

VOL II

NOAH IN QURAN

INDEX

Chapter 1 Parallels of Biblical stories in Quran:

Purpose of Stories of Quran

Styles and Literary Forms

Sources according to Quran:

Verification of earlier Books by Quran:

Influence of Biblical version and legends on understanding of early commentators:

Attitude of Jews and Christians towards Quranic version:

Interpretation of word "Sign" (*Ayaa or tadhkira*) as preservation of Ark instead of story; Possibility of flood in other lands:

Chapter 2. Quran's story of Noah

Noah and other prophets; Story of Noah and his people in Quran:

Synopsis:

Chapter 3. COMPARISON WITH BIBLICAL FLOOD STORY

Main objections

1. Flood was a local event or world-wide.

Quran's position, Bible, Mesopotamian position.

Search for world wide Deluge and failure

2. Size of Boat and unbelievable load:

Quran, Bible, Mesopotamian Boat:

Conclusion:

3. Inconceivable life spans:

Chapter 4. Tracing the original flood story

Search for Common ancestor

Narrowing the focus

Chapter 5. Where was the scene of the event?

Syrio-Palestine or Mesopotamia?

Chapter 6. Search for the scene of the flood?

1. Geography, geology of Noah's country:
2. Design and construction of boat: Its type and size, materials used. History of boat making in Near East and maritime activity; Noah's boat in Quran, Bible.
3. Climate of the area: flora and fauna.
4. Beliefs and customs.
5. Gods worshipped by Noah's people.
6. People of Noah (Qaum-e-Nuh)
7. Trade and commerce
8. Astronomy

Chapter 7. Where boat rested

Quran; Bible, Genealogies; Mesopotamian stories.

Chapter 8. Dating of Flood and Noah's times

Chapter 9. Flood story and History:

Possible time of catastrophe according to stories and history.

Chapter 10. From common ancestor to stories of Quran, Bible and Mesopotamian stories:

Relation of stories.

Quran; Bible, Genealogies; Mesopotamian stories

Result of analysis, Understanding of creation stories:

Chapter 11: Where to search for Ark:

Ark (Kashti-e Nuh). is teachings of Islam.

Appendix1: Note on History of Dead Sea Region:

Appendix2 change from Judi to Juttah

Charts and Pictures

Cudi Dagh in al Jazira near Diyarbakir and Mosul

Jordan Rift Valley

Wadi al Hasa (ancient Zered)

Khirbet el Tannur-(KhTannur.jpg)

Jordan fall.jpg Diagram of Jordan Drop

;jordanriver photo.Jordanvalley. jpg)) Jordan river flanked by hills on both sides

Sewn Plank

Clinker built and Carvel built boats

Paraoh 's funeral Bark

A painted linen from a grave on Gebelen (Negadell culture around 3400 BC) depicts the oldest illustration of a rudder crew

DeadSea storm .jpg-photograph of a storm from east in Moab as seen from En Gedi side, Khirbet el Tannur , Antiquities of Jordan

Map TABLE OF NATIONS)

king's highway.jpg Aerial Photo of King's Highway

King's highwayAtlas.jpg) Ancient Trade routes and King's Highway

Shifting of resting place of Ark (from Judi/Arad to Cudi Dagh and AGRI Dagh i.e. Ararat)

Arad(Ararat) and Aroer(Ara'ra), Juttah(Judi), Khirbet el Tannur (Tannur) (Judiararatnnur2.jpg)

map Carte De La Paradis teristere

Arads1.jpg- Arad Rabbah and Arad Jarchemel near Juttah

chart 950age. Chart showing 950 Years period between Enoch and Call of Abraham

Chapter 1

Parallels of Biblical stories in Quran:

There are parallels of almost all the stories of prophets of Quran in Bible and Biblical literature, except few Arabian stories¹. Further studies have shown that some more from amongst those stories considered as Non-Biblical also have similarities with some narrative of Biblical figures, like Enoch (Idrees), Eber (Hud); Cyrus (Dhul-Qarnain); Ahikar(Luqman); Qumran's cave (Kahaf) dwellers; Fallen Angels or Watchers (Harut and Marut²) etc. These have arabicized names and

¹Almost all the historical narratives of the Koran have their Biblical parallels with the exception of a few purely Arabian stories relating to A'd and Thamud, Luqman the "owners of the elephants ", and two other alluding to Alexander the Great (Iskander dhu-al-Qarnayn) and to the "Seven Sleepers "--all of which receive but very brief mention. Among the Old Testament characters, Adam, Noah, Abraham (mentioned about seventy times in twenty-five different surahs and having his name as a title for surah 14.) Ishmael, Lot, Joseph (to whom surah12 is dedicated), Moses (whose name occurs in thirty-four different surahs), Saul, David, Solomon, Elijah, Job and Jonah (whose name surah 10 bears) figure prominently. The story of creation and fall of Adam is cited five times, the flood eight and Sodom eight. In fact the Koran shows more parallelism to the Pentateuch than to any other part of Bible.

All these narratives are used didactically, not for the object of telling a story but to preach a moral, to teach that God in former times has always rewarded the righteous and punished the wicked. The story of Joseph is told in a most interesting and realistic way. The variations in this and in such other instances as the story of Abraham's response to the call of one true God (surah 21:52) have their parallels in the midrash, Talmud and other non-canonical Jewish works.

Of the New Testament.....

It is worthy of note that the Arabic forms of the names of the Old Testament characters seem to have come mainly through Syraic (e.g. Nuh, Noah)and Greek (e.g. Ilyas, Elias; Yunus, Jonah) rather than from Hebrew.

A comparative study of the above Koranic and Biblical narratives and such parallel passage as those that follow reveal no verbal dependence': sur 2:44-58.....History of the Arabs. P.K.Hitti fourth edition p124-126....

² These names are similar to angels Havertat and Mavertat of Zoroastrian cosmology. They were sent (came into being) at Babel. . These angels represent two school of healing in ancient Mesopotamia: one with medicines, Assu; the other Asaphu using magical methods. Rebellion of

have similarities as well as differences from Biblical sources. The people addressed were familiar with these stories and names of characters in these stories which were not much different from the traditions of the people addressed who had among them Ishmaelites, Hanifs, Jews and Christian. Why there are so many parallels and why are they there at all? The reason being that continuity of the guidance for mankind from Allah is an essential requirement of any religion claiming to be based on divine revelation. Thus there is a valid reason for the presence of parallels of stories of people of past. For the same reason we find references of Flood and commandments etc. in New Testaments. The people addressed are descendants of co-related races towards whom the earlier prophets were sent. It would have been surprising if these stories were not mentioned in Quran as examples of the ways of Allah. Belief in all the prophets beginning from Adam and in the books of Abraham, Moses, David and Jesus (Isa) is one of the central tenets of Islam. Quran tells us that prophets have been sent from the earliest times to all people. Noah's story of flood and Ark is one of the many parallels of Biblical stories in Quran.

Jew and Christian writers totally ignored the Quranic version which according to them is forged and based on Biblical version. In this they were aided by dependence on and reverence of Biblical sources by newly converted Muslims.

In volume I, we analyzed the Biblical flood story to reach the original story, considering the purposes of those who wrote or transmitted it, its composition and changes in it. We have seen while dealing with Biblical text and related problems that the main cause of the problems with text was alterations, additions, deletions, etc. by those who handled the text e.g. J and P, with the purpose of advancing the position of a chosen people and groups within them, Hebrew and Israelites as chosen people, as well as interests of Priestly classes.

these angels (Watchers) means misuse of these beneficial arts. One of them taught what was later on used by the Israelite in the time of Solomon for creating rift between husband and wife. Asaph ben Barchia was incharge of those who dealt with jinns.

Purpose of Stories of Quran³:

Main cause of differences between stories of Quran and Bible is due to their purpose of citing these stories. Before we compare Quran's story of Noah with its Biblical parallel, it will be in order to know Quran's purpose and understand the literary styles used and examine the influences which might have effected the interpretation of story narrated. This will lead us to the purport of the text and how its interpretation was influenced by Biblical version. We will also be able to separate what is common and what parts of Biblical story can be used with Quran's story.

The story is repeated in many surahs in varying details but there is no indication of problems like contradictions, redundancy and repetitions due to dovetailing of component stories creating doublets, etc. in text of the story in these separate surahs.

What is the purpose of story in Quran and what bearing it has on its text? Purpose of Quran's stories according to Quran itself is primarily didactical e.g. it is a morally instructive story as a sign and reminder and not for storytelling or as a chronological history. It is not given as a worldly history nor is it meant to advance position of a certain class or ethnic group. It is given as an example of how God treats wicked and pious. Quran also claims that it corrects supports and authenticates the story given in earlier Books, which are now in a distorted form not capable of conveying the moral of the story.

The Quran does not give the history of all the prophets. It clearly says that only some of them have been mentioned⁴. These are stories of the people of co-related races⁵. Information of these stories

³ Stories, prophets and people of past: Quran 6:33; 7:102; 9:70; 11:102-104; 20:100. Adam and Eve, Garden of Eden, Abel and Cain. [The word 'Adam', when used as a proper noun, is the name of a prophet. Then there were others before Noah (Idrees i.e. Enoch). 25:38; 26:106; 38:13; 40:6. Noah and Flood, Abraham in Mesopotamia, Palestine and Egypt, and Lot, and from Abraham's descendants: Ishmael, Issac, Jacob, Joseph, then Moses in Egypt and Sinai and Palestine and from his descendants: Aaron, Saul, David, Solomon, Job and Jonah, Zacharias and John and Jesus and Mary, Elias; And Ishmael and Elisha and Lot and A'd and Samud, and the people of Abraham and the dwellers of Median; Shoab(Yattro) etc.; some other prophets of people of Ad (Eber), non-Biblical prophet of Thamud and those before and after them. Not all prophets have been mentioned. 4:164, 40:79.

⁴ prophets not mentioned (4:164; 40:78),

⁵ Prophets mentioned by name are from the races living in Near East. Quran has used various words to describe this. They are: descendants; progeny; posterity; offspring; from among their

had already reached the people addressed by Quran, as 'news' (*al-anbaa*) and it was also in their Books. It was easier for them to believe in the lesson from the stories they were familiar with. Its effectiveness was reduced due to the story becoming unbelievable due to changes made in it. These were the stories of fate of people who were warned but did not change their evil ways. Allah has used many different themes and styles in Quran to explain its message. One of the main themes is reminding the stories of fate of people of past. There are several stories in Quran of the people and prophets of past as examples (signs) for our guidance. Quran tells us that ways of Allah never change⁶. Right from Adam to the time of the Prophet, whenever a people went astray, became cruel and wicked, they suffered punishment. Quran also connects Adam to Noah and Noah with Abraham. It tells us about their ethnic relationship. It says that they were co-related races, off-springs, one of other. Their off-springs were given gift of prophecy but stress is not on genealogy. It is on spiritual aspect, the continuity of a process and a principle. Allah has always raised apostles from those amongst them who do good deeds. Allah sends revelation to the apostles to guide their people. These people demand signs⁷ from their apostles and prophets. But when the people do not change their ways, reject a prophet, turn against him and want to harm him, his family and his followers, they are warned⁸ by the prophet of the punishment for their deeds. The prophet and his family members and his believing followers are saved by following divine instructions according to promise (prophecy). The story of the people thus destroyed then becomes a **sign** and a reminder for future. Allah then gives ascendancy to another people and guides the people related to them into the right way⁹.

Unlike Bible's Flood story which says that such punishment will not be repeated again and that God repented for bringing it, Quran says that "punishment overtook them in justice". In future also such people will be punished, righteous and those with him will be saved. There is no difference in pre-flood and post-flood policies in dealing with wicked and pious.

fathers and their descendants and their brethren. Prophets of other lands which were not known to those addressed are not mentioned by name for obvious reasons.

⁶ Thou wilt not find any change in the way of Allah (sunnat).17:78; 33:63; 35:44; 48:24

⁷ Taha: 20:133 - "Why does he not bring to us a sign from his Lord?" It may be noted here that a missing Ark can not be a sign for people.

⁸ Warning: Q 17:16 - "And We never punish until We have sent a Messenger".

⁹ Right way: 6:88 - "And from among their fathers and their descendants and their brethren, and We chose them and guided them into the right way".

In Quran, Allah does not show any repentance on creating humans. Instead of punishing them for their thoughts being evil from youth¹⁰, in Quran one of the attributes of Allah is Sattar-ul-ayyub, (coverer of shortcomings). It is important to know when a natural catastrophe is considered as a punishment from God. Some natural catastrophes, (like floods, earthquakes, cyclones, tides, plagues etc.) can be predicted according to general laws of nature known to people of that time. But catastrophes prophesied by prophets are revealed to them by Allah. They can not be predicted by the prophet on their own, not having knowledge and means to do so. They take place as a punishment to those already forewarned. People who rejected prophets are sure it will not happen and challenge the prophet to bring the punishment if he can.

Prophets also cite examples of such punishments already known to their people but few listen to them¹¹. According to Quran Prophet Shoaib (Yattro/Jethro) gave the example of fate of people of Noah to his people. Quran stresses the continuity of this policy right from times of Adam to Noah and up to the times of Holy Prophet (p.b.u.h.) and in future also. It says that you will never find any change in it. It does not favour any people except the righteous.

Characteristics:

Comparing Quran's story with Bible, we find the differences in their characteristics. An appraisal of these characteristics will be in order before we start using its matter for finding the correct story of original event and through it the place of event.

Styles and Literary Forms:

Although Quran is not literature, suitable literary forms have been used in it for it to be useful for all people for all times. About these stories Allah says in Quran that Allah has used ***similitudes of every sort and parables of every kind***¹² and does not hesitate to set forth parables of even a

¹⁰ Before flood we find that 'wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.' After flood there is a change. Instead of continually we find 'for the imagination of man's heart is evil from his youth' thus excluding innocent period of childhood.

¹¹ Cite examples: 25:39 - "And to everyone (mentioned before), We gave examples and everyone did We destroy with utter destruction.

¹² **PARABLES, NEWS, STORIES, SIMILES AND METAPHORS literary forms**

Parables: 2:26; 13:18;14:24;14:45;16:75, 76, 112;18:32, 45;22:73;24:35; 29:43; 30:58; 36:13;

gnat or even something smaller and none but the learned and those who believe understand them¹³.

In those days, when these stories first took shape or were narrated, ***the subjects like history¹⁴, archeology and sciences etc. were not yet there. Other familiar literary forms were used for narrating a morally instructive story.*** Myths, legends, etiologies, were often the forms in use for stories before distinction was made between them and the subjects such as history. Myths were then taken as history. The process resulting in several Flood stories is a process in reverse by which the historical event becomes a kernel of mythical, etiological stories. As the listeners were already familiar with these forms, it was easier for them to appreciate the stories. This was in accordance with the general rule mentioned in Quran that revelations to prophets **and their teaching are in *the language of their people¹⁵, which includes the imagery¹⁶ as well, so that their message is explained clearly.*** According to this principle, it was also important that they should have already heard about these stories.

There is also a tradition of the Prophet that the prophets have been instructed by Allah to keep in view the intellect of their people when they give their message. Therefore these stories were told as parables, etiologies, fables, allegories and other forms and different figures of speech liked by the people were used (e.g. Hyperbole - a figure of speech in which exaggeration is used for effect and is not to be taken literally,).

Due to use of literary forms of parables, allegories etc. it is possible to narrate a historical event, without the blame of being inaccurate (due to not giving details). These forms also covers several

39:27, 29;

¹³ ref.

¹⁴ history:.....' The very distinction between myth, legend and history is of course a largely modern one'. (Gods, Demons and Symbols of Ancient Mesopotamia, p14)

¹⁵ **revelation in the language of his people in order that he might make things clear to them**
14:5

¹⁶ imagery: collection of descriptions and figures of speech, idioms etc. say of a land, like date, fig, olive, grapes, tents, camel (*ibil*), *kauser*(a canal in Nineveh), Jehannum (Valley of J hannom) etc. used as a background of a literary form and not mangoes, igloos, seaof another continent.

levels of deeper and inner meanings hidden from the common people of that time and divulged after advances in sciences and archeological finds etc., without diminishing the effect intended at that time¹⁷ and in future for a people of different understanding. For the same reason the stories told and **imagery used** were from the land of people addressed and not from other continents.

Some idioms of language based on the knowledge of people of that time should not be objected upon. We are, for example still using the terms of rising and setting of sun, moon and stars in spite of knowing that sun is stationary and it is earth that rotates. When similar idiomatic language is used in religious literature it is either taken literally or objected upon¹⁸. Thus in order to analyze these stories, it is also important to keep in mind the literary practices of the times when these were written down, for example use of eponyms and preferred numbers 7, 40, etc. (perhaps related with bio-rhythm.)

For those who are used to a scientific and logical approach, the didactical purpose of these stories is not fulfilled if the story can not be explained satisfactorily due to new discoveries and information available now. According to Quranic injunctions Muslims are expected to investigate and verify these. Now when a wealth of archeological and scientific information and methods of investigation is available it has become necessary to review the interpretation of this story.

Sources according to Quran:

According to non-Muslims only source of these stories can be Old Testament and Scriptures. It will be seen that Quran's story is so much different from them that the charge that they were altered from the available information is not tenable.

The people addressed by Quran however knew about Noah and Flood. Before they came to know the revealed version of Quran they knew the story of Noah from other sources¹⁹ also. They are

¹⁷ "It is essential to bear in mind that every myth or legend preserved in written form is preserved as part of a (perhaps fragmentary) work of literature which was created in a specific environment and which was intended to serve a specific literary aim. (Gods, Demons and Symbols of Ancient Mesopotamia, p14)

¹⁸ Galileo: "that which is not scientific in scriptures must be allegorical", A Brief History of Time; Stephen Hawkins.

¹⁹ Sources:
books 20:133-134;

told that these are not just stories like you have already heard. They are narratives of actual event revealed to prophet which you have not heard before. It was important for the message that they were familiar with the flood story because then they would not believe the correct story put before them.

Revelation: Source of Quran's story is, according to Quran, revelation²⁰ only. Its version differs from the stories received by people from other sources. Quran refers to these versions. Quran claims that even the stories of earlier books have been changed purposely and its revealed version corrects the stories. We do not find any change in Quran given to us by Prophet Muhammad (pbuh) as Allah promised its preservation.

Quran says that the Allah has revealed to the Prophet Muhammad (p.b.u.h.) just as He has sent revelations to the prophets of past since time of Adam. No one but Allah knows that how many more people warned by their prophets have been destroyed in the past. The version revealed to the Prophet include some of what is in Books and in addition some details which they did not know before, (e.g. dialogues of Noah with his people and their chiefs and between God and Noah which are not narrated any where in Bible and other books, not even in legends²¹. They are most likely to have taken place as can be inferred from other sources, legends, etc. (Josephus, Sibylline Oracles) and also from stories of other prophets. These revelations are in the "language" and imagery of the people addressed. Stories received through revelation are not constrained by what is said in existing stories distorted by handling of interested persons. It is a filter which excludes all such things which contradict with the character of prophets and attributes of God. It is like converting grass (distorted version) into milk (version in harmony with character of story.)

news, account, information 6:34; 9:70;14:9; 64:5; 38:21

Asatir ul awwalin, stories of past 6:25; 8:31; 16:24; 23:83; 25:5; 27:68; 46:17; 68:15; 83:13

news of prophets 6:34;

Suhuf, books: 20:133; 53:36; 74:52; 80:13; 87:19; 98:3

torah 3:48, 50; 4:43, 65, 93; 5:43, 44, 46, 66, 68, 110; 7:57; 9:111; 48:29; 61:6; 62:5

²⁰ Revelation: 3:43; 4:164-166; 7:101; 10:14; 11:120; 12:102, 111; 20:99; 28:3; 40:78;
relate, recite to them 5:27; 7:175; 10:71; 26:69

²¹ 4:166 He has revealed it with his knowledge and the angels bear witness (also) and Allah is sufficient witness.

Other sources mentioned in Quran through which people knew the story of Noah are:

1. **the oral news or locally surviving versions²²,**
2. **versions from Books of Abraham, (also preserved in Bani- Ishmael, Hanif²³),**
3. **Books of Moses as received by first audience of Quran,**
4. **Ancient books in “Suhuf-e-oola”.**
5. **Future discoveries**

1. News:

The people first addressed by Quran knew the story of Noah and other stories. It is not correct to say that there was no information other than that found in Old Testament. This is already contradicted by presence of some information in New Testament not found in Old Testament. Besides what was in Bible, there were equivalents of Apocrypha, Pseudoepigraphic literature; e.g. ‘Sibylline Oracles’ supplied Noah with a lengthy speech in which Noah condemns his society for its beliefs and acts and warns of impending flood’. Josephus also gives some information not given in Testaments²⁴. Presence of dialogues in Quran should not therefore surprise anyone.

²² News, *alanbaa*; 14:9 - “Has not the account reached you of those before you, of **the people of Noah** and A'd and Samood, and those after them?”

‘This raises the complex question of various oral traditions throughout the whole Near East, influencing each other.

The Mesopotamian evidence happens to be attested in writing at much earlier dates, but this need not lead to the conclusion that it was the origin of all similar themes occurring later on.’

Gods, Demons and Symbols of Ancient Mesopotamia p15

“This raises the question of vernacular literature existing alongside the literary texts. Unfortunately there is very little hard evidence for an oral tradition, but it must have existed” [p37 Mesopotamian Myths]

²³ Hanif: Quran:2:136; 3:68, 96; 4:126;6:80, 162; 10:106; 16:121, 124;30:31

“religion of your father Abraham”; “ and Abraham was neither Jew nor Christian but he was ‘hanif muslim and was not from mushrikin”

contemporaries of Muhammad who held some vague monotheistic ideas (Books of Abraham in the form of stories and legends). **History of Arabia p108, 113, 125n.1, .History of Syria p387; ArzulQuran p216-222..Hanif was Abraham’s epithet in Arabs”, opposite of mushrik.**

’ he who is circumcised and has performed haj’ “Lisanularab”- p223 Arzul Quran.

There is no reason that Ishmaelites and Hanifs with Jews and Christian living around and coming in contact with them were not familiar with these stories.²⁵ We have come to know from Dead Sea Scrolls that there was a book of Noah²⁶, fragments of which are found in Book of Enoch. The Ishmaelites and Hanifs also must be having their own traditions brought by their ancestors when they settled in Arabia. Following verses of Quran refer to this source of information.

“Has not the story reached them of those before them—the people of Noah, and ‘Ad and Thamud, and the people of Abraham, and the dwellers of Midian, and the cities which were overthrown? Their Messengers came to them with clear Signs. So Allah would not wrong them, but they wronged themselves. (TAUBA 9:70)

“Have not the tidings come to you of those before you, the people of Noah, (IBRAHIM 14:10)

The mention of ‘news’ shows the existence of versions with which audience was familiar, details of which were different from the composite text of the Bible and Biblical literature.

There is a mention of Noah’s son and Judi in pre-Islamic Arabian literature. It is however considered by some scholars as of a later origin. To expect that anything found in earlier records, whether religious or secular must not be mentioned in a later revelation is absurd. The same objection could be made on Biblical text if earlier Books were available. In fact it is a great beauty of religious literature, whether Biblical or Quran’s that they relate the human saga from the

²⁴ ”But Noah was very uneasy about what they [his neighbours]did; and being displeased with their conduct, persuaded them to change their dispositions and their acts for the better; but seeing that they did not yield to him.. he departed out of the land.” Antiquities1.3.i.

²⁵ One example in which Prophet on seeing some toys in a niche in a wall of his house whose curtain had shifted in the form of horses with wings remarked to Aisha ‘Do horses have wings.’ And she replied why not, Whether Solomon’s horses had wings or not. (referring to “fleetfooted “ cavalry of Solomon. This shows that even those who were not Jews knew about their stories. It should be noted that no attempt is made by prophet to correct this simile.

²⁶ **Books before Abraham also: AL-HADID 57:27.**

27. And certainly We sent Noah and Abraham, and We gave to their offspring the (gift of) prophecy and the Book; so there are among them those who go aright, and most of them are transgressors.

Beginning. On the contrary, it would be objectionable if there were no mention of how Allah guided people and how previous prophets and those who rejected them were treated in past.

These 'news' are not the news of Biblical stories only. Quran has stories A'd and Samood and those after them which Bible does not make any mention of.

Existence of oral traditions is however confirmed by Quran which is totally ignored by Christian scholars. Bible does not admit presence of any oral traditions. Oral traditions must have existed alongside literary texts especially in Syria and Palestine where writing material like burnt clay tablets were not available (the script was also not suitable for writing on material other than wet clay). These are referred to in Quran as 'news' of this event. In Arabia, the home of Semites, due to their nomadic way of life and absence of writing material, they used to memorize the stories, literature and genealogies to preserve them.

