) ل (30) ي (10) ن (50) ن is: (50) الواصلين (1) ل (30) و (6) ا (1) ص (90) ل (30) ي (10) ن (50) ن is:  $43 \underline{50} \underline{10} \underline{30} \underline{90} \underline{1} \underline{6} \underline{30} \underline{1} \underline{50} \underline{10} \underline{30} \underline{90} \underline{40} \underline{30} \underline{1} 74=19 \times \dots$ , and this is while the word الواصلين itself is special:  $\dots \times 19 = \underline{50} \underline{10} \underline{30} \underline{90} \underline{1} \underline{6} \underline{30} \underline{1}$

In 7:10 God points out that He has placed man on earth and provided for him livelihoods. In 7:11 He points out how this locating took place at all: through evolution, and to that point that man was exalted and became God's chosen آدم, and the divine spirit was breathed into him and he became worthy of the prostration of angels. But Satan did not bow down to Adam. In 7:12 Iblis attributes the reason for not prostrating, to his superiority over man, who arose from the soil during the process of evolution while his genus is of fire. In 7:13 God removes Iblis, whom had previously commanded for the rule to the earth, from the governorship of the earth because of the arrogance he had exercised (and refused to prostrate himself before man created from the earth under Iblis's command) and ordered him to be expelled from the position of Gog's and (rule on) the earth. At 7:14, Satan asks God to give him respite (to be still the ruler of the earth) until the day the earth is turned into hell by a celestial collision. At 7:15 God gives him this respite. In 7:16 and 7:17, in revenge for God's treatment of him, Satan vows to try as hard as he can to mislead God's other successor on earth (that is, Adam and his sons). In 7:18, however, God, Who had given Iblis the opportunity to invade in order that man can be refined and build himself and purify his soul, soon, on the Day of Judgment, at the time of the great event that befalls the earth, commands the disgraceful expulsion of Satan from his position on earth. Then He sends Iblis and his companions to earthly hell.

7:13 قال (131) فاهبط (97) منها (96) فما يكون (207) لك (50) ان (51) تتكبر (1022) في (90) الارض (1032) فاخرج (884) انك (71) من (90) الصغرين (1381)،  
 $1381 \ 90 \ 71 \ 884 \ 96 \ 1022 \ 51 \ 50 \ 207 \ 96 \ 97 \ 131 = 19 \times \dots$

According to the translation and interpretation presented above, as a rule, the meaning of "فيها" in 7:13 is " (90) الارض (1032) في (90) ". In the code research of this matter, since the gematrical value of فيها and lkih is the same, while the reference of these two words in this verse are to two separate things we apply the gematrical value of the separated form of فيها  $13 \underline{90} \underline{1032} \underline{80} \underline{10} \underline{5} \underline{1} 7 = 19 \times \dots$ : ((1) ا (5) ه (10) ي (80) ف). So it seems that the meaning of the verse is قال فاهبط منها فما يكون لك ان تتكبر في الارض فاخرج انك من الصغرين. If, contrary to the rule, we consider فما يكون as two separate words as فما and يكون, for the phrase (96) منها (97) فاهبط (131) قال (1381) عبارت (121) يكون (86) لك (50) ان (51) تتكبر (1022) في (90) الارض (1032) فاخرج (884)

1381) (90) الصغرين (71) انك (71) we have:

...×19=131 97 96 121 86 50 51 1022 90 1032 884 71 90 1381. On the other hand, the descent (or هبوط) mentioned in the verse seems to be from the nearness and pleasure (or رضوان) of God, that is, it seems that, with the same assumption that فما يكون is two words, the meaning of 7:13 is قال (131) فاهبط (97) من (90) رضون (1056) فما (121) يكون (86) لك (50) ان (51) تتكبر (1022) في (90) الارض (1032) فاخرج (884) انك (71) من (90) الصغرين (1381)، 13 131 97 90 1056 121 86 50 51 1022 90 1032 884 71 90 1381 7=19×.... For the total gematrical value of the phrase, [166] من [196] فاهبط [208] قال [1199] رضون [1199] فما يكون [426] لك [118] ان [92] تتكبر [1139] في [165] الارض [1142] 1604 [992] فاخرج [992] انك [145] من [166] الصغرين [1604] 1604 160 4 7

7:18 قال اخرج منها مذبذوما مدحورا لمن تبعك منهم لاملأن جهنم منكم اجمعين

The above translation and interpretation also requires that the meaning of this verse is:

قال (131) اخرج (804) من (90) الارض (1032) مذبذوما (788) مدحورا (259) لمن (120) تبعك (492) منهم (135) لاملأن (152) جهنم (98) منكم (150) اجمعين (174)، 174 150 98 152 135 492 120 259 788 1032 90 804 131=19×....

Verses 26 to 39 of Surah 15 have also a similar theme to the verses mentioned above. Verse 15:34 of this collection is the rebuke of God to Iblis after he refused to prostrate to Adam (and not to expel him from Paradise after he had deceived man):

15:34 قال فاخرج منها فانك رجيم

It seems that, as stated in the explanation of 7:13, in 15:34, God's command is to get Iblis out of the nearness and رضون of God, that is, it seems that the meaning of this verse is "قال فاخرج من رضون فانك رجيم", which has the gematrical value of 135×19.

70:4 تعرج (673) [770] الملائكة (136) [347] و (6) [39] الروح (245) [359] اليه (46) [152] في (90) [165] يوم (56) [164] كان (71) [145] مقدار (345) [466] هـ (5) [36] خمسين (760) [932] الف (111) [185] سنه (115) [212]

We have talked about this verse in the article "Reincarnation in Koran".

The spirit or روح referred to in this verse seems to be the same spirit of God that was breathed into man by God, after being selected from among the evolved creatures on earth, and then multiplied in human beings. Also the angels mentioned in this verse are probably responsible for the affairs of human beings. It is possible that the number fifty thousand years explicitly mentioned in this verse is not unrelated to one of the strongest estimates of evolutionary anthropologists and scientists that the emergence of today's cultured and civilized man (rather than all kinds of the evolving human species) on Earth backs to about 50,000 years ago.