The names of prophets in Arabia show that they were received through other routes and sources²⁷ Unfortunately lack of information on some stories is due to attitudes of those dealing with preservation of religious traditions adopted towards (Akhbariyun)²⁸ i.e. historians. Except a brief period towards the end of Ottoman Empire and coming of Europeans, there are hardly any worthwhile archeological efforts in Arabia even now. Despite massive construction programs requiring excavations nothing is made public. This is the gap which requires filling by researching the treasures hidden in European libraries.

"There were other ancient traditions not preserve in J, E, P, D, some of which occur in Non-Biblical literature. [p137 Noah]

²⁷ " It is worthy of note that the Arabic forms of the names of the Old Testament characters seem to have come mainly through Syraic (e.g. Nuh, Noah)and Greek (e.g.Ilyas, Elias; Yunus, Jonah) rather than from Hebrew." P.K.Hitt History of Arabs p124-126. Syraic (Aramaic) a North- West Semitic language.

²⁸ Reason for loss of some important information is in words of Nabih Amin Faris, translator of Al-Kalibi's Kitabul Asnam: 'According to the traditionalists who were in full control of the intellectual life of the community, Muhammad once said, "Islam destroys all that preceded it."(Muslim Sahih ; Iman: 53) The Prophet, undoubtedly, had in mind the pagan religions of his country; but his followers, in their zeal to establish the new faith, set out to eradicate everything which had its roots in the old order. Consequently, **the historians (akhbariyun)**, whose work was to record the past and preserve its glories, **were without honor in Muslim community, particularly during the early period of Islam.** The great Arab historians flourished during a later period." viii Book of Idols

2. Books of Abraham:

The word 'Book' in Quran refers to a compilation, whether written or not. Books of Abraham therefore are the traditions of Abraham. We can expect that they could be found with the Ishmaelites and Hanifs in some form. Though the Bible does not say that Hagar and Ishmael were taken to Mecca by Abraham but people of Mecca did not refute the Quran's story of sacrifice of Ishmael; their settling in Mecca and founding of Kaaba, the 'bait', house of Allah. There could be some Abrahamic traditions with the people who did not migrate to Egypt but remained in Promised Land.

3. Books of Moses: It is possible that due to long so-journ of Israelites in Egypt, pre-Mosaic traditions (in Books of Abraham?) found in the Books of Moses, before they were incorporated in Bible, were different from versions kept in Arabia.

Quran refers to the versions of stories in the Books of Abraham and Moses but says they have been altered since they were first 'formed'. Due to the similarities with these, they said that the Prophet has the stories of ancients written down which are read to him morning and evening²⁹. Due to differences from Biblical versions, they said it has been forged³⁰.

4. Suhuf-e-oola are the stories of ancients and are the oldest surviving accounts in various forms. This is mentioned with suhuf-e-Ibrahim w Musa (Books of Abraham and Moses) and will include pre-Abrahamic sources now being discovered e.g. cuneiform tablets, Book of Enoch and Fragments of Book of Noah. The term may randomly include all old books of prophets. This may include the circulating stories in Mesopotamia, Syrio-Palestine and Arabia.

5. Future discoveries: Quran has indicated the possibility of discovery of information about the fate of people. It refers many times towards mounds of cities destroyed. It also tells us that a time will come when earth will divulge its history. This includes archeological as well as fossil

²⁹ 25:5. And they say: The stories of the ancients--he has got them written ---so these are read out to him morning and evening.

³⁰ According to them, Prophet Muhammad "simply took over, wholesale, the major characters of both the Old Testament and the New."p42 B.B.C.'s The Archeology of the Bible lands. Also "A comparative study of the above Koranic and Biblical narratives and such parallel passage as those that follow reveal no verbal dependence " P.K.Hitti History of Arabs

information about the history of earth. The discovery of cuneiform tablets is one such source which confirms the widespread distribution of flood story.

Quran claims verification of earlier Books:

As the Books and earlier sources have been changed, they are open to some objections.

Quran claims that it is a guide and mercy to those who believe. It **verifies and explains what has been sent before**³¹, except that which has been changed.

Quran thus confirms that the contents of earlier Books were revealed³² versions, correcting the mistakes that had crept in then. Quran however says that these were also changed later on.

Therefore Muslims believe that **Quran independently supports and corrects the stories of Books**. It supports the story by correcting it instead of simply copying *the stories of Books* as it is thought by Jewish and Christian scholars and also by some of Holy Prophet's (p.b.u.h.) contemporary Jews and Christians. It commands Muslims to believe in the prophets of these books and the Books revealed to them as they were before changes. **It therefore rejects the thought that flood story is a Mesopotamian Myth changed into a parable**. Thus the onus of proving the possibility of Flood and of making of Ark as given in Torah is as much on Muslims even if the Bible can not provide it.

It is very clear that if Quran were dependent entirely on Bible then its version would not have so many differences from it. The omissions and corrections are because of revelation. For Muslims those portions of Biblical story of Noah can be acceptable which do not contradict Quranic version and the principles enunciated as well as science and history etc.. They can use such information in understanding these stories. As an example, use of bitumen in caulking which does not contradict Quran, can be cited. Also they are supposed to obtain evidence to verify the truth of the stories, which were already widely circulated and believed and did not require any proof when they were revealed. For the purpose of verification of causes of destructions and extinctions, they are advised to explore the earth and ruins of cities. Attention was thus drawn towards archeology, history, ancient literature etc.

³¹ Verification:2:41, 89, 91, 97, 101; 3:3, 39, 50, 81; 4:47; 5:46, 48; 6:92; 35:31; 37:52; 46:12, 30; 57:18; 61:6)

³² 2:4 that which was revealed before.

Influence of Biblical version and legends on understanding of early

commentators: Differences from Bible in Apocrypha, Pseudo-epigraphia, Jewish legends and within Bible as New Testament text giving information not found in OT suggesting some other sources also existed. Existence of “news” in Arabia as Syrio-Palestinian parallels (referred to in Quran), was also known to the Christians and Jews of Arabia in times of Prophet (pbuh). Fallacy of this attitude has been confirmed by the discoveries of Mesopotamian versions of Flood story and Dead Sea Scrolls. One example is casting of Abraham in fire mentioned in Quran and not in Bible³³.

The meaning of Quranic verses were known to the companions according to understanding of their times. There are indications that understanding of companions close to Prophet was in line with the Quranic teachings i.e. to reject absurd and all that were against common sense, clashing with attributes of Allah. However, it appears no special effort was made to correct the ordinary as evident from the hadith of Moses and the shepherd, wherein Moses was reprimanded when he tried to chastise the shepherd on his concept of God. Also the instance of Hadhrat Ayesha's winged horse toys cited before. Later on when attempts were made to compile the information that could be gathered, the people collecting information concealed some meanings in preference to those popular with Jews and Christians. This is not a new practice and is mentioned in Quran. This explains why there were no such objections on the content and meaning of some of the verses when they were recited in the time of Prophet. As Muslims were told to believe in the Books, they later on depended on them for answers to questions raised (in spite of warning that they have been altered). Instead of correcting the Biblical stories they interpreted Quran's story according to Biblical such as worldwide flood.

Some verses were given a meaning, against the obvious meaning in language of the people, to go with the Biblical version and legends as understood by contemporary, newly converted from Jews and Christians (like wahab bin munabba), when required to elaborate. There are glaring differences from Biblical story such as such as local and not worldwide flood; Judi, the name of mountain where Ark rested. These differences from Biblical versions were explained according to Biblical versions, in spite of warning that they have been altered, contrary to their obvious

³³ “The variations in this and in such other instances as the story of Abraham's response to the call of one true God (sur21:52 seq) have their parallels in the midrash, Talmud and other non-canonical Jewish works.” P.K.Hitti

This refers to the incident of Abraham breaking idols when he was a young man and was as a punishment to be put in fire. He escaped from fire of a lime kiln. He migrated from Haran at the age of 75 years.

meanings which were concealed. Ages of eponymous persons in genealogies in Bible, representing stages of cultural development (and also the numbers used) were adopted by them as literal. Historians were also looked down upon.

This was the attitude of commentators towards *differences* in spite of the *knowledge of the existence of other sources*.

(The same thing must have happened with earlier books³⁴ i.e. treating some as Apocryphal and concealing of meanings of some, in addition to changes made). Quran was to be free from changes in it as promised in Quran by Allah. For changes in its interpretations, Allah has made arrangements, like pious person appearing at the turn of every century called mujadids, Promised Messiah etc., his khalifs and earth revealing its information like archeology and fossils etc. in later days. This is an ongoing process resulting in new commentaries according to intellectual development and scientific progress.

Study of Quran's story can now be done in the light of purpose, style, source of story (revelation) and influence of Biblical traditions on its interpretation.

The story known to people addressed was however Biblical and apocryphal, oral traditions of Ishmaelites (Hanifs).

³⁴ AlAna'm 96: *but you make them into separate sheets for show which you conceal much*

The verse mentions *Qaratees* which perhaps refers to information treated as apocryphal and concealed. This could include information about the son who was drowned.

Chapter 2.

QURAN'S STORY OF NOAH

We have considered all important Flood stories of Near East that are similar to Noachian flood story in volume I except that of Quran. Quran's flood story also is story of the same person, Noah and refers to Biblical story as well. We can not therefore ignore it, especially when Quran claims to verify as well as correct the Biblical story of world-wide flood. Quran gives many details not found in Testaments. This is an important aspect which will be dealt in next chapter. It is really necessary to carefully read Quran's story to appreciate the pristine truth of the flood story in its original unaltered form, as told by earlier prophets also to their people, as it was before changes were made in it and it was made part of the Bible. At that time there was nothing in it that seemed improbable or against the attributes of God or character of prophets.

Noah is mentioned in 29 different surahs (parts) of Quran³⁵. All of these and their translations are given as an Appendix I (Noah.doc) at the end of this book.

At places Noah is just referred along with other prophets and elsewhere in different surahs greater details of his story are given. We will separate the verses where Noah is mentioned with other prophets and those which give details of the Noah's story.

³⁵ **NOAH IN QURAN:**

With other prophets

AL' IMRAN 3:34-35; AL-NISA 4:164; AL-AN'AM 6:85; TAUBA 9:70; IBRAHIM 14:10; MARYAM:19:59; AL-ANBIYA 21:77; AL-HAJJ 22:43; AL-FURQAN 25:37; AL-AHZAB 33:7-8; SA'D 38:12; AL-MU'MIN 40:5; ASH-SHU'RA 42:13; QAF 50:12; AZ-ZARIYAT 51:46; AN-NAJM 53:52; AL-QAMAR 54:9-16; AL-HADID 57:26; AT-TAH'RIM 66:11-12

Noah, his people, flood, boat, details.

AL-A'RAAF 7:60-65; YUNUS 10:72-75; HUD 11:26-50; BANI ISRAEL 17:4, 17; AL-MU'MINUN 23:18, 44; ASH-SHU'ARA' 26:105-122, AL-'ANKABU'T 29:14, 15; YA'SIN 36:41-43; AS-SFFAT 37:75-83 ; AL-QAMAR 54:9-16; AL-HA'QQAHA 69:11, 12; NOAH 71:1-28.

Noah and other prophets:

In Quran's story, Noah's status as a prophet is made very clear and his name is also mentioned with other prophets. In as many as 19 surahs Noah's name is mentioned with other prophets. Prophets with whom his name is mentioned are: Adam, Idrees (Enoch), Prophets rejected by Noah's people, Noah and prophets after him, Abraham, Isaac, Ishmael, Jacob, Joseph, Job, Moses, Aaron, David, Solomon and Jesus. All of them are not mentioned together nor are they in any particular order. A period from Adam to Prophet Muhammad (pbuh) is thus covered. Noah is mentioned with other prophets where it intended to show that the institution of prophethood is not a new thing but is continuing since Adam's time and it has always been the way of Allah to send prophets for guidance of humanity. Noah's story is one of the examples of how people treat prophets when they declare their status and give their message; how they and their followers are saved. Prophet Muhammad (pbuh) also is told in this way to rest assured that what is happening in his time is not different from what has happened earlier and the end will also be similar.

Gist of verses in which Noah is mentioned with other prophets is as given below:

Allah chose prophets (mentioned) from people of a race co-related with one another³⁶ and guided them and sent revelation to them. These messengers came to their people with clear signs but they accused them of falsehood; rejected them and planned to destroy them. These people earned a painful punishment; their cities were overthrown. They were made a sign (example.) That Allah rewards those who do good. Allah gave the gift of prophecy to the offsprings of those who were righteous. Prophets, their believing family members and followers, righteous and those who were not warned were saved. Those who rejected prophets and clear signs; and planned against them, were punished. The people who are mentioned with these prophets are: posterity of Adam, the people of Noah; posterity of those whom were carried in Ark with Noah, people of Abraham; posterity of Abraham; dwellers of Midian; Pharaoh and his legions; dwellers of the Ar-Rass; tribes of 'Ad and Thamud.

Noah's flood story in Quran:

In addition to Noah's mention with other prophets, Story of Noah, his people and Flood that destroyed them, is spread over 21 surahs of Quran. The story of Noah, the Flood and Ark, his followers and family, his people and their fate is referred to in different chapters with varying degree of details as required by the context. There is therefore some repetition due to mention of

³⁶ Prophets sent to other lands that had no communication with the people addressed, are not mentioned for obvious reasons but it is clearly mentioned that prophets were sent to all people.

same story in many different surahs. Unlike Bible the stories are not in chronological order. It is also not a continuous story. Details are few where story of many People is given at one place. Greater detail is given where there are only few stories or Noah's story only is mentioned. This is in accordance with the general style adopted in Quran.

First we will collect all the information about Noah given in different Surahs.

For many this may be the first time they will learn about the Quran's story of Noah. Therefore the story has not been condensed. Language of translation is not changed except for example, "And" s are deleted where a verse beginning with 'AND' is lifted from a continuous text. Literal translation is given in Appendix if anyone desires to consult. Some words e.g. pronouns thy people, you, us, they etc., have been highlighted by bold font to show that it is Noah's people only who were to be destroyed by Flood and some of those saved with him were not his family members. I have tried to arrange verses in a logical and chronological sequence according to my understanding. Therefore there is room for further refinement. It will not however hinder us in our quest, i.e. investigation of the story of flood, the land and people.

Some parts have been highlighted by using bold font to draw reader's attention. This will be useful in understanding the discussions that will follow, e.g. extent of flood and who are punished according to Quran.

Noah's story in Quran is one of the longer stories of people of past. Greater part of this story is about Noah's role as prophet. It consists of dialogues with his people, their chiefs; Noah's prayers and divine communications; rejection by his people of his status as Allah's messenger and threatening to kill him. Noah then prays to Allah for help. Culmination of this is the story of Flood that destroyed them. This is followed by building of Ark under divine instruction. Ark saved Noah, his family and followers from Flood and rested at Judi. All the dialogues are perfectly according to the conditions faced by prophets. Quran's narrative is full of dialogues containing information on beliefs, customs, and social structure of people as well as about the geology and geography of the land, climate, highway etc. Compared to this there is hardly any information in the Bible about the land and the people at the time of Flood.

Summary of Noah's story composed from these narratives, giving Noah's efforts, rejection and planning against him by his people, warning and Flood, fate of those with him on Ark and Noah's people is as under:

Story of Noah and his people, flood and boat in Quranic verses:

The people of Noah before: Surely they were a transgressing people; they were most unjust and inordinate. **They rejected the apostles³⁷**.

Noah said to his people: you worship none but Allah. you should serve Allah and be careful of (your duty to) Him and obey me:

He will forgive you some of your faults and grant you a delay to an appointed term; surely the term of Allah when it comes is not postponed: did you but know!

The chiefs of his people who disbelieved and called the meeting of the hereafter a lie. To whom We had given plenty to enjoy in this world's life, said: He is nothing but a mortal like yourselves, eating of what you eat from and drinking of what you drink:

And if you obey a mortal like yourselves, then most surely you will be the losers:

He is naught but a man who has forged a lie against Allah, and we are not going to believe in him. What! does he threaten you that when you are dead and become dust and bones that you shall then be brought forth ?

Far, far is that which you are threatened with:

There is naught but our life in this world: We die and we live and we shall not be raised again.

The chiefs of his people said: "Surely, we see thee to be in manifest error.

The chiefs of those who disbelieved from among his people said: He is nothing but a mortal like yourselves who desires that he may have superiority over you, and if Allah had pleased, He could certainly have sent down angels. We have not heard of this among our fathers of yore:

He is only a mad man, so bear with him for a time.

Noah said to **his people**: "O my people, there is no error in me, but I am a messenger from the Lord of the worlds.

I deliver to you the message of my Lord and give you sincere advice, and I know from Allah what you do not know.

Do you wonder that an exhortation has come to you from among yourselves, that he may warn you and that you may become righteous and that you may be shown mercy?

he said, 'Truly, I am a plain Warner to you.

³⁷ note the plural form 'apostles'

We sent Noah to his people: **Warn your people before there come upon them a painful chastisement** and their brother Noah said, "O my people, worship Allah, you have no other god but Him. Will you not then be righteous.

Indeed, **I fear for you** the punishment of [a grievous day.

Surely I am a faithful apostle to you:

Noah said to **his people**, 'O my people, if my station *with God* and my reminding you *of your duty* through the Signs of Allah offend you, -- and in Allah do I put my trust—must then *all your designs, you* and your 'partners' ;then let not your course of action be obscure to you; then carry out *your designs* against me and give me no respite.

But if you turn back, I did not ask for any reward from you; My reward is only with Allah.

chiefs of his people replied: 'We see in thee nothing but a man like ourselves, and we see that none have followed thee but those who, to all outward appearance, are the meanest of us. And we do not see in you any superiority over us; nay, we believe you liars".

But they accused him of falsehood,

Noah said: O my Lord! help me against their calling me a liar.

He said: In a little while they will most certainly be repenting. They said: Shall we believe in *you* while the meanest follow *you*.

He said: and what knowledge have I of what they do?

Their account is only with my Lord, if you could perceive:

I am naught but a plain warner.

When their brother Noah said to them: Will you not guard (against evil)?

Surely I am a faithful apostle to you:

Therefore guard against (the punishment) Allah and obey me:

Noah to his people: "O my people, tell me if I stand on a clear proof from my Lord and He has bestowed upon me from Himself a great mercy which has been rendered obscure to you, shall we force it upon you, while you are averse thereto.

And I do not ask any reward for it. I ask not of you any wealth in return for it. My reward is only with the Lord of the worlds.

So guard against (the punishment of) Allah and obey me. I am not going to drive away those who believe. But I consider you to be a people who act ignorantly.

" O my people, who would help me against Allah, if I were to drive them away? Will you not then consider?

I say not to you,"I possess the treasures of Allah nor do I know the unseen," nor say I, "I am an angle." Nor say I concerning those whom your eyes despise, 'Allah will not bestow any good upon them"—Allah knows best whatever is in their minds—Surely, I should then be of the unjust.

They said: If you desist not, O Noah, you shall most certainly be of the reviled ones.[thou shalt surely be one of those stoned]

And *remember* Noah when he cried *to Us* aforetime, and We heard his prayers and delivered him and his family from the great distress. **We have prepared a painful chastisement for the unjust;**

People of Noah said to Noah:

“O Noah, thou hast indeed disputed with us *long* and hast disputed with us many a time; **bring us now what you threatened us with**, if thou art of those who speak the truth.

Noah said, “Allah alone will bring it to you, if He please, and you can not frustrate *God’s purpose*.

“And my advice will profit you not if I desire to advise you, if Allah desires to destroy you. He is your Lord and to Him shall you be made to return.

Do they say, “He has forged it?” Say, If I have forged it, on me be my sin and I am clear of the sins you commit.

Noah said: O my Lord! surely I have called my people by night and by day:

But my call has only made them flee the more:

. And whenever I have called them that I mayest forgive them, they out their fingers in their ears and cover themselves with their garments, and persist and are *puffed up* with pride:

Then surely I called to them aloud:

Then surely I spoke to them in public and I spoke to them in secret:

Then I said, Ask forgiveness of your Lord: surely He is the most Forgiving:

He will send down upon you the cloud, pouring down abundance of rain:

. And help you with wealth and sons, and make for you the rivers.

What is the matter with you that you *hope not* (or fear not) *for greatness from Allah?*

. *And indeed He has created you through various grades?: (or by various steps, or in various conditions)*

. Do you not see how Allah has created the seven heavens *alike* (or *one above another*),

And made the moon therein a light, and made the sun a lamp:

And Allah has made you grow out of the earth as a growth

Then He returns you to it, then He will bring you forth a (new) bringing forth:

And Allah has made for you the earth as a wide expanse,

That you may along therein in wide paths.

Noah said: My Lord! surely they have disobeyed me and followed him whose wealth and children have added to him nothing but loss.

And they have planned a very great plan.

And they say: by no means leave your gods, nor leave Wadd, nor Suwa'; nor Yaghuth's, and Ya' uq and Nasr.

And indeed they have led astray many, and do not increase the unjust aught in *perdition*

And it was revealed to Noah: That none of your people will believe except those who have already believed, therefore do not grieve at what they do.

He said: O my lord! help me against their calling me a liar.

He said: In **a little while they will most certainly be repenting.**

And Noah said: My Lord! leave not upon the land any dweller from among the unbelievers For surely if Thou leave them they lead astray Thy servants, and will not beget any but immoral, ungratefull (children):

My Lord! **forgive me and my parents and who enters my house believing, and the believing men and the believing women:** and do not increase the unjust in aught but destruction! **the people of Noah** rejected, so they rejected Our servant and called (him) mad, and he was *driven away.*

There he called upon his Lord: I am overcome, come then thou to help.

Therefore **judge Thou between me and them** with a (just) judgment, and **deliver me and those who are with me of the believers.**

So We revealed to him, saying: Make the ark before Our eyes and (according to)Our revelation ;and when Our command is given and the valley overflows, take into it of every kind a pair, two, and your followers, **except those among them against whom the word has gone forth, and do not speak to Me in respect of those who are unjust; surely they shall be drowned.**

When he was making the Ark; and every time the **chiefs of his people** passed by him, they mocked at him.

Noah said, "If *now* you mock at us, *the time is coming when* we shall mock at you even just as you mock *now.*

"Then you shall know who it is on whom will come a punishment that will disgrace him, and on whom will fall a lasting punishment".

Allah said to Noah: Till, when Our command came and the fountains *of the earth* gushed forth. Embark therein two of every kind, male and female, and family, except those against whom the word has already gone forth, and those who believe. And there did not believe *and live* with him except a few.

Noah embarked saying: Embark therein. In the name of Allah be its course and its mooring. My Lord is assuredly Most Forgiving, Merciful.”

And when you are firmly seated, you and those with you, in the ark say: All praise is due to Allah who delivered us from the unjust people:

And say: O my Lord! cause me to alight a blessed alighting, and thou art the best to cause to alight.

So We opened the gates of the cloud with water pouring down,

And We made water to flow forth in the land in springs³⁸, so the water gathered together according to a measure already ordained.

(43b.)³⁹ And Noah cried unto his son, while he was *keeping* apart, “O my son, embark with us and be not with the disbelieves.

His son replied, I shall soon betake myself to a mountain which will shelter me from water. ”

Noah said, “There is no shelter *for anyone*, this day, from the decree of Allah, excepting those to whom He shows mercy.” And the wave came in between the two; so he was among the drowned.

Noah cried unto his Lord and said, “My Lord, verily, my son is of my family, and surely Thy promise is true, and Thou art the Most Just of judges.”

Allah said, “O Noah, he is surely not of thy family; he is indeed not *a man of righteous* conduct.

So ask not of Me that of which thou hast no knowledge. I advise thee lest thou become *one* of the ignorant.

Noah said, “My Lord, I beg Thee to protect me from asking Thee that whereof I have no knowledge. And unless Thou forgive me and have mercy on me, I shall be among the losers.

And We bore him on that which was made of planks and nails,

Running on, before Our eyes, a reward for him who was denied.

(43a.) it moved along with them on waves like mountains.

³⁸ And we send down water from the clouds according to a measure, then we cause it to settle in the earth and most surely we are able to carry it away. Almuminun 19

³⁹ (In vs 43 the narrative of embarkation ends and after embarkation moving of boat along with them on waves like mountain is described. In the middle of verse begins another narrative of Noah’s son. And is not for showing continuity but addition of a new section of story not necessarily in continuation. It is parenthetical i.e. interjected as explanation. Otherwise Noah’s son can not tell Noah who is on a boat moving on waves like mountains, that he will reach a mountain for safety unless he was swimming. Therefore I have in arranging the narrative in sequence placed this conversation before floatation of boat.)

It was said, "O earth, **swallow thy water, and O sky, cease raining.**" And the water was made to subside and the matter was ended.

And the Ark came to rest on al - **Judi.**

And it was said, "Cursed be the wrong doing people. "

We drowned them, and **made them a sign for men,**

Allah said, "O Noah, descend *then with peace* from Us and blessings from thee and upon peoples *to be born* of those with thee.

Surely We bore you up in the ship when the water rose high,

Noah, when he cried aforetime, so We answered him, and delivered him and his followers against a great calamity.

We helped him against the people who rejected Our communications; surely they were an evil people, so We drowned them all.

so We saved him and those who were with him in the Ark. And We made them inheritor *of Our favours*, and **We drowned those who rejected Our Signs. They were indeed a blind people.**

Certainly We left it (story of the destruction?) as a sign, but is there any one who will mind!

How great was then My chastisement and My warning!

And certainly We have made the Qur-a'n easy for remembrance, but is there any one who will mind?

, and made it a sign to the nations. So the punishment [by earthquake or by any other means....] overtook them in justice⁴⁰, and We made them as rubbish; so away with the unjust people.

Then We drowned the rest afterwards.

Most surely there is **sign** in this, *but* most of them do not believe.

See then, how evil was the end of those who had been warned.

And there will be other peoples whom We shall grant provision for a time, then shall a grievous punishment touch them from Us.

This is of the tidings of the unseen, which We reveal to thee. Thou didst not know them, neither thou nor thy people, before this. So be thou patient; for the end is for the God-fearing.

. "O ye the progeny of those whom We carried *in the Ark* with Noah". He was indeed a grateful servant.

⁴⁰ *saihah* punishment (Ar. Eng. Lexicon by Lane), punishment by earthquake or by any other means"....]

And when We intend to destroy a township, We address our commandment to its rebellious people but they transgress therein; so the sentence of *punishment becomes* due against it, and We destroy it with the utter destruction.

..And We never punish until We have sent a Messenger.

Because of their wrongs they were drowned, then made to enter fire, so they *did* not find any helpers besides Allah.

And Noah did certainly call upon Us, and most excellent answerer of prayers are We.

And We delivered him and his followers from the mighty distress.

Then We drowned the others.

And a sign to them is that We bear their offspring in the laden ship.

And We have created for them the like of it, what they will ride on.

. And if We please, We can drown them, then there shall be no succourer for them, nor shall they be rescued. And We made his offsprings the survivors.

And We perpetuated to him (praise) among the later generations.

Peace on Noah among the nations.

Thus do We surely reward the doers of good.

Surely he was of our believing servants.

How many generations have We destroyed after Noah! And thy Lord suffices as the Knower and the Seer of the sins of His servants.

certainly We sent Noah to **his people**, so he (Noah as eponym for the period of his ministry, which includes period of his law.) remained among them a thousand years save fifty years⁴¹ .

Then We sent after him, *other* Messengers to their *respective* peoples, and they brought them clear proofs. But they would not believe in *them*, because they had rejected them before. Thus do We seal the hearts of transgressors...

So that We may make it a reminder to you, and that the retaining ear might retain it.

Then we raised after them other generations.

No people can hasten on their doom nor can they postpone (it)

Then we sent our apostles one after another; whenever there came to a people their apostles they called him a liar, so We made some of them follow others and We made them stories; so away with a people who do not believe.

⁴¹ And (again parentithcal, a winding up statement, because this refers to people who were unjust when Noah warned them, and deluge which took place when he was alive) the deluge (*tufan*) overtook them, while they were unjust.

Allah sets forth an example to those who disbelieve; the wife of Noah and the wife of Lot: they were both under two of our righteous servants, but they acted treacherously towards them, so they availed them naught against Allah, and it was said: Enter both the fire with those who enter. And most surely of his party was Abraham.

Synopsis: A synopsis of the story is given below.

Noah's people were evil, transgressing, unjust, inordinate and blind people.

Beliefs: They did not believe in office of prophethood. They worshipped gods, Wadd, Suwaa, Yaghuth, Yauq and Nasr besides Allah. They believed in angel and did not believe in life after death. They also knew some astronomy. Their priests, it seems, used to ask some reward (for predicting fortunes, celestial events and weather.)

Their chiefs told them that Noah is an ordinary man like you. He is a liar or a mad man.

Customs: They followed Semitic customs like driving away (tarid), stoning. They wore cover garments (Thaub).

Social structure: Their tribal chiefs became wealthy through trading (in timber and bitumen?). Some believing men and women (worker and artisans?) were treated as meanest people. (They knew wood-working technology for making planks and hull. Probably lived in timber houses.)

Geography and geology: It was a valley where rivers flowed after abundant rains. It was a land of springs and of porous strata that could absorb water. The land was surrounded by mountains. There was forest of trees whose timber was suitable for boat-making. Some mountains in the valley were within reach which could be easily climbed. Name of the mountain where Ark rested was Judi. It was a geologically active land. A highway passed near the place where Noah migrated. It was the route through which chiefs used to pass and mock Noah when he was building the boat. Country was geologically active.

Boat: It was made from planks and nails; It was a new type of boat, different from those already in use. The chiefs of his people ridiculed him whenever they passed the place where Noah was building his boat. Noah took on board, his family, (sons, daughters? son's wives?), parents, those few with him of believers (believing men and women) and animals he had.

Flood: Flood was caused by rainstorm and springs. Sudden subsidence of earth due to earthquake caused springs to burst forth from craters. There was no launching, boat lifted up with rising water. Waves arose (due to quake?). One of his sons whose conduct was not good, refused

to embark with Noah, saying he will climb some nearby mountain to save himself. He was drowned by a huge wave. All the houses were destroyed due to earthquake (*saiha*).

After the storm water was absorbed by porous strata and settled after the flood in such a way that made disembarking safe (blessed).

Those who were warned were drowned. Others (outside the land where Noah gave his message) were granted time till the time of their punishment. Apostles were sent to them. Total period of Noah (between two law-bearing prophets: Enoch and Abraham?) was 950 years.

His wife(one of the few wives!) acted treacherously (by joining in mocking with those who ridiculed Noah or passing information to them.)

Abraham was of his party i.e. was a prophet like him from his descendants.

This was the jist of Quran's flood story.

Chapter 3

COMPARISON WITH BIBLICAL FLOOD STORY

Important similarities and differences from Bible:

Three important aspects of the flood story which are very perturbing are: whether the flood submerged all the earth except the highest mountain; did the boat carry pairs of all air breathing animals and only Noah, his sons and their families; were the biological ages of people were of the order of several hundred years?

1. Flood was worldwide or a local event.

Quran's position: Flood was Localized and not World wide:

Most important difference from Bible is that the purpose of flood was not destruction of whole mankind and with them all other terrestrial air breathing life except Noah's family and seed of life destroyed in flood for repopulating after Flood. It was a localized flood drowning Noah's people who rejected him as prophet and were planning to harm him. They were clearly warned before punishment. Noah prayed for destruction of those who rejected him, called him a liar, planned to harm him and family. Allah asked Noah to warn his people. Noah was challenged by his people saying "**bring us now what you threatened us with**" ⁴².

Only Noah's people who were warned and only those from amongst his people, who were unjust, cruel, wicked, were to be drowned according to Quran. This is clearly explained to Noah in case of drowning of his son.

Noah was sent to his people ⁴³ and addressed them as "O my people" and also addressed the chiefs of those who disbelieved. Noah had warned ⁴⁴ them of punishment. Noah tried his best to dissuade them from their evil ways till he was informed by Allah that no more of them will change. He prayed ⁴⁵ to judge between them and him with a just judgment and to help him. His prayers

⁴² 11:33

⁴³ Noah sent to **his people:** 7:60; 9:70; 10:72; 11:26; 11:90; 14:10; 23:24; 25:37; 26:105; 29:15, 71:1,

⁴⁴ warned 7:64, 17:16 .No punishment without warning. 71:1,

were for the destruction of only those who had called him a liar and rejected him as a messenger. They were planning⁴⁶ against him and threatening to outlaw him and stone him to death. Allah heard his prayers and delivered him and his family from the great distress⁴⁷. Noah's prayer for destruction of these people and their houses means complete destruction of **these** people (not all mankind) as the next generation brought up by them will also be like them. Noah prayed for their destruction after he was informed by Allah that except those who have believed him, no more of them will listen to him.

Allah also calls them as '**thy people**' when He tells Noah not to speak to Him in respect of unjust and that no more of them will believe and they will be punished now⁴⁸. Noah did not understand this then and was reprimanded not to be like ignorants (Jahelin). It was these people who had asked Noah "bring **us** now what you threatened us with."

Similarly "drowned the rest" means rest of the people for whom the punishment was meant and not rest of world population. Therefore it was not necessary to submerge the highest mountain in the area known to them (Mt.Nisir, Ararat, Judi). The flood was to drown the people, giving them no time to escape and climb the mountains as his son was trying without success. Among those who were drowned was surely one of Noah's sons, who was not of righteous conduct and also disobeyed Noah when he was asked to embark with him.

One of Noah's wives was false to her husband. It is not known whether this wife was on board or she died before Flood. Her punishment for being false to her husband is in the next world. She

⁴⁵ prayer 54:10, 16;26:118, 120;37:75; 21:76, 23:39

⁴⁶ planning 71:23

⁴⁷ 21:76

⁴⁸ Allah informs Noah: 11:38, 21:77, 23:27.

25:37. And **the people of Noah**, when they rejected the apostles, We drowned them, and made them a sign for men,

29:15. And **the deluge overtook them, while they were unjust**.

38:12. The **people of Noah**, when they rejected the apostles, We drowned them, and made them a sign for men,

71:25. Because of their wrongs they were drowned Noah tells his people: 11:40 "Then you shall know who it is on whom will come a punishment that will disgrace him.

used to say that her husband is mad, also used to inform the chiefs if any one joined Noah's party and kept them informed.

Another important difference in Quran and Bible is in who were saved. Noah prayed to Allah: "deliver me and those who are with me of the believers" and "forgive me and my parents and who enters my house believing"; and "the believing men and the believing women". His prayers were granted by Allah. Quran says: "And Noah did certainly call upon Us, and most excellent answerer of prayers are We. And We delivered him and his followers from the mighty distress. Then We drowned the others." Noah was asked to "take into it of every kind a pair, two, and your followers". There is no reason why children, daughters, if any were not taken on board. An interpretation of verse "And a sign to them is that We bear their offspring in the laden ship." can be that some younger generation was also on board.

Therefore Noah, his family and parents, his household and few believing men and women, sons and daughters may be, were saved.

At the same time there were other people who were not warned etc.⁴⁹ were afforded some time. They were outside the flood area. There was also no moral justification for a worldwide destruction.

In the presence of these verses referred in f.notes, it is clear that when Noah prays to Allah "leave not upon earth the land from among the unbelievers" means land of his people where Noah delivered his message. It cannot be translated as asking for destruction of entire population on earth. The word *arz* has been used in Quran variously as land of the people, earth, and planet earth⁵⁰. It seems that the original intent of the Biblical text was also same.

After them Ad⁵¹, a race from his offspring, a people of Southern Arabia were next to gain ascendancy who were a race related to Noah's people. It does not mean that they gained

⁴⁹ 11:49.10:75 .

⁵⁰ 71:26 different meaning of al-arz (al-*erdh* = earth) in Qur'an. Also Jewish legend, lands divided in nations! one land for one people.

⁵¹ Aad: (And to A'd We sent their brother Hud.....).....And remember when He made you successor after Noah's people and increased you in excellence in respect of make.

ascendancy in the same area. These were strong and powerful people and there was an increase in their stature afterwards⁵².

Duration of the flood is not mentioned in Quran but nowhere it implies that it was a yearlong period or **in a little while they will most certainly be repenting.** , I fear for you the punishment of a grievous day.

Thus according to Quran it was not a world wide flood in which all the mountains submerged but on the contrary other nations survived and there were successors people like A'd also. Thus the area in focus is a small area where Noah's message was delivered, where floods were exception and not an annual feature.

Bible: The Yahewistic version being the original circulating version does not show as much concern and fears to make sure that the destruction is complete. P/R, the person(s) i.e., whoever he was, is so worried about complete destruction of all mankind except those on board that he is adding on further details to include all living things and is worried so much about repopulation that he is again and again reminding of pairs and still he is not satisfied that pair is of male and female! Flood duration is also increased to one year. This is like the case of a person making wrong statement knows within that it is wrong and swears too much to convince others.

The 'world' of those people was also much smaller then. When the table of nations, giving descendants of Noah's sons was written, it was at its maximum and at the time of Abraham it included Mesopotamia, Syrio-Palestine, Arabia and Egypt. It means that we have to look for a smaller area effected by the Flood. Therefore the 'Face of earth; 'ground - under the (whole) heaven', 'on dry land' given in Bible means the land in their knowledge, with which they communicated? All the mountains which were submerged were in the land within 'horizons' of the people saved. Also it was not the intention of Lord to destroy all the beast and creeping things and birds of the air, except those effected by the flood in the land of the people who were punished. The several phrases; use of 'all' and 'every'; "all flesh in which is the breath of life from under heaven; everything that is on the earth shall die"--- which emphasizes the complete destruction are all clearly the changes made with the intention to make this story a preface of following viniculture story. It is not the intention here to highlight the problems of Genesis text but to explain that original story has been altered.

⁵² Increase in stature:" This increase in the variety and quantity of available food is reflected in the notice-able rise of the median human stature in the late Calcholitic ".p26 .History of Arabia .P.K.Hitti.

9:70; increased you in excellence in respect of make

In New Testament it is explicit that the land that was destroyed was the land which sins against God or where people did not obey. Obviously its extent was limited to area where Noah's exhortations were made. The people who did not heed were his neighbours.

Therefore it is certain that before alteration Biblical story also meant what Quran tells us, that only the "land" where Noah lived was affected by the Flood.

Mesopotamian position:

All mankind was intended to be destroyed by Gods but Ea informs his devotee, the hero of coming flood and guides him to make a boat to save himself, family, artisans and seed of living things. The flood swept over all cult centers. Discussion of Gods after the flood on its morality clearly shows their intention to destroy all mankind. But only cult-centers were destroyed⁵³. What happened to little ones who were helping in building boat is not clear.

Their world included distant lands of Dilmun, Melliha, Magan...land of cedar forest, waters of death, etc. So soon after flood there were people living in his own country as well as others where Gilgamesh went and Utanapishtim lived. See Map of world⁵⁴.

(Magan and Melliha, south eastern Arabia and Mekran coast perhaps as far as Indus valley)⁵⁵. No where there is any mention of Utnapishtim's sons. Gilgamesh and the people he ruled can not be descendants of Utnapishtim. If the entire mankind turned to clay and those who survived were made immortal and made to reside in a faraway place what was the reason for taking special arrangements to control population. Utnapishtim's boatman Ursanbi met Gilgamesh and took him across waters of death. This shows that the Mesopotamian stories also were not very serious about destruction of all mankind. There is no indication of destruction of all air breathing life. Author is more concerned about the hero's achievements. It appears that there were many survivors who were not family members and there were enough men and women survived requiring population control measures.

In stories of Quran and Bible, Noah does not hide his purpose by using a pun as in Mesopotamian story but openly tells his people that he is making the boat to save his family and followers from

⁵³ ". By our ... a flood [will sweep] over the cult-centers";

⁵⁴ a rather abstruse mythological treatise. Beyond the great circle of the 'Salt Sea' is an area 'where sun is not seen'. British Museum p34 Babylon

⁵⁵ p38 Babylon

the flood. This act of concealing the purpose may suggest that author is not interested in survival of those associated with building and launching of boat.

Possibility of flood in other lands:

As for similar stories outside the land of Quran and Bible, there is a tradition of the Holy Prophet (p.b.u.h.) related by Ibn-e-Abbas in Durr-e-Mansur etc. that there are seven lands (*arz*) similar to yours and there has been in those lands prophets like Adam, Noah, Moses, Isa and like your prophet⁵⁶. There is possibility that prophets were sent in those lands and there were people who were punished with flood after being warned by prophets. It should be borne in mind that by the time of our Prophet Muhammad (p.b.u.h), all these lands on this earth had become one, so that separate teachings were not required for those lagging behind in evolution of religious thoughts according to their intellectual progress. Meaning of this tradition therefore is that mankind everywhere has gone through (similar or approximately similar) phases or stages of cultural and religious thought and spiritual evolution. There can be exceptions like Africa passing into Iron Age without passing through Bronze Age. Therefore, we can expect similar stories in other parts of the world (of flood and other catastrophes, destroying wicked and righteous saved?) if not in all of them.

In Quran ***arz* (earth) has been used in three different meanings: for planet, land, or the world known to those people.** It was when many continents were not even discovered and were not known to people of Near East. Also word *Aalemin* (worlds) is used similarly. Supremacy of Bani Israel and of Noah in "*aalemin*" is mentioned in this sense in Quran. Commentators misled by Biblical version used only the meaning which suited it without realizing the ethical implications that the meaning go against the very purpose of relating story. They continued to expand flood to all lands as new lands were discovered.

By the times of Quran, china, India and Europe were known to its audience. Other lands were supposed to exist. There were seven lands, seas and heavens according to scheme of creation, obviously figuratively but taken literally.

Search for world wide Deluge:

⁵⁶ (when the lands of this planet became one world because of communications) Muhammad Qasim of Nanota had to write **Tahzirunnas** to explain this point that how our Prophet remains supreme (Khatam, seal)to all prophets even if there were other worlds with living beings like ourselves and prophets are sent to them by Allah.

Biblical account led to the search of a worldwide deluge and collection of flood stories from all over the world. Many such stories were collected from all over the world to prove the extent of flood as universal according to Bible. Criteria for selecting such stories was primarily the need to relate them with Biblical flood story. No evidence of a universal flood of the kind given in Bible has been found though there are flood stories in many parts of the world. The evidence of flood discovered in Mesopotamia also does not prove a flood even in whole of Mesopotamia but of several floods at different times or deposits due to ponding or other causes (aerolins).

Attempts were made to find the remains of ark of Biblical description on certain mountains assumed to be "mountains of Ararat". None of these were successful. No evidence of a worldwide flood has been found and there is no possibility that a worldwide catastrophe like the one that made dinosaurs extinct took place. The question of a world wide flood is therefore to be ruled out on moral as well as scientific and historical grounds.

If a very old story, from the time when communications were limited, says that entire world was destroyed by a flood and repopulated by few persons, it would mean that the "world" of story teller was a small area known to him in which his people lived.

We have no choice but to accept that Quran's position that only those warned were destroyed. Noachian Flood was limited to a small country where people of Noah lived. Same will be the position of corrected and correctly interpreted Biblical flood story.

2. Size of Boat and the load it carried:

As design and construction of the boat can help in locating the possible period and place of flood it is dealt in detail under another discussion on Noah's Ark or boat in a later chapter. It is here desired to bring the subject within conceivable limits.

Quran: The boat was a boat of a new design, made with planks and hull (dusur⁵⁷ : nails or ropes or that part of boat which bears the forces of waves) under instruction revealed to Noah by Allah. Details such as size, number of stories, materials used for caulking are not mentioned. Words used are *safina*, *fuluk* which are used for boats unlike Biblical Tebah which is box-like. Also use of planks means it was not a reed boat like Mesopotamian boat. It was constructed by Noah in a

⁵⁷ In the commentary of al-Kortoby according to Mujahid Judi is the name of every mountain. An Arabic verse of Zaid bin umro bin Nafil is quoted as example. (al- judi wal Jamd)

dusur; *habak*, part of boat which take the force of waves. Ibne *katheer ma ytashad behi alwah min al masamir?* el Jalalein ; al korotoby *al-laith .khayut, ropes; masamir* Qatada alkorotoby;

limited time with help of his family members and very few followers. Size of the boat was therefore small but bigger than other types of crafts/boats used then. It was fully loaded and carried the ancestors of those who inherited the land. It carried only these persons, few pairs of domesticated animals and the essentials required for a short duration flood and to restart life after flood. This is a corollary of the flood being a local not a world wide flood. Therefore the boat was a small boat different from the crafts in use then. They were dug outs, rafts etc. which were not capable of accommodating load of so many people and animals. chiefs of the people mocked him when he was making the boat. It was to become predecessor of the boats made for sea faring later on.

The boat was of the type (flat bottomed) that it rested without overturning on a plateau in the mountains and not on a summit. Noah had prayed for a blessed disembarkation. He did not disembark on difficult ice covered slopes of a mountain as would be the case if Ark rested on Mount Agri Dagh supposed to be Ararat.

Bible:

Noah moved to another place when he failed to make them change their ways.

Design: There the Ark was built according to divine instructions. Detailed instruction were given about material to be used, size, construction details such as number of stories, windows, covering (deck). He had faith in his revelation⁵⁸. He carried out all the instructions. He was jeered⁵⁹ while building the boat. The people were not worried at all⁶⁰ and did not believe in the coming flood⁶¹ (not a punishment for the people he preached to but for all living things?). According to legends

⁵⁸ Heb11:7 "By faith Noah, being warned by God, concerning events as yet unseen, took heed and constructed an Ark for the saving of his household; by this he condemned the world and became an heir of righteousness which comes by faith ."

⁵⁹ Rodwell quotes Midr Tachuma: "They laughed and jeered at him in their words."

⁶⁰ Luk 17: 27 They ate, they drank, they married, they were given in marriage, until the day when Noah entered the ark, and the flood came and destroyed them all.

⁶¹ LUK 17:26 As it was in the days of Noah, so will it be in the days of the Son of man.
17:27 They ate, they drank, they married, they were given in marriage, until the day when Noah entered the ark, and the flood came and destroyed them all.

the design was given in Book of Razail⁶². The Hebrew word '*tebah*' has been translated as ark: convex without and hollow within; hollow concave in various forms, usually thought to be a box like thing.

It is an ark according to Bible (broad beam) a *Tebah*, a box like thing and not boat-like profile. Size of boat is not given by J. Reason could be that either it was same as P or it was deleted as it was insufficient for carrying the load envisaged. Another possibility is that it was not there as J was originally a story of a local flood and J meant destruction of people within their geographical horizon. Considering the possible size of boat (J), only such number of animals and their kinds need be taken on board which will enable them to restart living and cultivating like before flood (or plough⁶³ was introduced after flood), even after sacrificing some animals⁶⁴. Size given by P with three stories is with a view to accommodate the increased load to be carried due to world wide flood. P's knowledge of the kinds of animals, reptiles and birds of the world was limited as the size of the boat selected by him shows. Three storied boats were constructed much later by Phoenicians. P seems to be familiar with this. This load of a pairs of all living things on earth therefore appears to be a later addition in J to conform to P-code's number of animals.

⁶²Book given to Adam by the angel Razail, disappeared upon death of Adam. It was revealed to Enoch that it is hidden in a cave. Enoch learned from book and again hid it. It was given to Noah by archangel Raphael. Finally it reached Solomon. (Like Berossos, wherein a book of history from beginning was buried in Sispara)

⁶³ introduced, invented by Noah.? Legends

Reference has already been made to the plough, which was invented by Mesopotamians and spread over the middle East. ploughs Sumerian, modern Arab Palestinian show striking similarity.p145 P.K.Hitti Syria

⁶⁴ Load: Bible: Gen6:19 And of every living thing of all flesh, you shall bring two of every sort into the ark, to keep them alive with you; they shall be male and female.

7:2 Take with you seven pairs of all clean animals, the male and his mate; and a pair of the animals that are not clean, the male and his mate;

23:28. So We revealed to him, saying: Make the ark before Our eyes and (according to)Our revelation

Period for construction: A boat for about twenty persons can be built by his family and few followers in a week. A short period of seven days according to J, but P implies a period of several years. There is no mention of followers or craftsmen to help (as it is in Mesopotamian accounts). Nor the duration of flood was required to be year long to make sure that every living thing is dead. (Differences in duration of flood in J and P shows the effect of Mesopotamian myths of annual seasonal changes on P-code.),

According to legends, period of construction could be several hundred years including time for cutting trees from forest, seasoning of wood and cutting of planks and 120 years according to one interpretation of Gen. 6:3. For a boat meant for eight persons and few pairs of domesticated animals (rejecting the world-wide flood and collection of pairs of all living things) requires a small boat which can be constructed in seven days.

Size: Its size is 300 cubits long, 50 cubits wide, 30 cubits high (P). It had three storied with compartments. Roof for the ark is the deck. "make the Ark in compartments" or "make rooms with the ark" fits better at end of Vs 16 and **doors compartments, three stories** seems to be **later additions** by a redactor. But due to the type of construction, it must have a hull covered with planks and braced with beams⁶⁵ It had windows below the covering (deck) of one cubit size. These could be portholes which can be closed. It was P's agenda to use flood story for a different purpose, i.e. to destroy all humans except Noah and his family. His problem however was how to explain the presence of terrestrial living things after a year long submergence of mountains of earth without a new creation story or miracle. He chose the size of the boat to accommodate pairs of living things he knew. This was bigger than J's boat. Number of pairs of clean animals has also increased due to requirement of sacrifice on disembarkation. A three storied boat was thought to be sufficient by him. It should be noted that the bi-reme and tri-reme of Phoenicians were made much later indicating a late period of P-code. (Mesopotamian authors' knowledge was of a bigger world known to him than P. A greater variety of animals was in his knowledge due to increase in geographical boundaries. This further increase in size shows Mesopotamian boat of six stories and nine compartments is of a later period and originally derived from P's.)

This shows the gradual exaggeration in size, was to accommodate inmates for a world wide flood. It also means that Mesopotamian version, with a still bigger boat is of a later period. Thus earliest and correct version will have a small boat which could be constructed by few persons in a limited time and carry their belongings and things necessary to restart life.

⁶⁵. "Now this Ark had firm walls, and a roof, and was braced with cross beams, so that it could not be any way drowned or overborne by the violence of the water. Antiquities. Book I p.36 Josephus.

Material: Material used was Gopher wood⁶⁶ (pitch is *koper* in Hebrew; *kupru* in Akkadian, could it be that gopher means resinous wood like pines. It was covered inside and outside with pitch. Material was readily available and they knew wood working technology.

Family: The load of living things and their food this boat is supposed to carry is impossible to load, carry, and manage.. Noah, his wife and three sons with their wives were the only persons on board. These are not enough number of persons (only 4 men, rest were women) to construct the boat in seven days of J even if they were all skilled workers. If there were any more that had helped then it would be unjust if they were they left behind to be drowned. In Genesis also Adam to Methuselah "all had other sons and daughters" except Lamech had two wives, sons and daughters. Methuselah was alive at the time of flood (instead of Flood waiting for Methuselah to die alive according to other chronologies (Smaritan etc.?). Hebrew Text shows strains of adjustments made near flood such as age of Noah at first-born, Methuselah's death, Arphaxad's birth. One of the sons was a bad son. He was cursed in viniculture story after the flood. There is confusion whether he was 'youngest' son Japheth or Ham/Canaan? Quran also tells us about a son who was not righteous. He was drowned and did not board the Ark. In New Testament, it is said that Noah even can not save his sons and daughters if they are not righteous⁶⁷..1PE 3:20 Yam /Canaan

Followers: Noah is not regarded as a prophet in Old Testament. There is no mention of followers, other relations, craftsmen. As Noah is a "herald of righteousness" in NT having spent 600 years of his life must be having some following. The followers not mentioned in bible but not left to be drowned according to vs. Those "who formerly did not obey," were punished. "when God's patience waited in the days of Noah," during the time he was building the ark, in which a few, that is, **eight persons**, were saved from flood.

⁶⁶ gopher wood ' *kopher* ' in Sumerian resinous ?

6:14 Make yourself an ark of gopher wood; make rooms in the ark, and cover it inside and out with pitch.

15 This is how you are to make it: the length of the ark three hundred cubits, its breadth fifty cubits, and its height thirty cubits.

16 Make a roof for the ark, and finish it to a cubit above; and set the door of the ark in its side; make it with lower, second, and third decks.

⁶⁷1Pet and 2Pet even Noah, Job and Daniel can not save them if they are not righteous³. implying that a son could not be saved.

Other load: Pairs of every kind animals (seven pairs of clean, one pair of unclean animals according to J; and a pair of each according to P), birds, reptiles, every sort of food for his family and for them for the duration of flood i.e. one year (P), Considering a great number of clean animals in wild animals besides some domesticated animals it is better to consider that animals were their tame domesticated animals. Number seven, added later keeping the sacrifice in view, means few. Unclean animals were domesticated animals like dog. All other birds, reptiles etc. were added to explain the presence of these animals after a worldwide flood without a new creation of preservation of animals from flood.

Even then the load to be carried was more than that which the boats already in use in those days (not even today's) and could carry it in a storm and flood like the one capable of causing the destruction promised. Therefore boat was built to a new design under divine guidance with hull, compartments, stories? Such construction requires planks and nails (or ropes).

Mesopotamian Boat: This boat is cubical in shape and not papayriform like the boats used in Mesopotamia and shown on seals. Boat of Mesopotamian stories was also constructed in a short time therefore the activity for its construction, materials used etc. is not justified for its size. The bigger the load to be carried, bigger the size of the boat, material requirement, number of workers, hence still bigger size to accommodate all those involved in construction, hence the six stories, nine compartments.

Size in Berosus is to accommodate Xisothros himself, his family, friends, animals, winged creatures and provisions. Size of boat given is 15 stadia (bowshot) long and two stadia wide is absurd and should be rejected.

Conclusion:

What then could be the reasonable size and load carried including family members, household goods, animals, food for all. **There can be no other conclusion except that the boat was of a modest size capable of carrying Noah and his believing family members, followers and craftsmen, household goods, food for all for the short duration of flood (40 days). It was within their technical ability and available materials and tools and could be constructed in about seven days time by few persons from the material readily available.**

3. Inconceivable life spans:

Quran and Bible both have the figure of 950 years as "age" of Noah. In Quran Noah alone has "age" in hundreds. It is unlikely that this is biological age as Noah's people reject him as he was a

“man like ourselves”. In Biblical genealogies however there are many other persons whose age is in hundreds of years.

It is certain that human life span has never been of several hundred as in genealogies of Genesis and the reigns of Sumerian King's List nor his height has been like fabulous giants. All evidence (fossils) points a shorter life span and stature. **The names seem to be an eponym i.e. personifications of groups, after some person, not necessarily an "ancestor"; or a backward projection of this name. The practice of reckoning course of events, historical traditions similar to king-lists; date-list (naming years after some important event); eponym lists named after some high official is clearly attested. The practice and common belief that statures and ages previously were much more than in present times, resulted in treating them as biological ages. There is little doubt that they were later considered as real ages though erroneously and struggled with the figures to match with a short period from Adam to Flood in Apocalypses. The literature like Enochian scheme of history of world and pseudoepigraphic literature strengthened it. The differences in time from Adam to Flood in Hebrew, Samaritan and Septuagint clearly shows the changes (except in ages of Enoch, Noah, Eber which for some reasons like widespread information in earlier books, remained unchanged). The same traditions were in Arabia also, like *Aami Fil, Aamulhuzn*. Ibn-el-Kalibi in *Book of Idols* mentions two thousand two hundred years between Adam and Flood, same as Septuagint (2242).** Therefore there is no choice except taking such long lifes as of eponymous persons or reject them altogether. It will be very unfair to consider all literate and intellectuals and listeners took this as literal biological ages of individuals. In genealogical bar chart, it can be seen that birth of Noah is shifted by 69 years to get 1656 as flood date. Also date of birth of Abraham is shifted by 60 years to get call of Abraham exactly 365 years from Flood. Otherwise the period from death of (end of Enoch's law) to birth of Abraham (beginning of Abraham's law) is 950 years. See chart 950age.

The abnormally long ages therefore should not be considered as biological ages.

Same goes for animals. Whether they were dwarfed for the purpose of carrying on Ark or were normal size and eating habits or were hibernating on Ark.

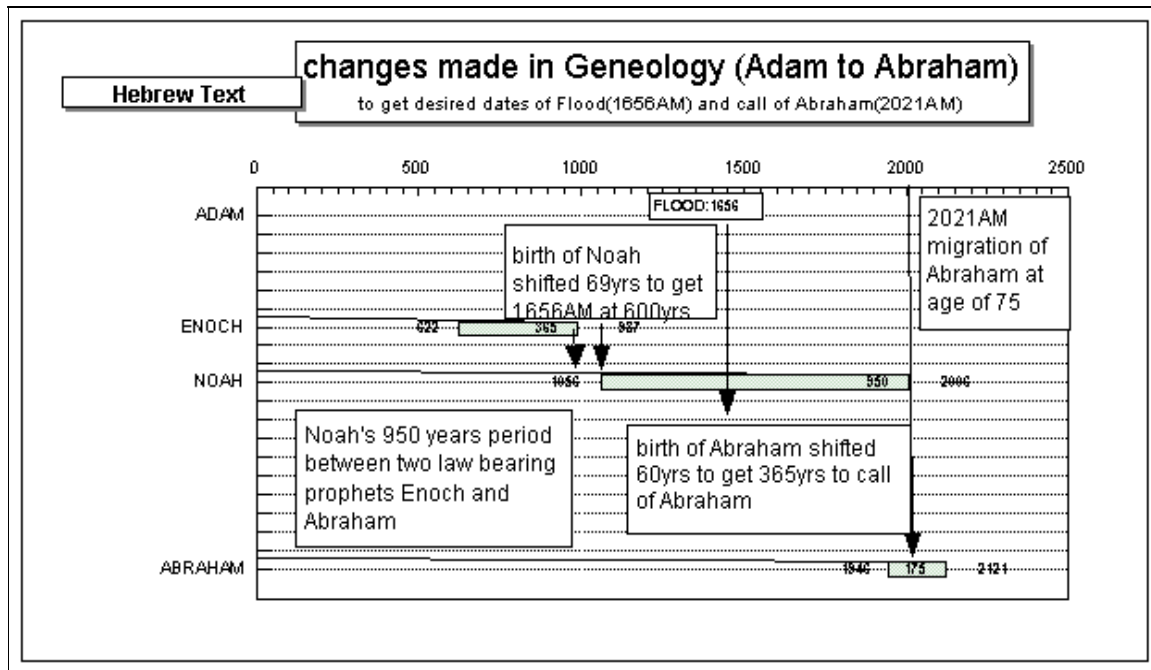


Chart showing 950 Years period between Enoch and Call of Abraham Survival of Ark:

Interpretation of word "Sign" (*Aya* or *tadhkira*) as preservation of Ark instead of story:

Question is whether the remains of boat surviving up till now or perpetuating the praise of Noah and his story (reward and punishment) is the sign. Neither Quran nor Bible say that the Ark has survived.

certainly We left it (the destruction ?) as a sign, but is there any one who will mind! It is this pronoun which is regarded as used for boat which created the impression that boat might be preserved.

Following verses clearly show that it is not the preservation of boat which is referred as a sign but the event itself.

We drowned them, and **made them a sign for men.**

Then We drowned the rest afterwards.

Most surely there is **sign** in this, *but* most of them do not believe.

They are surly going to be drowned⁶⁸.

⁶⁸ Hud 25: 37 And address not Me concerning the wrong doers. They are surly going to be drowned.

The drowning of people of Noah was made a sign for men.

So the punishment overtook them in justice; so away with the unjust people.

Most surely there is **sign** in this, *but* most of them do not believe.

And a sign to them is that We bear their offspring in the laden ship.

So that We may make it a reminder (*tadhkira*) to you, and that the retaining ear might retain it.

It is in Quran that Noah's story (not his Ark or boat) will remain as a sign⁶⁹ for future.

According to IbneKasir "*minmislihi*"⁷⁰, boats of the kind made by Noah under divine instructions, will be a sign to remind of the incident. The verse-- So that We may make it a reminder to you, and

Note trans: any punishment which destroys a people may be spoken of as *gharq* (lit. drowning), as you say: *gharq fil bilad* meaning he went downward and disappeared in the lands or tracts of land (Tajul Arus, Lexicon). Similarly you say *gharq aamalhu* [**to drown i.e. to die by suffocation in water or other liquid. It does not necessarily mean death due to sinking in water.**]

⁶⁹ sign: story as sign:

69:12.

54:15. And certainly We left it (?) as a **sign** (*aya*), but is there any one who will mind.

(It is obvious that in order to mind, pay attention, take notice 'it' should be there if 'it' means Ark. Therefore 'it' is the story of fate of people to mind and not something which is not traceable till to day.)

29:15. So We delivered him and the inmates of the ark, and made it a **sign** to the nations.

26:121. Most surely there is **sign** in this, *but* most of them do not believe.

23:30 Most surely there are **signs** in this, 44 We made them stories; 25:37 made them a **sign** for men;

37:78 And We perpetuated to him (praise) among the later generations; 9:70; 10:72

54:15. And certainly We left it as a sign, but is there any one who will mind!

16. How great was then My chastisement and My warning!

17. And certainly We have made the Qur-a'n easy for remembrance, but is there any one who will mind?

Quran tells us that in 'differences of languages' there is a "sign"; indicating common origin of mankind for those who know. Therefore it is not necessary for a sign to be an object which can be seen.

⁷⁰**36:42-43.**

42. And We have created for them the like of it, what they will ride on.

43. And if We please, We can drown them, then there shall be no succourer for them, nor shall they be rescued.

that the retaining ear might retain it” suggests, that it is the story and the lesson which will remain. Mesopotamian story also speak of perpetuating the story when it says “And let them record your greatness, I shall sing of the flood to all people

Listen!”⁷¹. Preservation of story, perpetuation of praise and reminding of punishment is the reason for singing of the Flood. Erroneous interpretation of this promise by Enki could result in stories of survival of Ark.

Quran says “When the Signs of the Gracious God were recited unto them, they fell down prostrating themselves *before God* and weeping “⁷². Recital is of a story not of an ark.

The verses: “**And We perpetuated to him (praise) among the later generations” and**” We drowned them, and **made them a sign for men,”** show that recital of story is a sign.

Misunderstanding of the meaning of “sign” and the stories of Ark's remains surviving on one mountain or the other, have perhaps led Muslims also to believe that the Ark remained as a sign and could still be located. **If people have not been able to see the ark till today, how survival of Ark can be a sign?** Any meaning which go against the purpose of an author then obviously such meaning can not be the intent of the author. The purpose of the flood story of Quran as a sign therefore is not dependent on finding of the remains of the boat, which is eluding us for several thousand years. Story also does not serve its didactical purpose if it depends on survival of Ark as a sign.

The story however was very widely known and believed to be true. It could be regarded as a sign. What Quran meant was preservation of the story for the sake of people so that they may benefit from it but due to Jewish and Christian traditions which were also revered, it was considered that the remains of Ark should be traceable.

This is also a sign because of covenant that there will be no change in Allah's way, punishment for wicked and reward for righteous, remains unchanged, after flood. Unlike Bible, Quran gives no guarantee that in future people will not be punished again by flood or other means. Prophets have reminded their people about such punishments like flood in the past⁷³ to tell their people how

⁷¹ P51 Mesopotamian Myths.

⁷² 19:59

⁷³ As Shoaib in 11: 85-89

righteous were saved and to warn people of the fate of bad people who did not listen to the teachings of good people from amongst them.

Elsewhere in Quran there is mention of other signs which can be seen. Therefore this does not rule out the possibility of finding Ark/ boat in future but even if it is found still the story and not the Ark is to be regarded as a “sign” as it will be impossible to prove that it is the same Ark that Noah used.

Destruction and its story was remembered as a sign. Noah’s praise was perpetuated and his offsprings and those in the Ark became inheritors of the land.

Resting place of Ark:

Name of resting place of Ark in Quran (perhaps a proper noun) is Judi not Ararat. Details and dimensions of Ark are not given. Flood is not a reverine flood but caused by rains and underground water.

Noah’s son: There are no details of other family members and animals and load carried on Ark. Incident of drowning of a wicked son; mention of a bad wife given in Quran are also not in Bible.

About the son that was drowned, his name is not given in Quran. We are told that he was fourth son and his name is Yam or Canaan⁷⁴ in commentaries.. Commentators have tried to solve the difficulty by saying that he could be son of Noah from an earlier marriage of his wife. On the contrary it appears that he was one of the sons or the only son. We have clearly shown that the flood story has been used for a different purpose in Bible i.e. to destroy entire population except Noah and his three sons and their wives. There is some restriction on Noah having another son due to his youngest son performing some operation on Noah! Whether this son was Japheth or Canaan son of Ham who was cursed instead of Japheth the real youngest son. It is not difficult to see that original intent was that there was a bad son who has been substituted by Canaan, eponym of the people whose character assassination was meant. A separate etiological story of Shem, Ham and Japheth meant to explain ethnic diversity has been used here.

Name of Noah’s wife is given as Waila. There are other names in Biblical literature. As polygamy was not prohibited even up to David’s time, it is possible that Noah had many wives and that mentioned in Quran was one of them. Noah’s wife used to say that her husband is mad, used to inform other if Noah received any revelation.

⁷⁴ Yam in Inb e Katheer; Canaan in El Jalalien;

she could be one of the wives.

According to Quran then:

Flood was a local event, boat was of a modest size, Ark has not survived, those saved were not only three sons and families but some others also. A bad son did not board the ark and was drowned. Ages (biological) were not of hundreds of years.

It does not verify the Biblical account as it is, but supports it.

Chapter 4.

Tracing the original flood story

Search for Common ancestor

The information contained in Quran may not carry much weight with those who do not believe in prophethood of Hadrath Muhammad (pbuh) and revelation. Such things can only be proved by demonstrating the truth of revelation which is clearly conflicting with the matter given in the Bible which is with us now. If the veracity of Quran's story is demonstrated, it will be sufficient proof of its truth till some physical evidence of flood is found. This can be done by finding a place in Near East and a niche in history where the story constructed from Quran's information and Biblical information which can be validly used, can fit.

In spite of differences with Biblical version there can be no doubt that according to Quran itself they are stories of the same person and the same Flood because name of the righteous person is same i.e. Noah. How are the stories of Quran and the sources it refers to (i.e. Biblical sources, Old Testament and its components, New Testament, Jewish Legends) and the Mesopotamian stories related. Are these other flood stories also **versions of the same catastrophic historical event**. Is this event the common ancestor of all these stories. If it is, then there should still be a kernel of origin of these stories in them. Quran has shown a relationship of its narrative with Biblical versions as well as the possibility of existence of a different version of Biblical parallels of the components of primeval story in Arabia with Hanifs and of legends with Jews and Christians. Biblical and Mesopotamian versions show a strong relation with each other.

We have already taken note of the complex problem of oral stories circulating throughout the Near East while we were examining the Biblical text. **From the existence of a number of flood stories and their versions, it appears that a catastrophic flood did take place in land of Bible, Syrio-Palestine and/or Mesopotamia which was remembered and the story spread in all those countries which were connected by trade, culture, conquests, migrations.** They were circulating independently or woven in with composite productions, like Epic of Gilgamesh. They were de-localized and localized due to desire to locate place of religious importance in their areas or avoiding their location in areas of rivals or in mytho-geographical places to avoid any verification especially in view of stories in later periods of existence of remains of Ark. Resting place of Ark was moved to higher mountains discovered in north and world wide flood. e.g. Judi, Nisir and Ararat, Shuruppak, Dilmun etc. and mouth of rivers, land of crossing.

In the opinion of some Christian and Jewish scholars, as well as those who look at it purely as historical analysts, the Mesopotamian flood stories are based on nature-myth of seasonal changes and are perhaps a recollection of a superflood. Biblical stories therefore show a 'dependence' on Mesopotamian stories. Then, according to them Biblical characters have been "simply taken over" by Prophet Muhammad (pbuh). Thus Quran's revealed version as well as Biblical are not stories of a real event but a nature-myth changed into a parable. Whereas Quran not only claims the story of Noah to be a true story, it also restores position of Biblical story as a true story revealed to past prophets but it was changed afterwards resulting in its present shape of an improbable story. These changes are easily recognizable and highlighted by comparing the story with Quran's story.

Narrowing the focus

It will not be possible to treat the story without first correcting the impossible features and interpretations such as world-wide flood, load carried by boat, ages of hundreds of years. The focus should be narrowed to the scene of this event i.e. the **place where Noah lived and made his boat**, in order to find out if the event described in story is possible. We can try to find some physical evidence only after deciding that event is possible. Anything contrary to firmly established scientific principles can not be an acceptable interpretation (except if it is allegorical or in some literary form not to be taken literally.) It is these exaggerations and "embellishments", latter additions etc. in Bible that have made the Biblical story so unreasonable.

Main objections to story are 1. world-wide flood submerging all mountains of the earth. 2. Boat with an impossible collection and carrying of seven pairs each of all clean animals and a pair of all unclean animals, birds, reptiles; of all living things except aquatic animals. 3. Abnormally long spans of life! extra-ordinary long spans of life against all evidence. Removal of contents and their interpretation of Biblical story causing these unreasonable conclusions will change the story back to a probable story instead of mythical.

Therefore for any analysis of this story there can be no other basis than following:

- 1. The Noachian flood was local flood spread over the area of Noah's message. It drowned only those who rejected him and planned to harm him, his family and few followers.**
- 2. The boat was of a modest size which could be prepared in about seven days by few persons from available material to carry essential requirements and all believers.**

3. Before historical period only eponymous persons (who represent cultural stages) and their eponymous offspring and their ages are mentioned (not biological)⁷⁵. Therefore the persons on board were normal human beings. Their height, maturing, age of begetting sons and daughters and age at the time of dying was like other humans living some 6000 years ago.

⁷⁵ For a more detailed discussion see note on Genealogies.

Chapter 5

Where was the scene of the event?

The conclusions of the previous chapter can be the starting points of our quest to find the place of event.

We have some information on place names, materials, animals, vegetation, climate, geographical and geological features, technological advancement status of people especially on boat from planks and nails(or ropes), etc. given in Quran which are listed below. In next chapter we will try to search the place of event and locate the area with the help of this information. We can use also any information from Bible and Mesopotamian stories which is not against the detailed information from Quran.

Following is a list of items which can be helpful.

1. Geography, geology of Noah's country:
2. Design and construction of boat: Its type and size, materials used. History of boat in Near East and maritime activity; Noah's boat in Quran, Bible.
3. Climate of the area: flora and fauna.
4. Gods worshipped by Noah's people.
5. Beliefs and customs
6. People of Noah (*Qaum-e-Nuh*)
7. Trade and commerce
8. Astronomy

Using the information available in these stories, it should not be difficult to find a place in Near East, which is similar to the place where the Noah's Flood could take place. In the previous chapter we have concluded that it was a localized event, people were normal human beings and boat was a small boat made of planks and nails i.e. with a hull.

There are instances in religious literature where there are stories that are framed to illustrate a point but the flood story is not such a story. Because if it is not based on a historical event it will not serve as a **sign** (example), on the contrary it will have an opposite effect. If there is a historical event on which this story is based, then in many versions of the narratives, in spite of changes made for various purposes for which they were used and de-localization, **there should still be, in the core of these stories, hints for investigation of their common origin.**

The most likely scene of this event is, if it took place, for obvious reasons only Syrio-Palestine, the home of the people who preserved the story in their religious books or Mesopotamia. To trace and understand their origin, all the sources of such stories must be considered. Unfortunately there is a tendency to ignore some sources due to bias like Jews and Christians totally ignoring Quran's version; Muslims disregarding historical information; historians and scholars giving no credence to versions of Books. Muslims ignored the history, geography, science, archeology and fossils (news revealed by earth) even common logic in spite of clear injunctions in Quran to use the intellect, exploration and discovering laws of nature. Objections to some significant differences from Biblical sources in Prophet's times are strangely absent from records. This shows that acceptance of Quran's version, with Judi as resting place and son that was drowned was acceptable to them due to the traditions they had received. Some pre-Islamic poetry also mentions Judi and drowned son of Noah. This is however treated as of doubtful by scholars such as Taha Hussian. There is nothing wrong in receiving an information through revelation which is known. In fact it is a confirmation of correctness of information if it agrees with revelation. As an example it can be cited that Quran says there are prophets you have heard about and there are others

Syrio-Palestine or Mesopotamia?

If from the evidence in the text it is proved that the scene of the event is **Mesopotamia**, then the flood stories as they are interpreted are open to so many objections that they do not serve any dialectical purpose and there is no choice but to regard them as Myths. The scholars will be justified in treating the story then as a nature-myth changed into parable by its authors and later used by authors of Bible.

If the geography and geology; technology used in the story and cultural stage reached suggest **Syrio-Palestine** as the scene of the story then the Mesopotamian stories can be regarded as literary adaptation of central idea of Syrio-Palestinian stories of a catastrophic flood, woven with nature-myths and recollection of a super-flood. At the same time other versions of this historical event of remote antiquity continued to circulate in Syrio-Palestine and in adjoining areas connected with it by trade routes and migration etc. Versions of this and other allegorical stories of oral history were collected, written down, with additions, alterations according to their requirements. It is the absence of written material of same antiquity as Mesopotamian stories in Syrio-Palestine which is the main reason for considering stories of the Books as dependent on "earlier" stories found in Mesopotamia.

The search is therefore to be restricted to a small place in **Palestine, Mesopotamia or Armenia,** which is according to the hints in the texts of the stories.

There are number of hints available in Quran, Bible and in Mesopotamian stories like Epic of Gilgamesh that can be useful in relating Noah's times to historical periods and to ascertain the **geography, geology** etc. of the area where this catastrophic flood could have taken place.

They are e.g. **springs**, fountains of the great deep, **Tannur, Judi, bitumen, olive, vineyards and wine, Highway, forest for timber and hills, rivers flowing when it rains, porous strata capable of absorbing water, earthquakes**, i.e. geologically unstable area, **customs** like stoning and outlawing (*tarid*), megalith **graves of giants (dolmens) suggesting long life spans and tall statures; religious beliefs and gods worshipped in Noah's times** and introduced in Bani Ishmael and worshipped till advent of Islam. There are some names of places like Judi, Ararat, Nisir, Dilmun etc. **Stages of cultural advancements** till Noah's times are e.g. domestication of animals, domestication of wild grasses i.e. agriculture and tilling of soil, working of bronze etc., **woodworking tools and technology required for building a boat of planks and nails and compartments i.e. multistoried boats with hull**. Once the general area of flood is determined we can look for the mountain where Ark rested. Arkeologist can then search for its remains if at all it has survived. After an estimate of his time and place, we can look for a period in history of this area which shows the effects of this catastrophe in its archeology. It should be an uninhabited place like a cursed land, as it should be after a flood like one in which such an ark could survive, taking a long period before it is occupied by newcomers.

Search for the physical evidence of flood can be attempted using modern techniques after establishing that such a flood could have submerged the place.

Chapter 6

Search for the scene of the flood?

The hints in the texts of stories, some of them mentioned in last chapter, are now treated.

1. Geography, geology of Noah's country⁷⁶

There are some indications in Quran, Bible and Mesopotamian stories of what the land was like. It should not be difficult to find a place in the Near East whose geology and geography is similar to the land of Noah's people given in these sources. This will also help decide whether the story originated in Mesopotamia or in Syrio-Palestine.

Quran:

Land of springs and artesian spring: According to Quran the flood was caused by rain and water gushing forth from springs⁷⁷. Indication of coming flood was the gushing of an artesian spring on a mountain.

*Fara tannur*⁷⁸ means **when spring gushed forth from a crater of underground reservoir of water. The crater of spring which boiled or gushed forth was on a mountain.** This was the

⁷⁶ See note on geology in Appx **Crustal separation: Dead Sea Principles of physical Geology by Arther Holmes.**

⁷⁷ 54:12. So We opened the gates of the cloud with water pouring down,
13. And We made water to flow forth in the land in springs, so the water gathered together according to a measure already ordained.
7:11.... and the windows of the heavens were opened

⁷⁸ Note. Trans Mohd. Ali: The words *fara*. LL (Ar. Eng.Lexicon by E.W.Lane.) says:"*Fa'ra*, said of water signifies also *it welled or came forth from the earth or ground* (Mughnee);*it appeared, spouting forth the spring or source* (Ta'jul Arus) ." Hence also *fawwa'ra* signifies a *spring or source of water*. *Tannur* i.e. "*a place whence water springs forth*" or "*where they are collected*"(Sale).. the word *tannur* also signifies "*a reservoir*" (Palmer), or "*a reservoir of water*"(Rodwell) *it welled or came forth from the earth or ground* (Mughnee); *it appeared, spouting forth the spring or source* (Ta'jul Arus) . ;*Any place from which water pours forth* (Muhkam, Qamus) ; *a place where water of a valley collects* (Muhkam, Qamus); This reservoir is therefore an underground water reservoir. It also means *the highest part of earth or ground*.

indication of the height to which the water will rise and a signal that time has come to enter the boat. The other springs contributing to the quantities of water from upper reaches of a valley, seeping through the strata and causing flood in addition to direct rain water. "Jets of water, some times shooting many feet in air, are a common occurrence during earthquakes." Such phenomena have never been observed on any great scale except in extensive low lying districts, where subterranean water is present, nor would they be explained under any other conditions"⁷⁹. *Fara tannur* is this gushing of water from the crater of a spring on a mountain.

Mountains: That the place had small hillocks near it and **was situated in a valley** is evident from the reply of Noah's son that he will betake to a nearby mountain⁸⁰. This also tells us that the mountain was a mountain (used as common noun) from a chain of mountains. The valley therefore was flanked by mountain chains on either side. This is a picture of a rift valley. If, according to Quran the flood was meant to destroy only those people who rejected Noah and were threatening and planning to destroy him then the small place in which his message was given, can only be a valley from which it was not possible for water to escape or run off.

Porous strata: If the water collected in the valley was free to run off after the flood the flood would not have taken place. The water could abate due to absorption and evaporation. This requires a porous strata⁸¹ and heat from sources other than normal sunlight which can only come from subterranean sources (otherwise it will take a long time if evaporation is due to sun only.) When Quran says O, Earth, swallow **thy** water and o sky cease raining it clearly means that these were the sources of flood water and not river flood waters or snow melting at source of river. The water from earth can be swallowed if the pervious strata are not saturated, but since the gushing of

⁷⁹ The face of Earth. Edward Seuss. Oxford. Clarendon Press 1904. (Noah)

⁸⁰43. And it moved along with them on waves like mountains. And Noah cried unto his son, while he was *keeping* apart, "O my son, embark with us and be not with the disbelieves.

44. He replied, I shall soon betake myself to a mountain which will shelter me from water. "He said, "There is no shelter *for anyone*, this day, from the decree of Allah, excepting those to whom He shows mercy." And the wave came in between the two; so he was among the drowned.

⁸¹11:45. And it was said, "O earth, **swallow thy water, and O sky, cease raining.**" And the water was made to subside and the matter was ended.

23:19. And We send down water from the cloud according to a measure, then We cause it to settle in the earth, and **most surely We are able to carry it away.**

springs was a result of saturation, it is possible only if there is some underground outlet also i.e. continuation of porous strata on downstream side. This also shows that it was not an impervious stratum like alluvial plains of Mesopotamia.

Earthquake: Another contributing factor was an earthquake⁸² at the same time. The area therefore was a geologically active area. The waves like mountains in a closed valley flooded with water can be due to tremors of an earthquake. Tidal waves resulting from earthquake could fill a depression below sea level if the depression is near sea coast.

The theory that earthquake might have rent cleavages in alluvial surface of river plains through which water gushed does not explain the quantities required to submerge and its reabsorption through impervious surface .

Rivers: From Noah's description of rewards for his people it appears that there were rivers which depended on rains and their flooding depends on rains. They were not perennial rivers like Tigris and Euphrates⁸³. Their flooding depends on melting of snow regularly in a certain month every year. The information of flood was through the gushing forth of a spring which can not be the case of an annual riverine flood or even a superflood.

This was the reward for them as they were promised for (like in Duet 11:13-14)

Copper: For the metallic tools and (nails) metals i.e. copper were extracted. Moses, addressing the Israelites a short time before his death, characterized the country where they were going to reside, as a "good land, " "a land of brooks and water, of fountains and depths, that spring out of valleys and hills ." He further added, that it was "a land of wheat and barley, vines and fig-trees, and pomegranates, a land of oil, olives, and honey, whose stones were iron, and out of whose hills they might dig brass"(copper ?)(p183). King Solomon's mines of copper were also in the same area.

⁸²23:42. So the punishment overtook them in justice, and We made them as rubbish; so away with the unjust people.

".....But it should be borne in mind that saihah means punishment (Ar. Eng. Lexicon by Lane), and is equally applicable to a punishment by earthquake or by any other means....]"

Noah's prayer to Allah not to leave out any unbeliever as well as their dwellings also indicates that houses were destroyed by earthquake.

⁸³ 71: 11. He will send down upon you the cloud, pouring down abundance of rain:

12. And help you with wealth and sons, and make for you the rivers.

Mesopotamian⁸⁴ There are name three important places in Mesopotamian stories. Shuruppak, the place where boat was made; Mt. Nisir (Nimush), the place where boat rested and the faraway place where Utnapishtim was transported to reside after flood by gods, Dilmun, mouth of rivers. Shuruppak is on the bank of river Euphrates in southern Mesopotamia, a clearly identifiable place. Mt. Nisir is perhaps Pir Omar Gadrin⁸⁵ in Upper Mesopotamia.

⁸⁴ Zuisadra; All the wind storms, exceedingly powerful, attacked as one,

At the same time, the flood sweeps over the cult-centres,

**[And] the huge boat had been tossed about by the
windstorms on the great waters,**

Atrahasis: The flood roared like a bull...

like a wild ass screaming the winds howled

darkness was total, there was no sun”

And let them record your greatness,

I shall sing of the flood to all people;

Listen!” p51 Mesopotamian Myths

Epic of Gilgamesh: “**Adad** brings black clouds and thunder, south storm

“For six days and seven nights

The winds blew, and tempest overwhelmed land;

⁸⁵ Subject: Re: pira omar gadrin

Date: Wed, 24 Oct 2001 17:11:55 +0200

From: "Guido Ruzzier" <guru.zz@tiscalinet.it>

To: "cesltd" <cesltd@isb.pol.com.pk>

Dear Mr. Khan:

Unfortunately, I cannot help you much, since I have deleted most of the files which I had saved for my small, strictly etymological research, and also the bookmarks in my browser.

The mountain you are interested in is in Iraq (see below).

I remember that, when I was looking for Mount Nisir in the Internet, I inserted many different spellings (Nisir, Nizir, Nicir, Nitsir, Nesir, etc.) in the Google research engine, with good results.

I suggest you try also with "Pir-i-Mukurun", or Mukurun.

I have saved some notes, though, and here they are: I am sure that, by inserting some groups of words as they are from these pieces of text you'll be able to find the relevant sites again:

1. Mount Nisir from the Gilgamesh epic is also recorded in the annals of King Ashurnasirpal II of Assyria. This is a low-lying mountain at the beginning of the Zagros range situated south of where the Little Zab joins the Tigris, near the 9,000 foot Pir Omar Gudrun. Berossus names the mountains of the "Gordyaeans," or the Kurds, as the landing site. These mountains correspond with "Jebel Judi" in agreement with Syriac and Arabic traditions and lie in the southwestern part of Armenia.

2. Nizir (chald.). The "Deluge Mountain"; the Ararat of the Babylonians with "Xisuthrus" as Noah.

3. The ambiguous Akkadian word for hill/mountain was shadû and is so used in the Gilgamesh Epic. Shadû could mean a low hill only a few feet high. In the Gilgamesh Epic, the place where the ark grounded is usually translated Mount Nisir. But the word shadû translated as "Mount" could also mean hill or mound. Nisir could be a corruption of the Akkadian word nisirtu meaning 'hidden', 'inaccessible', or 'secluded'. The Gilgamesh grounding place is therefore vague, saying only that the ark grounded on a secluded hill or mound. A sand bar in a swamp would qualify.

I may add that, in response to my request for assistance, it was suggested to me to read the book by C. J. Edmonds, "Kurds, Turks, and Arabs" (Oxford University Press, 1957), in which the mountain is mentioned many times, with very precise information on its location and aspect, and there's also a photograph of it. I remember there were some maps, too, but I don't think the mountain's location was shown. I hope you are lucky and can find the book in some library or bookstore.

I hope this is of some help.

Best regards, Guido Ruzzier

----- Original Message -----

From: "cesltd" <cesltd@isb.pol.com.pk>

To: <guru.zz@tiscalinet.it>

Sent: Wednesday, October 24, 2001 2:59 PM

Subject: pira omar gadrun

dear sir, i am also looking for the same mountain and could not find in any atlas. could you locate it. I am also working on reconciliation of judi and ararat as the stories of Quran and Bible both are of the same person Noah. will you please let me know if there is any information. mt. Nisir is definitely a mountain near Diyarbikr and Mosil. near Cizre.

munir ahmed khan



Cudi Dagh near Cizre in al Jazira near Diyarbakir and Mosul

The story requires travel of the boat from Sharuppak up to a high mountain in head waters of Euphrates, against the flow of flood water, which is not possible even with the help of winds instead of going into Persian Gulf. These places in story therefore can not be used to identify the location of flood of Quran and Bible.

The place where the flood hero was transported to was a faraway place (Utnapishtim Ruqu -the faraway) where Gilgamesh went to meet him.

Stories mention of difficulty in launching of boat, whereas Quran speaks of rising of boat with water. Bible also makes no mention of launching. Resting of boat on Mt. Nisir (Nimush) against the flow of river shows that contribution of storm to flood. There is no mention at all of springs, underground sources. Bursting of fountains of deep, it is suggested, is possible. The impervious alluvial layer was "rent asunder" by earthquake tremors, allowing water from pervious strata below to flow. In Mesopotamian stories there is no mention of earthquake also. But the place had bitumen exudations as large quantities of bitumen have been used.

The accumulation of such quantities of water in an open plain destroying all life is not possible. Mesopotamian cult centers were all located in plain. Timber for cult centers was imported from Syrio-Palestine. Therefore the story of a flood in a mountainous area with springs, bound by chains of mountains “on all sides”, covered with forest of suitable timber has been, it appears combined with a Nature-Myth of annual flood for literary purposes.

In Mesopotamian stories the hero is required by Ea, the god of subterranean water, to hide it from people by using a pun. This shows the effect of literary traditions. Why, It is not clear if the people were hostile to the hero. They also do not question the unusual and huge type of boat to be used or laugh at him instead they help him. This means that other gods should not know of the saving of these persons and stop them from escaping?

The six story boat with nine compartments is an exaggeration made to accommodate seed of all living things, craftsmen etc. Such a boat was not made even at the time the stories were written down. The load to be carried was much more than Biblical boat of three stories because the “land” known to these people was much wider than that in the knowledge of Biblical authors. This also shows that Mesopotamian story is derived from the oral stories on which Biblical stories are based.

Therefore the place of flood of Mesopotamian stories also was in a faraway place where Utnapishtim lived, beyond Cedar forest, along Mediterranean coast, across Waters of Death. i.e. near Dead Sea.



Jordan Rift Valley

Conclusion:

From all the stories it is clear that the place was a depression, at the downstream side of a valley bound by mountain chains on both sides and without an outlet. It was a land of springs and hot springs (fountains of great deep). It was geologically active. Bitumen was available as exudations. Timber for boat of the type and metals for woodworking tools was also available. This is a picture of a rift valley.

A glance at the map of Near East shows that only rift valley in Near East is of Jordan -Dead Sea-Aqaba. **This, the Biqa-Jordan-Arabah valley, especially in its southern part, is one of the most singular features of the earth's surface. At al-Huleh its floor is 7 feet above the sea, at Lake Tiberias it is 685 feet below the sea, at the Dead Sea it is 1292 feet below-so rapid is the descent.** This is a result of depression between double faults between Arabian plate and Mediterranean plate. Dead Sea, also called Lacus Bituminous or Lake Asphaltite⁸⁶, is 450 meters (1475 feet) below sea level, which makes it lowest place on earth's surface. "Fifty thousand years ago it was 225 meters (738 feet,) above the present level, i.e. 737 feet below sea level. At the beginning of this century it was 12 meters (40 feet) higher than it is now. **Such variation is directly related to the amount of rainfall**⁸⁷...It contains Iodine and Bromine salts found in sea water. Concentration of chlorides of calcium, magnesium, sodium, and potassium is 275 g per liter, seven times as dense as sea water. A boat can carry seven times⁸⁸ more weight in it than in sea water. All the water from river Jordan, its tributaries Yermouk and Zerqa (ancient Jabbok) and Shaib, Rivers from east of Dead sea Wadi Zerka Main, Wadi Mujib(Arnon) and its perennial tributary Wala, perennial Wadi Hasa (Zered) and its tributary Laaban, flow into Dead Sea which has no exit. It is besides this river that ruins of *Khirbet al Tannur* (literally a crater of a spring or a volcano) are situated.

⁸⁶From time to time, almost pure blocks of asphalt float from under water crevasses to the surface.....**Bituminous limestone and asphalt of excellent quality are found in and around DeadSea..zone"** and from time to time the bitumen which floats to the surface in almost pure state . It has been found at Qumran... a considerable quantity was deposited on one of the floors at Ain Fashaka. P161 Atlas of Bible It was called Lacus Asphaltite i.e. Bituminous Lake by Josephus and Roman writers from the abundance of bitumen found on its shores.p71 Travels in Syria and Palestine., Bitumen is found floating on its surface and on its shores.

⁸⁷See Notes on Dead Sea. (p197 Holy Land)

⁸⁸(being seven times as dense as ordinary sea water ..P198 Holy Land.)



Wadi al Hasa (ancient Zered

Khirbet al Tannur



It then descends again to el-'Aqabah and the Red Sea about 45 miles farther south. The whole rift formation of desert valley with intermittent points of water and deposits of copper on the sides is known in Arabic as '*Arabah*The most important of these torrents are the Wadi el-Hasa (the Brook Zered) at the southern end of Dead Sea, the Seil el-Mojib (Arnon) ...There is evidence in Bible both of the existence and clearance of these forests (Jos. .17:15-18, 2Sam.18: 6-10.).

This was a hill country⁸⁹, which was covered by trees; trees were cut for timber and for furnaces for copper mines up to times of Solomon, when the trees were cut the soil clogged the porous strata⁹⁰.

This is a land of springs⁹¹.

⁸⁹ hill country, furnaces, trees Solomon's mines

Moses, addressing the Israelites a short time before his death, characterized the country where they were going to reside, as a "good land", "a land of brooks and water, of fountains and depths, that spring out of valleys and hills ." He further added, that it was "a land of wheat and barley, vines and fig-trees, and pomegranates, a land of oil, olives, and honey, whose stones were iron, and out of whose hills they might dig brass"(DEU 8:7-9 copper ?) Bible as History (p183),

⁹⁰The rocks of Lebanon comprise of an upper and lower limestone series with an intermediate sand stone.....upper limestone varies in thickness from few hundred to few thousand feet...Through the upper limestone strata rain water has always seeped through as far as the complex of sands and clays, which overlies the lower limestone series and retains the water to create those sparkling gushing springs that bestow their life- giving contents upon the slopes and valleys. Palestine is geologically a southern continuation of Lebanon....

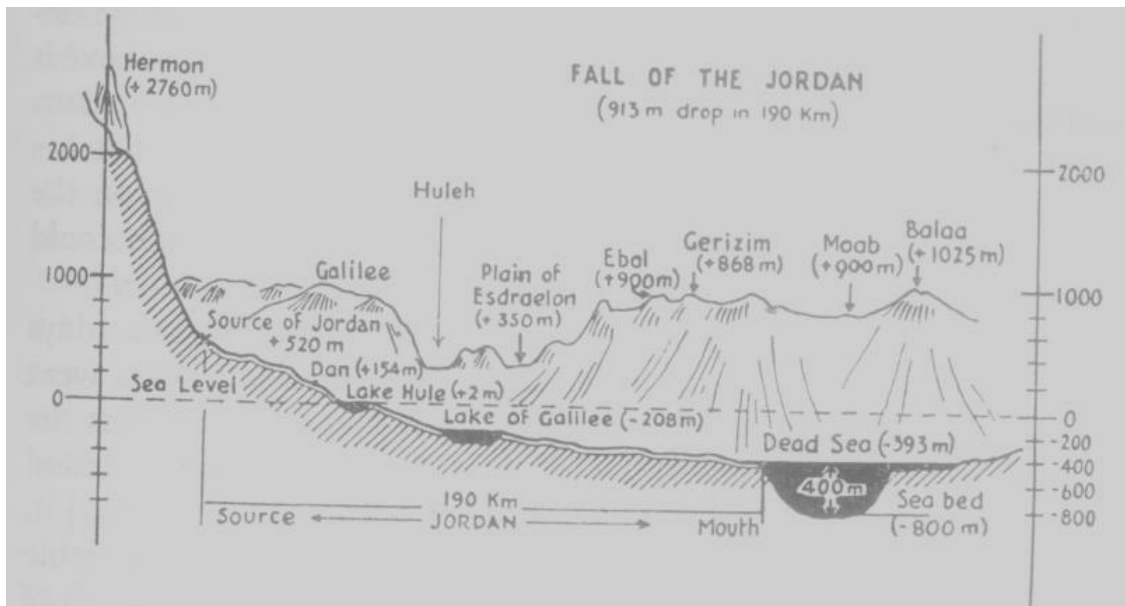
⁹¹ **Springs:** p35History of Syria, Hitti; Springs abound in country around Dead Sea. At Jericho there is En es Sultan. South of Qumran there are many brackish springs called En Fashaka (Enot Zuqim). En el-Ghuweir (Enot Qane), and En et Turaba (Enot Samar) At En Gedi there is a spring and a waterfall near the ancient temple from Calcolithic period. On the eastern side at Mukawir (Machaerus) there are hot springs of Callirrhoe, where Herod the Great went in his illness. There are hot mineral springs at Zerqa Main near Madaba whose temperature varies from one in which you could boil an egg to one in which you can comfortably bathe. South of the mouth of Zerka Main are Ain al Zara. There were many springs in Jerusalem, of Siloam and a perennial spring of Gihon (gushing) in the Kedron valley. This spring is a siphon; it pours out tremendous quantity of water for 30 minutes and then almost dries up for between 4 to 10 hours. En Boqeq further south of En Gedi

Aphek(Antipatris) north - west of Dead Sea, at the source of River Yarkon, Rosh ha-Ain (head of the spring), known as Pegae (springs) in Hellenistic period, Le Toron aux fontaines sourdes (the tower of silent springs) to crusaders.

En Avdat, En Hemed, En el-Momoudiyeh(the Baptism Spring) En Kerem,, Solomon's Pools closest large springs to Jerusalem,

A "wave intervened" or the boat was riding on "waves like mountains" suggest that waves were due to tremors of earthquake. Such tidal waves⁹² from gulf of Aqaba can be a contributing factor in filling the depression. Reference to such tides is found in Bible⁹³. A tidal wave from Gulf of Aqaba might have filled the Dead Sea to a higher level before rain water added some more to it. The level of Dead Sea was higher in past. See Appx-climate

- The Bible as History by Werner Keller.
Diagram of Jordan Drop (p-91)



Mediterranean and Jordan Basin (page 92)

- The Dead Sea a) In 2000 B.C. before the end of Sodom and Gomorrah;
- b) In 1900 BC after the disaster (pg. 95)

⁹² Straightness of the valley walls, as well as the hot springs and lavas themselves, indicate the presence of great cracks or faults penetrating deep into the earth. When we discover that earthquakes are common, the whole story becomes clear. **Severe tremors accompanying faulting must have resulted in slight southward tilting of the Dead Sea fault block, causing the sea to flood the cities.** Hot sulphur springs probably became unusually active in the Jordan Valley as a result of the some tremours."p4 Evolution of earth:"

⁹³ Amos5:8;9:6;Isa 29:6;Psa114:3 who calls for the waters of the sea, and pours them out upon the surface of the earth

PHOTO: Jordan River meandering through Jordan Rift Valley Principles of Physical Geology by Arthur Holmes, also opp. pg. 97 - The Bible as History by Werner Keller.

Jordan Valley: was “well-watered like garden of God” (Gen:13:10)



When we scan the area around Moab we find the hills of Judea, En Gedi, Juttah (now Yuttah), Arad, Khirbet-et –Tannur (in S.E. Dead Sea near junction of Wadi Hasa and its tributary (Laban). These words have a phonetic similarity with Judi, Ararat and tannur of Quran.

At Shobak (south of Khirbet-et-Tannur), there is a rock-cut well with 375 steps down to an underground supply, the ancient excavators could have reached it only by following a drying spring⁹⁴. It could be such a spring on a mountain from the crater (Tannur) of which water would gush out when the porous strata is saturated due to rains in upper reaches (fara tannur). This is the fountain of the deep.

There is no other place on the face of earth except the area in the south of Dead Sea, whose geography and geology fits so well in these flood stories.

⁹⁴Antiquities of Jordan

2. Boat: Design, size and construction of boat

From the description of boats in these stories in Quran, Bible, Mesopotamia, and the conclusions already reached (about universal flood, exaggerated boat sizes to accommodate animals to be preserved and extraordinary life spans) it can be concluded that the boat was of a new design, its size just enough to carry the believing family members and followers and which could be constructed from already available materials in about seven days, did not require difficult launching procedures. It is evident from number of widely circulating versions that the stories developed from an "original" right from the time of event and later mixed with equally popular Nature-Myths. Using a reverse process to eliminate accretions, the specifications of the "boat", required technology for building and launching it etc. can be derived. It may be possible then to find **the time and the land where boat of this type was first built.**

"Now this Ark had firm walls, and a roof, and was braced with cross beams, so that it could not be any way drowned or overborne by the violence of the water. Antiquities. Book I p.36 Josephus.

(The phrase in the NIV (6:14) "make rooms" is also problematic in that the word is obscure. The Hebrew is "qnm". Since Hebrew did not have any vowels when it was written, scholars speculate that the word could be either "qinnim" or "qanim". The former would mean either "rooms" or "nest", and the later, "reeds". Most English translations translate as in the former. However, some of the better and more recent commentaries, believe it should be translated "reeds" since the context is building materials. If in reality it is "reeds", then somehow reeds were part of the construction material. Large boats are still made from reeds and are very seaworthy. The Egyptians still use reeds for caulking their wooden ships.) But Josephus' cross beams fits better

Noah's boat in Quran:

The design of the boat was revealed to Noah.

Type: It is interesting to note that Quran does not give the size of the boat but its type. Words of 'Safina', 'loaded fulk', and 'a vessel made of planks and nails (or ropes) have been used for the boat. According to another meaning of "dusur" a boat with hull, which means a boat with plank and nails / ropes. Another hint available is that similar boats (in shape and principle of floating?) were already there in use. It was a flat bottomed boat which raised with water and rested on the slopes of Judi without problem of overturning. They disembarked from it without difficulty.

Size and load: Knowing the type, load to be carried is to be considered for estimating its size. It consisted of few believing members of Noah's family⁹⁵ and his followers and essentials to restart life (seeds, pairs of domesticated animals, household goods etc.).

Family: There is nothing to suggest that he had only one wife, when there was no prohibition on polygamy⁹⁶, three married sons only (no grand-children at the son's ages of 100 years), and no daughters. In all genealogies in Bible name of principal son is given with the remark that there were 'other sons and daughters' also. Similarly in Quran only a wife and a son⁹⁷ who were among disbelievers⁹⁸ are mentioned. The other believing family members must have helped Noah in building the boat. Prayers of Noah for his parents⁹⁹ might suggest that they were alive at the time of Flood¹⁰⁰.

⁹⁵(wives, parents, sons eponymous, daughters, not transgressors as confirmed later when son drowned).

⁹⁶There is no mention of more than one wife of any patriarch except Lamech's wives Adah and Zillah, and Abraham's Hagar and Sarai. But this does not mean they had only one wife.

⁹⁷ Hud 11:43 note: translator's "The son referred to here is said to have been a son of Noah's wife by a former husband. This is corroborated by a second reading, according to which 'Ali read *ibna -ha' ie. her son (Razi)*. Most of the early Muslims held that view (Jamil ul bayan, a commentary). The mention of the same person in vs. 45 lends further support to this conviction, as there he is called *min ahli*, which may be translated as meaning *from my wife*. Some have held him to be a grandson of Noah, Can'nan by name, the word *ibn* being equally applicable to a son and a grandson...

⁹⁸ 66: 10. Allah sets forth an example to those who disbelieve the wife of Noah and the wife of Lot: they were both under two of our righteous servants, but they acted treacherously towards them, so they availed them naught against Allah, and it was said: Enter both the fire with those who enter.

Note: trans. Muhammad Ali. This is an instance of the followers of prophets going against the principles of their teachers; therefore those prophets will not be able to save them

⁹⁹ 1:46. And Noah cried unto his Lord and said, "My Lord, verily, my son is of my family, and surely Thy promise is true, and Thou art the Most Just of judges."

47. He said, "O Noah, he is surely not of thy family; he is indeed not a *man of* righteous conduct. EZE14:20 even if Noah, Daniel, and Job were in it, as I live, says the Lord GOD, they would deliver neither son nor daughter; they would deliver but their own lives by their righteousness.

71:28. My Lord! forgive me and my parents and who enters my house believing, and the believing men and the believing women: and do not increase the unjust in aught but destruction!

Followers: Those followers¹⁰¹ who helped with him in building the boat were few. They were artisans and were looked down upon by the chiefs and traders.(carpenters, boatman, smiths, workers cutting wood from forests, tillers). Noah was also told that no more of his people will believe. None of the followers were left behind to be drowned as per promise. Total number is said to be eight¹⁰².

Other Load: Only such items as one would take on such an occasion was taken. Few (not seven) pairs¹⁰³ of tame, domesticated animals as food (sacrifice) and carrying load , ass, goat, sheep; a (one) pair each of unclean animals e.g. dog, cat and birds e.g. dove, were also taken on board according to their utility and available capacity and not wild animals. The flood being a local affair there was no fear of extinction of terrestrial life, hence there was no need to collect, carry them and arrange food for them. Some animals might have, as happens in floods even in these days, climbed the boat.

Drinking water and a great variety of food for themselves and for their animals even for a short period of about forty days of J (and not for one year of P-code) requires space, storage arrangements of those days like skin bags, baskets and gourds etc., impossible to arrange. Food and water for few persons and animals, house-hold goods, tools, plough, seeds of domesticated crops (cereals and pulses, wheat, barley, millet etc.) and useful plants, however will not weigh much, and will not require much space. All such interpretations which are against the general instructions in Quran to use your intellect have to be rejected. Such meaning have the effect opposite to that intended as a sign for people.

¹⁰⁰From genealogy of Adam according to Greek Bible, Septuagint Methuselah was alive at the time of flood. See chart.

¹⁰¹ 11:28and we see that none have followed thee but those who, to all outward appearance, are the meanest of us.

ursanabi the boatman as there were already other kinds of boats in use. ?

¹⁰² Eze 14:17, 1P3:20 eight persons.... like Jesus had only twelve disciples in his lifetime.

¹⁰³Quran; 11:41Carry in it two of all things, a pair¹¹⁷⁹, and your own family—; (and followers23:28) note 1179 trans Mohammad Ali. Each of a pair is called in Arabic as *zauj*, and hence the dual form *zaujain* means only *a pair*, and "*zaujain athnair*"(translated as pair) accordingly signifies *one male and one female of each pair* (Tafsi'r e kabir of Imam Fakhrudin Razi).By *all things* are apparently meant all things needed by Noah, and not all things existing in the world, which was too extensive for Noah to travel over whole of it.

Size of boat need not be bigger than minimum required for such load and to be constructed within limited time with available number of skilled followers. There were many kinds of boats¹⁰⁴ already in use like rafts, dugouts, skin bags, papyrus boats. For this load and capacity, anticipated conditions the type of vessel which were already in use in those days like rafts, dugouts, skin bags were not suitable as their size was limited (e.g. dugouts by the trunk size). A new type of boat was therefore required.

Design: This being a new type of **design**¹⁰⁵, it was made according to revelations, without drawings or sample, or because they did not know how to build such a boat.

This was one of the reasons why they were laughed at while making the boat. Due to Noah's faith in his revelation, he made it according to what he was commanded. They did not physically stop Noah and his followers from making the boat because they did not believe in coming punishment and in this new design.

Quran does not give details of material, size and details of boat and dates of beginning and ending of flood like the Priestly code in Genesis but mentions that the boat (not ark) was made **with planks¹⁰⁶ and nails (or hull? or ropes for lashing)¹⁰⁷** which means it was not like the which

¹⁰⁴ 36:42. And a sign to them is that We bear their offspring in the laden ship.

43. And We have created for them the like of it, what they will ride on.

In Epic of Gilgamesh also it is remembered as a sign. "And let them record your greatness,

I shall sing of the flood to all people;

Listen!" p51 Mesopotamian Myths

¹⁰⁵ 11:38: And make the ark before Our eyes and (according to) Our revelation,

11:39. And he began to make the ark; and whenever the **chiefs** from among **his people** passed by him they laughed at him. He said: you laugh at us; surely we too laugh at you as you laugh (at us).

.23:28 and your followers, **except those among them against whom the word has gone forth, and do not speak to Me in respect of those who are unjust; surely they shall be drowned.**

23:28. So We revealed to him, saying: Make the ark before Our eyes and (according to) Our revelation...

¹⁰⁶ 54:13. And We bore him on that which was made of planks and nails,

¹⁰⁷ DarsulQuran Hazrat khalifatulMasih I - Surah Nuh-vs 16 nails or ropesp-571

were already in use then. It was not made of papyrus reeds as in Mesopotamian stories. **One meaning of word "Dusur" in ibne kasir¹⁰⁸ is main part of boat which withstands the forces of waves", i.e. hull.** Before use of nails, the planks were lashed together. In order to be able to construct the boat quickly, they must be living near a forest and trading in timber and knowing working of timber, had suitable tools for it like saw for making planks, adze, material for nails (hammered copper, bronze), mallets etc. as shown in a scene of boat making in Egypt¹⁰⁹.

Though bitumen is not mentioned in Qura'n but in a construction using planks, use of a caulking material becomes necessary and is understood. We find that bitumen was used in Ark for sealing from inside and outside by Noah according to divine instructions in Bible and in Mesopotamian stories. If they were living in timber huts and using bitumen for waterproofing of roofs and vessels, building a house-boat was still easier for them. The boat was not launched but it rose with water¹¹⁰. It rested on Judi and Noah and those with him on the ark descended with difficulty¹¹¹. Its bottom was therefore flat like a raft. The boat had no rudder and sails as it was not needed in a storm. So it was at the mercy¹¹² of waves caused by wind and earthquake tremors.

The details that who closed the door from outside and how Noah opened it from inside are not in Quran.

Time for construction:

Its period of construction is not specified in Quran but it can be inferred that it was short as Noah tell those who mock him that they will **soon**¹¹³ know on whom the punishment is coming.

Also, real meanings of the word are to push with force and repel hence applied to sail. Nails and ropes.

¹⁰⁸ Tafsir e Ibne Kasir

¹⁰⁹ 'Finding a Paraoh's Funeral Bark 'National Geographic April 1988.

¹¹⁰ 69:11. Surely We bore you up in the ship when the **water rose high**,

¹¹¹ Hud 11: 49.It was said, "O Noah, descend *then with* peace from Us and blessings from thee and upon peoples *to be born* of those with thee....

¹¹² mercy 11:42.And he said: Embark in it, in the name of Allah be its sailing and its anchoring ;most surely my Lord is forgiving, Merciful.

¹¹³(saufa: soon, altakhtur 4, 5)

Mesopotamian boat: In all cases Enlil, storm god brought the flood .Ea/Enki informed his devotee of coming flood and gave instructions to build the boat

Sumerian story:

Zuisudra was a devotee of gods. It was a huge boat, period of construction was seven days.
.The “**giant**” or “**huge**” boat made by Zuisadra was also built under divine instructions which mean it should be a new type of boat. No size is given like J-code, to which it compares in times of seven and forty days. The king then sacrifices an ox, a sheep, This shows that a small number of animals were taken on board. Zuisudra was made like god, preserver of seed of vegetation and mankind. before Phoenicians

Akkadian story:

Atrahasis: Instructions were given by Ea to build the ship Magurgur; Size of ship can be estimated from following.

“Draw (its design) on the ground.

Let me see the design, and (I will build) the ship.

(Ea) drew (its design) on the ground

Load :(Bring) into it thy grain, thy possessions, and thy goods, (Thy wife (?)), thy family, thy household and workmen.

(Cattle) of the field, all kinds of herbs...

‘Clean (animal)...Fat (animals)... winged (birds of) the heaven. The cattle.. wild (creature)’ ‘Clean (animal)..Fat (animals)... winged (birds of) the heaven. The cattle.. wild (creature)’

The load implies a big boat.

Utnapishtim of Epic of Gilgamesh: He is asked to tear down the hut and build a ship (Unlike Jewish legends telling us that trees were cut and planks made for a big boat over a long period of several hundred years.) Size of the boat was ten dozen cubits (ten gars) each edge of the square deck.(Babylonian cubit was 18.7”).. It had six stories, a deck and a hatch door¹¹⁴ and same height i.e. a cube, like a ziggurat, unlike Mesopotamian papyriform boats¹¹⁵. (This exaggerated size was

¹¹⁴[And] the huge boat had been tossed about by the windstorms on the great waters,

Ziusudra opened a window of the huge boat

¹¹⁵f.note3 p99Epic of Gilgamesh Maureen Gallery Kovacs.

The ship that thou shalt build,

Her dimensions shall be to measure,

Equal shall be her width and her length

Like the Apsu thou shalt ceil her¹”

also insufficient to carry pairs of all living things.) Great care is taken to make it water tight. Floor plan was divided into nine parts, using bitumen and asphalt, oil, six sars of bitumen¹¹⁶. It was not possible to make six stories and nine compartments in papyrus boats.

For workers day upon day he slaughtered bullocks and sheep, and gave the workmen ale, beer, oil, wine as if it were river water. **It was started”Just as dawn began to glow”, l 47 and “The boat was finished by sunset”**. A great number of artisan **“all kinds of craftsmen”** and workers (little one and great ones all worked, child carried bitumen) were required to make a boat of this size in seven days but they were not taken on boat to be saved. Its launching was also very difficult. This ship had floor of planks. Hammering in of water-plugs tells us of the caulking procedure used by Puzur-amurri. It is also called a palace when it is handed over to Puzur-amurri. This is not the procedure for reed boat.

He was asked to carry whatever he had, kith and kin, craftsmen, cattle, animals. I went into the boat and sealed the entry”. Only Utnapishtim and his wife, boatman survived as no other humans are mentioned after flood. (What happened to rest of them? All perished as Enlil said “No man was to survive. and “Where did a living being escape.”).

It was launched in water with difficulty (not raised with water rising). Some details of boat and related items in the journey of Gilgamesh with Ursanabi (boatman of Utnapishtim) for meeting Utnapishtim also tell us that wood was used for boat¹¹⁷

Berosos (Berosos) Account: Koronos informs Xisouthrous, to prepare a boat 15 stadia (bowshot) long and two stadia wide (which is absurd.) and save himself, his family, friends, animals, winged creatures and take provisions with him. They were eighty (thamanin) according to Berosos account and legends but it is more likely to be much less.

¹¹⁶(sar=8000 gallons)quantities used show that it was a reed boat, in which basket type mat is used over reed bundles.

¹¹⁷Battening up of entrance. The stone-things are perhaps stone rings used for anchor. Stone-things are not some protective amulets but a part of boat as “their retaining ropes (?) pulled out “ indicates.p86, 89. Epic...M.G.K perhaps like stone-anchors, stone with a hole for rope, as found with the wreck of a Bronze Age ship off Turkish coast. Therefore punting poles had to be arranged

Exaggerated number of 600 punting poles were arranged with caps fitted on (to join them in view of great depth of Waters of Death).Note that when they return to upper Euphrates Gilgamesh and Enkidu made a raft to travel from upper Mesopotamia to Nippur not a boat .

Conclusion: type and size, material.

What then could be the reasonable size and load carried including family members, household goods, animals, food for all. There can be no other conclusion except that the boat was of a modest size, within their technical ability and available materials and tools to build in about seven days,, capable of carrying Noah and his believing family members, followers and craftsmen, household goods, food for all for the short duration of flood. It was made from planks fixed with nails or lashed. Design of Biblical ark also requires use of planks. In Mesopotamian stories boat is made from reed from huts but the design of six stories and nine compartments indicates that it also has to be a timber boat made of planks.

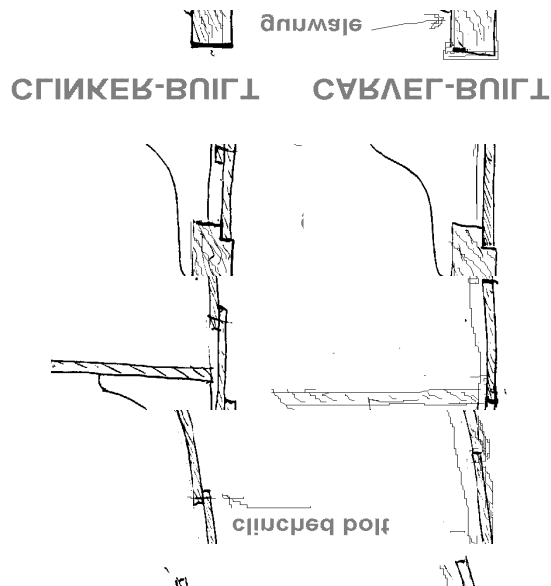
Clinker built boat is built skin first i.e. planks overlapping slightly are fitted first starting from keel. They are held together by sewing together with cords or tree roots, wooden nails or metal rivets. The ribs or hull is added after shell is completed. Same technique was also used for building wooden walls.



Sewn Plank

It was therefore a clinker-built i.e. with over-lapping boards and clinched bolts (or sewn with ropes or roots). Clinker-built boat will take less labor and time. In a clinker-built boat is made of planks which overlap each other below and are fastened with clinched bolts. Clinched or clenched bolts are when rivets or nails are fastened by bending the point and beating the bent part flat against the object(planks in this case) through which the nails was driven. The other type is carvel-built (hull planks laid edge to edge to form a smooth surface) used for light sailing vessels.

Picture of carvel built and clinker built boats



Tyrian Timber Boats. **The Phoenician boats were broad in beam so that they could accommodate a large cargo without being long.**

History of boat in Near East and maritime activity:

Mediterranean coast: If we trace the history of boat making, we find that Boat was probably an invention of this period 8500 B.C. (p.18 Penguin's Atlas of Ancient History

By 6500 B.C humans had taken rudimentary dugouts to sea, on Mediterranean coast, used for fishing?, sailing along the shores and from island to island, they colonize new lands .By 5800 B.C. farmers from Asia to Cyprus by sea¹¹⁸ .

Egypt:

Sailing boats in Egypt 4500 B.C. primitive reed boats, oarsmen, short masted square sails, prows and stern raised, hull streamlined for greater speed.

4500 B.C. sailing boats appear for the first time on Euphrates.

Marshes were the birth place of papyrus rafts...

¹¹⁸ Chronicles of the world p28, 32

The earliest depiction of a papyriform boat is found on a vase of Naqqada III culture of Egypt¹¹⁹ 3500 B.C. Petroglyphs in the Wady Hammamat from latest pre-dynastic period, the Gerrzean period c.3400-3050 B.C. shows a ship with steering oars, a cabin and a prominent female figure of a goddess.¹²⁰

Earliest boats made from planks are shown in painting and pottery.



(Museo Egizio, Turin)

A painted linen from a grave on Gebelen (Negadell culture around 3400 BC) depicts

The oldest illustration of a rudder crew. It appears to be double-ended plank clinker built boat with typical steersman at the stern.

Origin of such ships can be confined to an area where there is a necessity to build such vessels capable of withstanding moderate waves. Technology for building such ships is not provable in Egypt in 4th millennium.¹²¹

Also Egypt did not have suitable timber for making long planks. Acacia can not be split into long planks and sycamore used for making mummy cases is weak. Tools for splitting trees to get long planks is also not there in 4th millennium.

¹¹⁹ Boat: In Egypt the boats for religious purposes were made with papyrus (papyriform) but later they made boats fit for kings for their last journey and for sun-god for its day and night journeys on this principle, i.e. from hull and planks made from cedar from Lebanon and imported copper. See hist note Boats. **'Finding a Pharaoh's Funeral Bark 'National Geographic April 1988.**

¹²⁰ P-20, Egypt, Canaan and Israel in Ancient times. DONALD B. REDFORD, Princeton University Press

¹²¹ (Lucas, A. and Harris, J.R. Ancient Egyptian Materials and Industry, 1962)

Later boats are built using cedar from Lebanon. Trade in timber and bitumen from East Mediterranean coast is also proven. Ghassulian culture however had the Flint tools and woodworking technology. Tools such as axe, chisel and drill.¹²²

Wooden saws with geometrically chipped flint teeth were in use from Late Natufian period. In Ghassulian period Copper tools adze and axe were hardened by hammering required tools for felling trees, splitting trees to make planks and to join planks by sewing¹²³ i.e. drills were available in Ghassulian period. Sewn plank technology has been used in boats recently (1991) discovered in Abydos buried in mud-bricks walls. Similar funeral barks of Cheops(about 2551-2528 BC) and Senusert III's Dashur boats discovered earlier.

The Abydos boat is the “earliest surviving example of a purpose-built boat” and “complex boat construction”. Earlier bots were dugout of made from reeds.It is one of the 14 buried near Khasekhemwy's furenary enclosure may have been form a much earlier period of Aha , first dynasty ruler(3100 to 2890 BC),.

It is made of thick planks lashed together with ropes running through mortises. It is about 75 feet long, seven to ten feet wide, has a draft of two feet, and a narrow prow and stern. Caulking was done by using bundles of reeds. It lacks the internal framing found in later boats is not there. Probably it was meant to float in after-life. “The US team is certain the boat was built from non-native timber, possibly cedar wood from Lebanon”,

Boats 4600 years old (2600B.C) from boat chambers of Great Pyramid of Khufu (Cheops) of 4th dynasty Old kingdom, 142 feet long funeral barks, papyriform boats, made from planks, has been discovered. a style apart from common craft.. both royal and sacred.” **most distinctive feature of construction .. plank of hull sewn together transversely. more than a dozen loops and other pieces of green copper are visible..’**

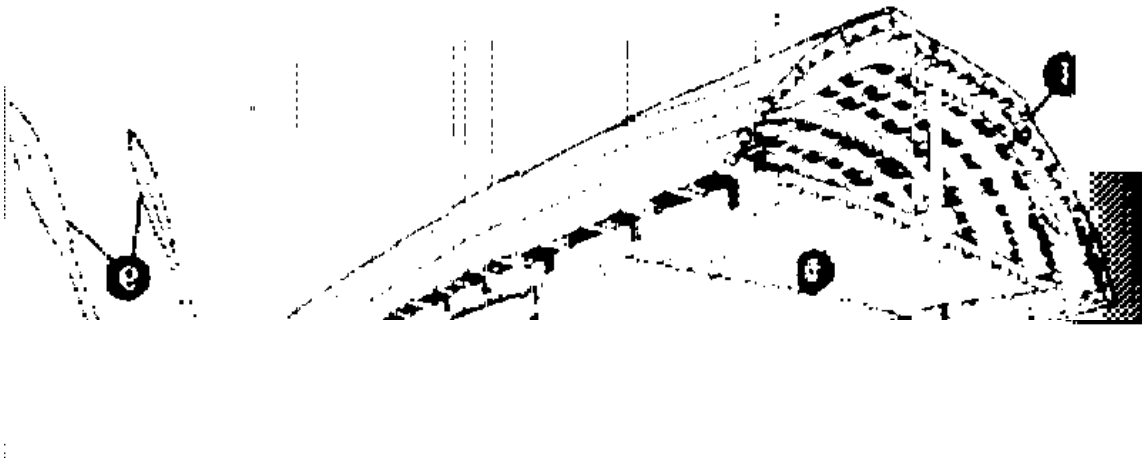
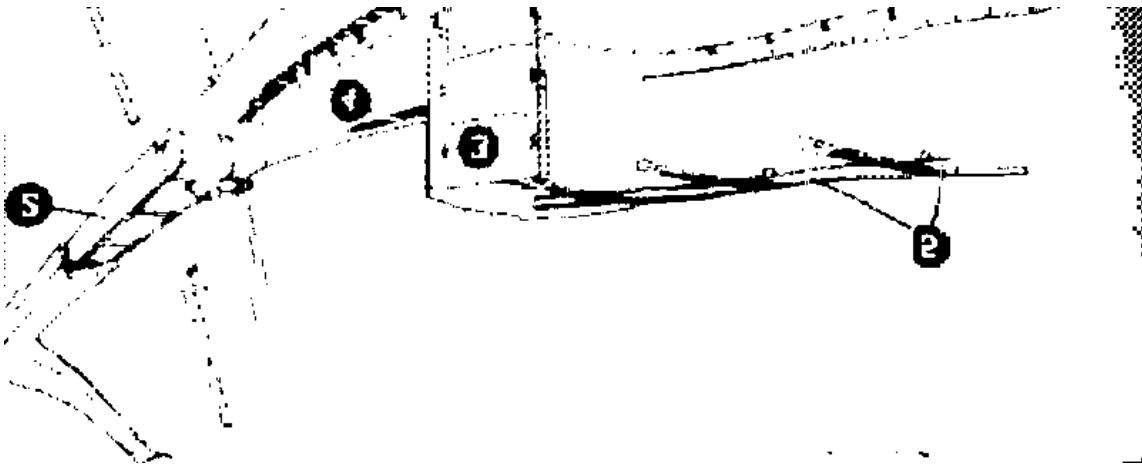
‘vapor perfumes of the wood, **sacred wood of the ancient religion’** .so effectively sealed that it had “preserved aroma of **cedar timbers imported from Lebanon** some 4600 years before”. Stones have quarry marks signs of cubits and palm.

¹²² (Elliot, C The Ghassulian Culture in Palestine: Origins, Influences and Abandonment, in Levant X 1978))

¹²³ See- sewn plank, Sweden (www.foteviken.se/sewnboat/planks.htm)

These boats were made from Cedar of Lebanon and imported copper.

Picture of pharaoh's boat



4th dynasty 2750B.C. Sea going ships....Snerfu sent an expedition to Lebanon to obtain cedar and other valuable woods. 40 vessels returned with enough logs to construct three 170 foot long ships and a number of barges.

Suitable timber (Sag) was not available in Egypt and Mesopotamia. If suitable timber was available in Zagros Mountains then why attack Syria and Lebanon from Gilgamesh's times.) They obtained it from Lebanon. A picture in the Tomb of Ti, a 5th dynasty official buried at Saqqara, shows three under construction boats, similar to one used in Khufu's times. Two men trim a tree trunk with adze which is still used, another saws a log using a saw similar to one found in Kafr

Monash. There can be little doubt that the technology was received from Eastern Mediterranean, with which they had trade links (bitumen, copper, pottery in Egypt Naqqada II times)

Oldest shipwreck of Late Bronze Age 1600-1050B.C. (1400 B.C.) was found near Ulu Burun on southern coast of Turkey¹²⁴, its hull section was made of fir **planks**, each about ten inches wide and two inches thick, fastened together and to fir keel by mortise-and-tenon joints pinned with **hardwood pegs**.

Herodotus¹²⁵ on the authority of the Persians that are celebrated for their knowledge in the history of their country, Phoenicians passed over by land to the Mediterranean coast from

¹²⁴ p722 NationalGeographic Magazine Dec 1987

Late Bronze Age 1600-1050B.C.(1400 B.C.) shipwreck near Ulu Burun on southern coast of Turkey, National Geographic Dec1987.

¹²⁵THE HISTORY OF HERODOTUS:

BOOK I, Chap.I: Those of the Persians that are celebrated for their knowledge in the history of their country affirm, that the Phoenicians were the original cause of the contention; for that this nation having migrated from the coast of that which is called Red Sea to the shores of our sea, and having settled in that country which they inhabit at the present day, presently applied themselves to make long voyages, and making it their practice to export the merchandises of Egypt and Assyria....p1-2.

f.n.e: Herodotus denominates Erytherian or Red, the whole of that sea which lies between India, Persia, and Arabia, (our sea of Omman,) together with its gulfs and bays. But he, notwithstanding, distinguishes the Arabian gulf very pointedly. *Rennel*, p179

It is evident from book vii.chap.89. that the Phoenicians, when they changed their place of residence, passed over by land .*Larcher*.

Book II. Chap.LXXXIX.....**These Phoenicians, as they say of themselves, were anciently seated on Red Sea; from whence they crossed over and settled in the maritime parts of Syria; which, with all the country extending down to Egypt, go under the name of Palestine.**

f.n.l: The following account of the original settlements of the Phoenicians on the Red Sea, agrees with book i. ch.1; and with the sacred writings of Moses and the Prophets, and Bochart, Vitringa, and Reland, after investigating the origin of the Philistines, came to the same conclusion. No one can deny that the Philistini and Philistines are the same. Casluhim (out of whom came Philistim) and Capthorim are mentioned in Gen.x 14. Deut.ii.23. and Amos, ix 7. The tract of country, which they originally inhabited, bordered on the sea, and was perhaps insular. See Jerem.xlvii.4 Such a situation there was at the outer part of the Arabian gulf, which was also most convenient, from

borders of Red Sea or Erytherian. Though the whole of that sea which lies between India, Persia, and Arabia, (our sea of Oman,) together with its gulfs and bays is denominated by Herodotus but crossing by land means they came from Edom.

There is no reason that when thing could easily float in Dead Sea there were no crafts sailing across from En Gedi to opposite side or collecting bitumen, when there were no exhalations from the fissure in the bottom.

“The sea carried heavy marine traffic in Byzantine and Crusader periods, but thereafter became the “Sea of Devil” and a magnet for all sort of legends(e.g. no birds could fly over it because of the exhalations), which were exploded only by the first scientific survey accomplished by the US navy in 1848.” ¹²⁶

It is reported that **Noah built his Ark near Jaffa** ¹²⁷ the only good port in the coastal area near Beersheba, where Noah lived after flood before going back to his country. It was here that the first seaworthy boat on the principle of Noah's boat was made. This is the nearest port where after the successful experiment in an inland lake a seaworthy boat could be used. The people of coastal area learnt the new design of boat from Noah's men and (perhaps his grandson Canaan ancestor of Canaanites or his boatman Ursanbi .Gilgamesh met Ursanabi here when he in search of Utnapishtim. They were already using other types of boats for travel to islands with animals and coastal travels. Experiments of new type of boats were usually first made in inland lagoons. The

whence before the time of Moses they set out, and occupied the lower part of Egypt, Exodusxii.17 Which account, since the Philistines were of Egyptian origin, and formerly dwelt near Egypt, and since they themselves testify, that their ancestors originally dwelt on the borders of the Red Sea, seems more credible than the Bochart to lead them by an unusual tract into Cholchis and Cappadocia, and then back again into Palestine...

Herodotus says that Pheonicians were descended from the Erytherians (Edomites) who were the first who attempted to pass the sea in ships. Thus when the Erythraeans, Edomites or Pheonicians for all these names signify the same thing, took possession of Tsidon and Tyre, they became immediately distinguished by their skills in navigation and by their success in commerce(Travels, p263)

¹²⁶ The Holy Land, Jerome Murphy –O’conner, Oxford University Press.

¹²⁷ Jaffa, or Yaffa as it is called by the nativesThe timber hewn on Mount Lebanon for Solomon' Temple was floated to this port....**Noah is said to have built the ark in this place**, and the famous story relates that Andromeda was here chained to the rock, Travels....(p21).

experiment was very successful. Their descendants were the Canaanites, known as Phoenicians by Greek, were the first maritime nation of the world, they improved the design and became first maritime nation of the world., shifting to better ports in north and better forests for timber for boats. Later they were used for wars, colonizing and founding new centers, Bi-remes and Tri-remes.

They also learnt viticulture from Noah. Siduri, was the priestess of god of wine or bar -maid? Gilgamesh met Siduri on the east Mediterranean coast.

Tyrian king Hiram helped Solomon build ships at Ezion Geber. Solomon was the first to use trade winds and sea currents for trade with Ophir.¹²⁸

Mesopotamia: Papyriform boats on Nile and Euphrates were made from bundles of papyrus like Ra II in KON-TIKI MUSEUM. OSLO, NORWAY.

Red Sea and Indus Valley: There was organized sea trade between India and Mesopotamia via Persian Gulf. A burntbrick waterlocks has been interpreted as dockyard¹²⁹. A close study of

¹²⁸Situated as it is on the northern outline of the great western bay of the Indian Ocean known as the Arabian Sea, the Sind coast offered unique opportunities to the ancient mariners for both branches of seafaring - coasting and deep water sailing. Hugging the coast of the Persian Gulf Sindhi seafarers could reach the rich emporiums of the Sumerian and Babylonian civilizations. At the same time **they shared with the Arabs the advantage of the regularly alternating winds which facilitated deep water sailing to the Red sea ports of Egypt.** From March to November the winds blow steadily from the north-east. The Sindhi skipper could leave the mouths of the Indus delta and strike boldly across open water and the north-east monsoon coming steadily over the starboard quarter, nearly astern, would carry him to the straits of the Bab al Mandab. Having entered the Red Sea he found a wind from south-east. The south-easter carried him directly to the northern end of the Red Sea where he could either take a westerly course to the Egyptian port of Thebes on the Nile, past the canal dug by Senusret (c. 2000B.C.) whence Hatshepsut (c. 1500B.C.) despatched her great marine expedition to the Land of Punt, **or attracted by the splendour of the court of Solomon (c. 971-31 B.C.) he would take the eastern route to Ezion-geber on the Gulf of Eilat.** After a profitable stay at the Egyptian and Sinai marts he could as easily make a voyage back in any of the summer months, from March to September, when the monsoon shifted to the exactly the reverse direction.p97

.Sind Through centuries

Several representations of ships are found on seals or as graffiti and a number of terra-cotta models of ships shows that **a variety of sturdy boats were built for the above mentioned peaceful purposes and had striking resemblance's with the vessels plying on the Nile and the Red Sea in the west**¹³⁰.

Ships from Dilmun, Melluha, and Makan are mentioned in Mesopotamian literature. Excavations now have shown that Dilmun is Bahrain and Failaka Island, **(But Dilmun was not an island, it was a mountainous place, with underground springs etc. and it could be the Red Sea ports and country adjacent to it.)** Melluha the black country is identified with Indus civilization and Makan with Makran.

Regularly alternating winds allowed sailing from Red Sea ports to Babelmandab and then to Persian Gulf along the coast or to Sind with Monsoon

Hajjaj was the first to introduce **keelless, nailed and bitumensmeared boats** .¹³¹ **Indian ocean did not witness such a hull before the Arab conquest of Daybul.**(planks were lashed before use of nails)

¹²⁹**Sind through centuries:** A great rectangular structure built of burnt bricks, measuring 215x37 metres and furnished with waterlocks that has also been found at Lothal has been interpreted, though not unanimously, as a dockyard. p75

¹³⁰The reed boat shown on a Mohenjodaro seal has a high prow, a central cabin and a double steering oar. It is a keelless boat of shallow draft and is eminently suited for river transport, but a terra-cotta model of similar boat from Lothal which has a keel depicts a type that must have been used for sea voyages. Another terra-cotta model of a flat-bottomed barge-like craft represented a third variety, namely an all purpose vessel. A graffito on a potsherd from Mohenjodaro depicts a 'spoon-shaped' hull which is similar to the Egyptian models of about 2000B.C....**Besides these hulls with elegantly rising sheer both fore and aft, there are many other features of the modern Indus boats which are shared by the Egyptian craft, both ancient and modern,** and present day Gangetic boats. The steering oar, quarter rudders, both the sheer and the tripod masts, the square sail twice as wide as it is high, traverse beams projecting through the hull sides and the central mat-covered cabins. These were considered to be Egyptian affinities...p98-99

¹³¹“But he is not aware that Hajjaj made special almost revolutionary arrangements to meet this situation (difficulty of navigation by keeled ships of such a river as the Indus..) He built a fleet of **keelless, nailed and bitumen-smearred boats....**he was the first to build such a fleet. **Indian Ocean did not witness such a hull before the Arab conquest of Daybul.** P103 Twin ports of Daybul. Sind Through centuries.

The trireme type boats were made much later by Phoenicians, the text therefore was written much later when author was familiar with the three storied boats. They knew little about construction of three storey boat. Doors on side (port holes) not needed actually hatch doors meant?

It is interesting to note that Quran does not give the size, family, wife, parents, sons eponymous), daughters, (EZE 14:12) followers. Use of birds shows that this part is from the time when deep sea sailing was known¹³². Giving reasonable time between the invention (in Edom, south of Dead Sea) and its use by Canaanites and Egyptians, end of Calcholithic period fits well for the time of invention. In development of marine technology, successful experiments have always been made in inland lagoons and then transferred to off-shore navigation and then to open seas. Success of the new type of boat in Dead Sea where the high density of salt water, higher than sea water(seven times more), gives it additional carrying capacity.

A boat with planks, of Quran and Bible can not be made at this time in Mesopotamia. The Mesopotamian boat is made from reeds. The Edomites (after the forest of their area were burned up in copper mining, and trade with Egypt) shifted to East Mediterranean.

The technology of boats with hull and planks had not reached here, though it was already in use in Phoenicia and Egypt. It was transferred by king Solomon with the help of Phoenician king of Tyre, Hiram to the east at Ezion Geber.

The Dead Sea was also known as Bituminous Lake, Lacus Asphaltus. Blocks of almost pure bitumen¹³³ (used in trade with Egypt and in caulking of boats, waterproofing, mortar for bricks and mosaic) often float in it and are found on its shores.

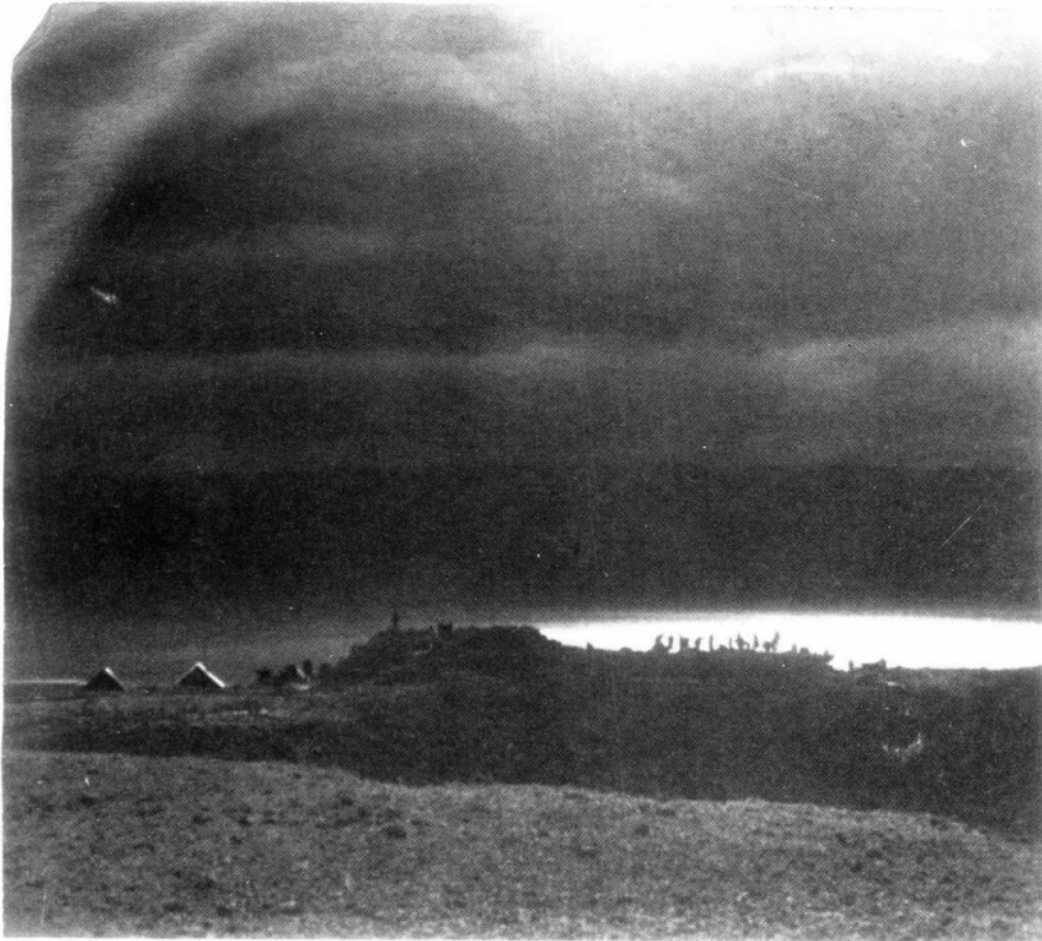
Thus history of Boat of planks and hull, nails takes us to south of Dead Sea.

¹³²"Such episodes as the sending out of birds may, therefore be due to that steady growth and elaboration which is the characteristic traits of popular tales everywhere"p339aAppx

¹³³ By Josephus and the Roman writers it is spoken of under the appellation of the **Lake Asphaltites, that is Bituminous Lake**, from the abundance of bitumen found in it.(found on shores.p71 Travels in Syria and Palestine., use in ark, name of lake, exuded oil fires "and from time to time the bitumen which floats to the surface in almost pure state . It has been found at Qumran.. a considerable quantity was deposited on one of the floors at Ain Fashaka. p161 Time's Atlas of Bible

3. Climate of the area: flora and fauna

Quran: Noah lived in an area where rivers flowed after rains¹³⁴. These rivers were dependent on rain not snows. There were forests of trees suitable for timber for boats and ships can be inferred from use of planks. There were occasional storms (Tufan)¹³⁵. Punishment was by drowning as a result of rainstorm resulting in spring waters and rain water came forth from the valley, joining together.



A storm rising over the Dead Sea as workers excavate the site of the settlement of Khirbat Qumran; the mountains of Moab in the background

Photo graph of a storm from east in Moab as seen from En Gedi side, in Antiquities of Jordan

¹³⁴rain: 71:12.He will send down upon you the cloud, pouring down abundance of rain:

13. And help you with wealth and sons, and make for you the rivers.

¹³⁵**29:15...And the deluge (tufan) overtook them**

11:45 and O cloud, clear away

A similar storm from south-east wind can drive the boat from Tannur towards Judi.

(Maulana Suleman Nadvi refers to a commentator Khalil, who says about “Saabi” that their region is similar to Christians and their Qibla is in the direction of South wind. They think that they are following the law of Noah. p202 vol. II)

Noah's ancestors Adam and Eve lived in a land where fig¹³⁶ grew. Olive trees grew on mountains¹³⁷. Noah introduced plough and planted vineyard in his country, i.e. climate was such that grape-vine could be grown there¹³⁸.

It was a country where suitable timber for boat-making such as “Gopher-wood¹³⁹” was available. This was a resinous tree like cypress, terebinth, cedar etc.

This is the land of fig, olive¹⁴⁰ and vine. These require a climate of the Mediterranean type. The trees yielding suitable timber for boat-making are not found in alluvial plains. Tigris-Euphrates valley therefore can not be the area which grows all these i.e. **fig, vine and olive and trees for timber**. This leaves the Syrio-Palestinian Mediterranean zones for consideration. There are four types of **Mediterranean zones** in Syrio-Palestine¹⁴¹, high mountain, hill country, transition and lowland.

¹³⁶...Gen 3:7they sewed fig leaves together and made themselves aprons.

Fig, olive, vine, copper, fertile land:

DEU 8:7 For the LORD your God is bringing you into a good land, a land of brooks of water, of fountains and springs, flowing forth in valleys and hills,

8 a land of wheat and barley, of **vines and fig trees and pomegranates, a land of olive trees** and honey,

9 a land in which you will eat bread without scarcity, in which you will lack **nothing**, a land whose stones are iron, and out of whose hills you can dig copper.

¹³⁷Gen8:14and the dove came back to him in the evening, and lo, in her mouth a freshly plucked olive leaf

¹³⁸Gen 9: 20 Noah was the first tiller of the soil. **He planted a vineyard;**

¹³⁹Gen6: 11 e.note 53, also Gi-par? Gupha, of sacred trees (Juniper)

¹⁴⁰“In ancient times the only fruit plants cultivated on a large scale were the three draught-resisting species: the fig, the vine and the olive.”P50 Hitti Syria.

¹⁴¹p59 Atlas of the Bible.map,

It is in the high mountain and hill country type zones that these trees¹⁴² (cedar, pine, oak, terebinth) are found and in the transition type zones that olive, vine and fig¹⁴³ grows. There is such a Mediterranean climatic zone south east of Dead Sea.

There is an area of Mediterranean climate on both sides of Jordan Rift Valley. It is South of Dead Sea which is at the end of valley that water of the valley will collect.

See Map, Vegetation and resources in Palestine (Mediterranean zone-hill country.) Time's Atlas of Bible.

This fits well into the Bible's flood and viniculture story in which Noah is credited with introduction of **vineyard** and wine¹⁴⁴. Noah planted his vineyard in vicinity of the place where the Ark rested. This place could be Yatta, Arad, Aroer. There is a **Valley of Grapes** near Arad or Aroer(Ararat) and Judi (Juttah / Yatta).

Spies sent by Moses to country around Hebron, south of Judah brought a bunch of grapes¹⁴⁵ from "**Brook of Eschol**" which means Valley of Grapes from Southwest of Hebron. Even today this district is in vines. Fine heavy bunches of from 10-12 pounds are no rarity¹⁴⁶.

Khirbet Suseya, reached by a 4km access road from mian road linking Yatta (Juttah) to Eshtemoa in south, is a lonely hill top in Judaeen hills. In springtime it rises above a sea of green when the intense cultivation in the shallow wadis all around begins to produce its fruit.¹⁴⁷

The time in history in this area when olive orchards¹⁴⁸ were planted is Calcholithic **Ghassulian (4500-3400) which lasted about 900 yrs! (same as 1000+/-50 years) The vine was also introduced at this period (Early Bronze Age) from abroad. On the eastern side medicinal**

¹⁴²The predominant trees in this zone are scrub oaks, Mediterranean pines, mulberry and beeches. ..p48 Hitti, Syria

¹⁴³Pre-pottery Neolithic A, Sultanian and unknown desert culture. See Hist. Notes Emmer wheat, barley, pulses, **fig** was domesticated.

¹⁴⁴(discovery of heady brew in Mesopotamia. chronicles p..., introduced later in Syrio-Palestine by Noah?) See Hist. Note

¹⁴⁵ "cut from there a branch with single cluster of grapes, and they carried it on a pole between two of them. They brought also some pomegranate and **figs**." Num 13:23

¹⁴⁶ p144 The Bible as History, Keller

¹⁴⁷ p261. Holy Land, Oxford.

¹⁴⁸Hist. notes: orchard maintenance(olives) silos in Ghassul contain grains of corn and date and **olive stones**

plants¹⁴⁹ were cultivated. Availability and interest in timber¹⁵⁰ and tools for working it is from 10800 B.C.

Few animals mentioned sheep, dove, raven are also found here. They had domesticated animals for food and pack animals for trade and travel. For example they had few animals like sheep, goat, cattle, pig, dog already domesticated. Vegetables and pulses were grown¹⁵¹ - **Agricultural activity in this period implies that the region had much more water at that period than it has today.**

There was a distinction of clean and an unclean animal is not certain but some animals were preferred for sacrifice by the people. The kind and number of animals to be taken on board for repopulating and sacrifice were changed as required in the scheme of story J or P.

¹⁴⁹Gen 2:5; herb of the field“ Nahal Haver drains into Dead Sea 7 km south of En Gedi.14 km south of entrance to Masada marks site of En Boqeq. Its present development as a health spa continues an ancient tradition because in Herodian period **pharmaceutical plants were cultivated there.**”P201 Holy Land Noah learnt medicinal properties of plants from Razail. “Raphael, supported by the chief of unclean spirits, at that time revealed to Noah all remedies residing in plants that he might resort to them at need. Noah recorded them in a book, which he transmitted to his son Shem. This is the source to which go back all the medical books whence the wise men of India, Aram, Macedonia, and Egypt draw their knowledge of medicine, and it did not revive until the time of first Artaxerxes, under the Macedonian sage Hippocrates, Dioscorides of Bala, Galen of Caphtor, and Hebrew Asaph. P174 Jewish Legends. See Note 137 also.

¹⁵⁰**Early Natufian I period. wooden saws** with rows of small geometrically chipped flint for teeth, **boat** was probably an invention of this period (p.18 Penguin's Atlas of Ancient History). Pre-Pottery Neolithic B **Axes for working in forest and picks for digging the ground .Pottery Neolithic Jericho type B tools with large blades show a possibly increasing interest in wood technologies. Hist.Note.**

¹⁵¹Pre-pottery Neolithic B: Agriculture-domesticated cereals, pulses, flax, wild barley, oats, pistachio, acorns, peas, vetch. goat, dog, cat, pig, cattle, sheep being domesticated. Beidha-goat domesticated, wild pistachio gathered. el- Khiam -kept goats, climate: wet and cool, desert lakes, becoming wet near end of period. Beidha- **All this activity implies that the region had much more water at that period than it has today. See Hist. Notes.**

The time when punishment (Flood) will come no one knew but Allah¹⁵². Noah entered the boat when instructed. New Testament also tells us that no one knew the time of coming of flood. This means that it was not an annual climatic feature but a cyclonic storm.

Mesopotamian:

The cause of flood was cyclonic rainstorm¹⁵³. No other hint is available in climatic conditions to guide to any other place than given in stories. Euphrates, Sharuppak and other cult centers are mentioned.

The place where Gilgamesh met Utnapishtim is near Dead Sea as already discussed.

Utnapishtim gives him a parting gift, a medicinal plant (like boxthorn) of rejuvenation¹⁵⁴.

Medicinal plants are grown east of Dead Sea. Utnapishtim knew properties of medicinal plants like Noah. Siduri the barmaid or priestess of wine god also lived on Eastern Mediterranean coast. The place therefore should have vineyards.

The climate of the land of Quran and Bible's flood was Mediterranean of hill country type as of South of Dead Sea and across it near Yattah and Arad/Aroer in Valley of Grapes fig and vine grew.

4. Names of gods of Noah's People

¹⁵² 11: 34. He said, "Allah alone will bring it to you, if He please, and you can not frustrate *God's purpose*.

MAT 24:36 "But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only.

¹⁵³. "**Adad** brings black clouds and thunder, south storm

All day south wind blew...

The winds blew, and tempest overwhelmed land;

When seventh day arrived the tempest, flood and onslaught

Which had struggled like a woman in labour, blew themselves out,

The sea became calm, the *imhullu*-wind grew quiet, the flood held back. p100 M.G.K

[The sea calmed, fell still, the whirlwind (and) flood stopped up. M.G.K.]

¹⁵⁴ **p106 M.G.K.** Also "To the people of the **Eastern Mediterranean** the parting gift to a stranger homeward bound bestowed honour on both giver and receiver". P49 Mesopotamian Myths. Also see note 150 and 194 in Climate, flora fauna.

Some of the names which can help trace Noah's place are the names of gods his people worshipped. According to Quran, **Noah's people worshipped gods¹⁵⁵ like Wadd, Yaguth, Suwaa, Yauq, Nasr.** But as these were the names of the Gods still being used in Arabia at the time of Prophet Muhammad, it is criticized that these cannot therefore be the names of gods worshipped by Noah's people. Before trying to find the origin of these to trace Noah's land, this criticism is to be examined first before using this information.

The names of these idols in the Calcholithic period and in Early Bronze Ages (approximate period of Noah.) were not known therefore they could only be called by their known names in later periods.

Whatever the names of Gods in Noah's times they would have been unintelligible to the audience of another times even if they were same gods. If the names of these gods in Noah's times were different and not familiar to Arabs, the first audience, there was no sense in using those names, according to general rule that prophets use the language of their people. They do not use new words not known to the people instead use words already in their vocabulary¹⁵⁶.

It is possible that name of some gods were changed before they were brought to Arabia or in Arabia, as we know people used to quarrel about the names of gods¹⁵⁷. It seems natural that they preferred to call a deity by name already they are familiar with or by a name given by themselves or their tribe or people as each tribe wanted to have their own gods, who will support only their tribe. They used to dispute the names¹⁵⁸. Therefore if the names are not the same as in Noah's times then there is nothing strange about it.

¹⁵⁵ **Gods and goddesses** 71: 23. And they say: by no means leave your gods, nor leave Wadd, nor Suwa' ; nor Yaghu's, and Ya' uq and Nasr.

¹⁵⁶ like Jehannam from Jhannom, Malik care-taker of Jehannam(hell) from Moloch to whom sacrifices were made in Jhannom, Kauther a beneficial canal, passing through Nineveh .

¹⁵⁷ Names of Gods:

Yusuf 12:41.You worship nothing besides Allah, but mere names that you have named, you and your fathers; Allah has sent down no authority for that.

Al-Najm53:24. These are but names which you have named-you and your fathers-for which Allah has sent down no authority. They follow naught but conjecture and what their souls desire, while there has already come to them guidance from their Lord.

¹⁵⁸ Al-Aaraf 7:71-72 Hud and his people. "They said, Hast thou come to us that we may worship Allah alone and foresake what our fathers used to worship. Bring us then that which you threaten

Names of gods have been changed due to many factors¹⁵⁹.

us with, if thou art of the truthful. He replied, "Indeed there have already fallen on you punishment and wrath from your Lord. ..Do you dispute with me about the names which you have named, -you and your fathers, -for which Allah has sent down no authority?"

¹⁵⁹ Factors changing names: List of gods in Mesopotamia: reordering of these lists as theological ranking of the gods changes with passage of time. as minor gods become amalgamated into one personality. or especially major divinities are separated off and invested with divine status of their own. some deities even change sex (sun is feminine in Arabia, moon masculine).
equivalents, alternate names, ;variety of names, local names: local protector of each city, personification of city, country, people, and power as political entity. ;specific function which sometimes give their names ; changing relations

Assimilation (Nergel assimilated to Greek Herakles); defeats and conquests; (Assur originally a local god -became supreme god of emergent state and empire of Assyria) replacement.

cultural contacts: geographical proximity, migrations, penetration, adoption, absorption, friendship, cooperation.

Association with astral symbols constellations, sacred animals of gods, representation of natural forces, separation due to division of work, absorb attribute of other gods, sharing aspects, borrowing, replacement: boat with chariot, principal god and descendants attendants, subordinates, son ; promotion

Syncretism: Inevitably during the enormous time span, developments occurred, especially through syncretism (Gods, Demons and Myths of Mesopotamia p...?)

We find Addad, a variant of name of Wudd in Mesopotamian text¹⁶⁰ of Epic of Gilgamesh. The name is still used in Palestine as Haddad, a personal name. In India there are names of gods and their various forms worshipped for thousands of years from north to south even outside India in South East Asia. Is it then not possible if the name of some idols in Prophet's times, can be identical to names in Noah's times also, when Noah's country and Arabia can not be very far from each other. Therefore the criteria for use of names would be that they should be intelligible to the audience. Some of them therefore could be a name of an ancient god but of a later origin. Ibn-kalibi says that "Furthermore, the Arabs preserved nothing of its poetry except those poems which belonged to the period immediately preceding Islam"¹⁶¹

ORIGIN OF GODS, Wudd, Suwa, Yaghuth, Yauq and Nasr.

There is a tradition¹⁶² of Prophet Muhammad that they were brought from Moab by one Amro bin Luhayy who introduced idolatry in Bani-Ishmael. There is a tradition that Prophet Muhammad said that: "I saw 'Amr b. Luhayy dragging his intestines in hell, and when I asked him about those who had lived between his time and mine he said that they had perished."

Another tradition related by Abu Hurayra that: I heard the apostle of god saying to Akhtam b. al-Jaun al-Khuzai, "O Akhtam I saw 'Amr b. Luhayy b. Qam'a b. Khindif dragging his intestines in hell, and never did I see two men so much alike as you and he! "Will this resemblance injure me? asked Akhtam. "No," said the apostles for you are a believer and he is an infidel. He was the first to change the religion of Ishmael, to set up idols, and institute the custom of the *bahira, saiba, wasila, and hami.*"

¹⁶⁰ Several circumstances contributed towards the complexity and size of the Mesopotamia pantheon. Apart from the basic dichotomy between Sumerian and Akkadian gods -not to speak of the composite substratum from which both the Sumerians and Akkadians borrowed to an undetermined extent- we have to deal with a millennial development which has given us layers upon layers of divine names.. p194 Anc. Meso.

The figure of the storm god, Adad, stands apart. He had no center of his own in the alluvial plains but was worshipped under many mostly foreign, names from Assyria westward to the Mediterranean and in adjacent regions to the north and south by Semites, Hitties, and Hurrians alike. For unknown reasons, Adad in later periods became linked to Samas in the role of the oracle-giver.p196AncMes.

¹⁶¹p11

¹⁶² tradition. Bokhari. (Ibn e hassham, ibne ishaq)

There is a story that **they were brought from Moab by one Amro bin Luhhay**¹⁶³. He disputed the right of Jurhumites to custody of Kaaba and defeated them with aid of children of Ishmael, and took over its custody. He then became very sick, and was told "There is a hot spring in al-Balqa,, in Syria; if you go there you will be cured. "So he went to the hot spring, bathed there and got cured. During his stay there he noticed that the inhabitants of the place worshipped idols. He, therefore queried them saying, "What are these things? "To which they replied, "To them we pray for rain and from them we seek victory over the enemy." Thereupon he asked them to give him [a few of those idols], He took them back with him to Mecca and erected them around the Kaaba." **Aramaic origins of many names of deity also support this tradition**¹⁶⁴. These then must be among 360 idols of Kaaba.

Names of three gods of Noah's people, Wadd, Yaguth and Nasr are mentioned in Sabaeen edicts¹⁶⁵.

There are instances of gods of other places were installed, carried away by conquerors or stolen¹⁶⁶.

Therefore **it is possible that these idols were also brought from other countries** Moab in this case. They did not receive the same veneration as for Uzza and Manah.¹⁶⁷

¹⁶³ Ibn al- Kalbi's Kitab. al- Asnam, ed. Ahmed Zakiy Paha, Cairo, 1952, p7

¹⁶⁴ "Hubal (from Aram. for vapour, spirit) evidently the chief deity of al- Ka'bah, was represented in human form. Beside him stood ritual arrows used for divination by the soothsayer (*kahin*, from Aramaic) who drew lots by means of them. The tradition in ibn-Hisham, which makes 'Amr ibn Luhayy the importer of this idol from Moab or Mesopotamia, may have a kernel of truth in so far as it retains a memory of the Aramaic origin of the deity. {f.n.2: The Arabic word *sanam* is clearly an adaptation of Aramaic *selem* }"*History of Arabs Philip k. Hitti p.100*

¹⁶⁵ p165-167 Arzul Quran .

¹⁶⁶ It is also known that gods of other places were installed by priests (in Tyma), Gods of other cities in Babylon. p218, Sin's temple by Nabonidus in Palmyra; carried away by conquerors (Sennacherib) Hitti Syria
Genesis 31:31-37 household gods stolen (Rachel)

¹⁶⁷ "They did not, however, hold the same regard or anything approaching it, for the five idols which were introduced by 'Amr ibn-Luhayy. These are the five idols mentioned in the glorious

Gods of Noah's people, names, their association with sacred animals and astral figures and signs in Near East:¹⁶⁸

Koran when He said, 'Forsake not Wadd nor Suwa, nor Yaguth and Yauq and Nasr.' This, I believe was because of their distance from them."p23.Kalibi

¹⁶⁸**Ibne Ishaq: Life of Muhammad:(p35)p51**

THE STORY OF 'AMR B. LUHAYY AND AN ACCOUNT OF THE IDOLS OF THE ARABS:

.Abdullah b. Abu Bakr b. 'Amr b. Hazm on the authority of his father told me as follows: I was told that the apostle of god said: "I saw 'Amr b. Luhayy dragging his intestines in hell, and when I asked him about those who had lived between his time and mine he said that they had perished." Muhammad b. Ibrahim b. al Harith al- Tammimi told me that Abu Salih al-Samman told him that he heard Abu Hurayra say: I heard the apostle of god saying to Akhtam b. al-Jaun al- Khuzai, " O Akhtam I saw 'Amr b. Luhayy b. Qam'a b. Khindif dragging his intestines in hell, and never did I see two men so much alike as you and he! "Will this resemblance injure me? asked Akhtam. "No, "said the apostle for you is a believer and he is an infidel. He was the first to change the religion of Ishmael, to set up idols, and institute the custom of the bahira, saiba, wasila, and hami .(f. note: A story similar to these two will be found in Ibn al- Kalbi's Kitab. al- Asnam, ed. Ahmed Zakiy Paha, Cairo, 1924, p58.

Suwa; Hudhayl b. Mudrika b. Mudar .adopted in Ruhat a place near Yanbu.

Wudd:Kalb b. Wabra of Qudaa in Dumatu'l of Tayyi and people of Jurash of Madhij adopted **Yaguth** in Jurash.

, a clan of Hamadan, in the land of Hamadan in Yemen.

Nasr: Dhul-Kalaa of Himyar.

Ibn-e-Hasham:

Wadd and Suwaa: when children of Isahmael gave up Ishmael's religion, they named their idols on Ishmael's children ;Huzail bin Mudrasah bin Ilyas bin Muzar made Suwaa and kept it in Riyat(in Yanbo). Kalb bin Wabra a branch of Quzaa ;made Wadd in Dumatul Jandal. Ibne Ishaq quotes a verse containing Wadd, lat and Uzza.

Ibn-e-Kasir:

p426, Nuh: 21 Bokhari Arabs adopted idols of people of Noah

. **Wadd**: Duma ul Jandal by Banu Kalb(f.note. Wadd was god of manly powers and love .Arabs were particularly interested in it. and used to name their children on him. The name Abd Wadd was therefore common.)

Suwaa: Worshipped by Huzail; (f.note. Suwaa was a deity of beauty, and beloved one, Its picture was also like a woman.)

The names of gods of Noah mentioned are the representative of the main categories i.e. Sun/weather god; Fertility and sex goddess; her husband/lover/brother god of male beauty; Messenger /charioteer of Sungod ; animals associated with these gods.

Wudd: Wudd was adopted by Kalb b. Wabra of Qudaa in Dumatu'l Jandal Also Madhij and people of Jurash who worshipped Yaguth also. "May Wadd keep thee and bless thee!".¹⁶⁹

It was shown as a tall man, wearing a kilt (*tehband*) around waist, and a sheet on shoulders, a sword hanging, a bow and a quiver, a flag on a spear in his hand. It was like Jabbar constellation (Orion)¹⁷⁰. He is **weather or storm god Haddad (Addad, Addu) of Palestine, an aspect of sun god.**

In Arabia name UDD or Uddad was common and is found in some genealogies in ibne Hisham. 21st ancestor of Prophet is also Udd¹⁷¹.

The (ghair marfoo) tradition from Ibne Abbas that these god's names are names of ancestors may be due to this? (arzulquran, Suleman Nadvi). This is perhaps based on the story mentioned in Al-Kalibi's(dAH 206;AD 821-22) Kitabul Asnam, which is related here.¹⁷²

Yaghoth: Tribes of Murad and Banu Ghatif who lived in Sarf? which is near Sabasti?(f.notes in shape of Ioin and Bull.)

Yauq: Tribe of Hamdan, Speed, (in shape of horse.).

Nasr: Aal dhulKalaa; Tribe of Humair;(keen and far eyesight, in shape of Eagle)

p140 Najm 19

¹⁶⁹book of idols p9

¹⁷⁰ (P237 arz ul quran).

¹⁷¹ vol I p30.(Ibne Hasham),

¹⁷²Children of Seth used to visit the body of Adam to pay respect and offer prayers for his soul. There upon one of the children of Cain said, addressing his brethren" O children of Cian! verily the children of Seth have a circuit(dawar) which they circumrotate in veneration but we have none " Consequently he carved for them an idol, and was therefore, the first to make [graven image for worship]. Wadd, Suwa,, Yaguth, Yauq and Nasr were righteous people who died within one month of eachother and their relatives were grief-stricken over them. Then one of the children of Cain addressed their relatives. saying" O ye who are bereaved! shall I make unto you five statues after the image of your departed relatives. ?I can readily do that though I can not impart life to them."....in the times of Jared. Idress (Enoch) called upon them to repent but they did not listen so God "uplifted him to a place on high". "Noah called them back to God for 120 years when

Another story When Ishmael, the son of Abraham settled in Mecca, he begot many children. [Their descendants] multiplied so much that they crowded the city and supplanted its original inhabitants, the Amalkites. Later on Mecca became crowded with them ...and consequently be dispersed throughout the land where they roamed seeking a livelihood.In fact, the Arabs still venerated the Ka'ba and Mecca and journey to them in order to perform the pilgrimage and visitation, conforming thereby to the time-honoured custom which they inherited from Abraham and Ishmael. In time this led them to worship of whatever took their fancy and caused them to forget their former worship. They exchanged the religion of Abraham and Ishmael for another. Consequently they took to worship of images, becoming like nations before them. They sought and determined what the people of Noah had worshipped of these images and adopted the worship of those which were still remembered among them p4.

Also names Hadad-azar, Hadad-aram etc. are found in Bible. It is very likely that Hudhud of Solomon was also a name based on this common name.

In **Moab** from ruins of a Nabataean temple at a place, south east of Dead Sea where Wadi Hasa and its tributary Laban join, called Khirbet al **Tannur** today, one statue which was found in situ in a niche, that of a bearded male figure with a small bull standing at his feet was found, probably of the god **Hadad**.¹⁷³ In inscriptions of Moab stone it is chemosh. Its etymology not known to Jewish scholars but if like in Pukhtu / pushtu, the language of lost tribes of Israel khin /shin changed then chemosh is same as Shams, as it was in Edom, south of Moab, Shams.(kimis of Ebla).

he was 480 years old. The Flood washed these idols from top of **Mount Nawdh** to the land below. They were finally cast by waves o near coast of Jeddah. Sand covered them .Amr bin Luhayy was a kahin. He had a jinn oracle who told him to go to the shores of Jeddah He dud them out and erected them in Thihama. Amar gave Wadd to Awf. It was destroyed by Khalid bin Walid.p48 kalibi

¹⁷³ P113 Antiquities of Jordan. Also "chief among them was Hadad (in Akkadian Adad or Addu)., also known as Rammanu (thunderer), a god of rain and storms ...represented in association with the bull and thunderbolt. Later he became the great Baal. ...known as Martu in west. Rashep.. Ammuru 's consort Ashirat, mistress of lusty energy and joy.--of common Ishter type. female deity.. serpent worship associated with this deity.. this goddess in South Arabia associated with moon-god. corresponds to Hebrew Asherah.. the sacred pole or tree trunk. History of Syria, Hitti p77

In Syria and Palestine Sun god and weather god as aspects were worshipped as Baal and Haddad. This became Hubal of Arabia (from Bal of Syria and Palestine with 'h' for tausif ¹⁷⁴ (praise) and Hubal became Apollo(h = a, p = b, termination o) of Greek which has same traits of divination. Shamas, Nergel, Herakles fighting twelve monsters (Zodaic signs) are the other names.

Moloch is definitely Baal in opinion of Maulana Suleman Nadvi ¹⁷⁵, the sacrifices for both were similar i.e. child sacrifice by burning and of Camel. Sacrifices were made to him in valley of J - Hannom, (a volcanic crater?). Name was later given to caretaker of Jehhanam, Malik.

Animals of god also indicate their equivalent, like animals of Zeus also are bull and snake.

Most ancient Near Eastern people worshipped a storm god. The worship of (Molech) of Mesopotamia probably goes down to Early Dynastic Period at least. Sumerian south tended to be connected with thunderstorms, hail and flood. **Adad also had a beneficial aspect as a god of fruitful rains, possibly in areas where rain was more important for agriculture], from an area where people depended on rains. He was the god of nomads and was introduced in Mesopotamia from Syria.** His sign was rainbow and sacred animal Bull.

He is also sun god Utu (Addu!) of Mesopotamia, mentioned in flood story of Epic of Gilgamesh.

In south Arabia it was moon (masculine) god Sin (of love, lover or father)which was known as **Wadd** to Minaeans, æ Ilqumah (Health giving god to Sabaeans, Amm (paternal uncle) to Qatabaeans. He was conceived as a masculine deity and took precedence over sun, Shams(feminine), who was his consort .. Arabian goddess preceded the god as an object of worship) In Arabia moon was masculine and sun feminine, therefore Wadd was at the head of pantheon, Shams was his consort. Wadd is now known to be **Wudd**, meaning love, opposing it was Nakrah, goddess of hatred, another opinion is that it is **Udd** (Utu) which is sun in Babylonian ¹⁷⁶. Brahma is its Indian equivalent. ¹⁷⁷

Considering Wudd and its equivalent gods, (Haddad, Addad, Addu, Utu, Udad, Baal, Hubal, Apollo, chemosh, Shams, etc.) it can be safely concluded that Wudd and its equivalent

¹⁷⁴ ArzeQuran)

¹⁷⁵ p177 ArzulQuran

¹⁷⁶ p235 Arzul Quran, Maulana Suleman Nadvi.

¹⁷⁷ DarsulQuran. Hazrat Maulvi Nurudin, KhalifatulMasih I .p 635. god of love and desire. Also Suwaa' is sustainer of the world, her Indian equivalent is Bishan. Yaghuth's is Indra. Yauq protects from enemies and misfortunes like Hindu god Shingh.

gods were worshipped throughout from earliest times. As storm god it was worshipped in Syrio-Palestine and introduced in Mesopotamia (Iksur /Addad) by nomadic people from area where people depended on rains.

Suwaa: She was a female goddess adopted by Hudhayl b. Mudrika b. Mudar. in Ruhat a place near Yanbu one of the villages of Medina. Custodians of its temple were the Banu-Lihyan. Ibn-Kalibi "However, I have not heard any mention of it in the poems of the Hudhalites. I did however; hear of it in poem by a certain man from Yemen¹⁷⁸. Suwaa was a deity of beauty, and beloved one, Its picture was also like a woman. She was a goddess of fertility. The etymology of this name could not be found in Arabia¹⁷⁹. The word therefore is of foreign origin. **Tribe of Hudhayl change 'jeem' to 'ain'**¹⁸⁰. Therefore from Suwaa', suhaa', suhaj, suhag (consort!),¹⁸¹

Probably associated with constellations like Cassiopeia (Dhatal Karsi) or Andromeda¹⁸² (Dhatulsilsila, Woman in chains. This refers to the Andromeda) Etymology of this word could not be found in Arabic¹⁸³. The name therefore seems to be of a goddess imported from outside Arabia. This could a reason why Suwaa was mentioned as female goddess of fertility instead of better

¹⁷⁸The Book of Idols, being a translation from the Arabic of the KITAB AL-ASNAM by Hisham ibn-al-kalbi.

¹⁷⁹ Arzul Quran vol II

¹⁸⁰p145 Arzul Quran

¹⁸¹ ... Name of Canaanite Sun-goddess of Ebla is Sipis or Shapsh). Also Shala was name of Adad's (Iksur) wife, storm god's consort was a goddess of foreign origin(Hurrian?). Her symbol was barley stalk and star Spica and associated with constellation Furrow (Virgo). Clay figurines depicting full frontal nude female from beginning of second millennium represent Shala or Istar. Hittite-Hurrian goddess Khiba (Shiba, Sheba, siwa ...) a likely variant of Suwaa.

¹⁸² Andromeda:daughter of Cepheus and Cassiope. Cepha signifies a stone. sandy coast near the tomb of Typho and Mt. Cassio was called Cassiope.In Poenician a long coast, a long chain or ridge was called Andromeda. A bark was called a horse and from that a pilot, a horseman or runner bringing provisions to Joppa in bark became Perseus. Another astral figure Pegasus is a winged horse associated with this story.

¹⁸³ Arzul Quran

known other aspects of female goddess worshipped in Arabia, as the three daughters of Allah, Al-Lat, Uzza, Manat .

From the Nabataean temple of Khirbet-et Tannur in Moab, reliefs of goddesses Atargatis and local variants of Allat and Dusarus(Bacchus) have been found .

In Syrio-Palestine it was known as the Syrian goddess (by Greek), Ashtoreth, Astarte. Her animals were lion, dove, scorpion and star was Venus. Goddess Venus, Aphrodite, Diana, Artemis, Cybele, Athena are all aspects of female goddess. She was Ishtar of Babylonia; Phoenician's Ashtart; North Arabian Alilat. She was Innana, Nanna-seun, Sin of Mesopotamia.

In South Arabia, she was Shams (sun was feminine in Arabia), the consort of Moon god (masculine) Amm of Qatabaeans, Wadd (lover or lover father) of Mineans, Sabaeans' Ilqumah or Ilmuqah (health giving god. Ather of South Arabia their son was third member of triad.

These goddesses of love beauty and fertility and also her various aspects were worshipped from earliest times throughout Near East.

In Mesopotamia as Innana, her association from Early Dynastic Period with Dumuzi (shepherd king)and Sacred Marriage indicate her origin and connection with Syrio-Palestine, a place where the seasonal changes and ritual lamentations on his death and jubilation's on rebirth, fertility rites were practiced. Therefore its introduction in Mesopotamia from Syrio-Palestine is a real possibility. (The Sumerian language has words indicating that pre-Sumerians were probably Semitic. See discussion on history of Syrio-Palestine in last chapter.)

Yaghuth: It was worshipped in Jurash from Bani Tay and Bani Muzhaj.(p10 kalibi) Also by Tribes of Murad and Banu Ghatif who lived in Sarf which is near Sabasti¹⁸⁴. He was a god of manly beauty. This name with abd (Yaghuth) is found in several genealogies in IbneHasham.

His name bears resemblance to Bacchus, a god of similar traits, god of manly beauty and wine, is the arabicised name of Bacchus (b=v, ch hard = gh, th = s).

Bacchus is mentioned in a lament on Dubayyah who was killed by Khalid ibin al-Walid in Nakhlah.

"If he were living he would have come with a cup

Of the banu-Hatif make, filled with **Bacchus** oil.

Generous and noble is he; no sooner his **wine cups**

¹⁸⁴ f.notes animals loin and Bull. IbneKASIR

Are filled than they become empty, like an old tank full of holes in the midst of winter. "p21. This was associated with al-Uzza, veiled goddess at Nakhla, favorite of Abh Lahab.

Its equivalent Dusares, hellenised form of Dushara, Dhulsharaa, (dhu-al- Shara, i.e. the lord of Shara) was later associated with vine, introduced to the land of Nabataeans in the Hellenistic period, and as the god of wine borrowed some of the traits of Dionysus -Bacchus. Dionysus (Dionysus) is distorted form of Dushara.¹⁸⁵

A god of manly beauty as well as of wine, Dionysus, Bacchus, Adhon (Adonis of Greek) and Tammuz of Palestine, Neaman (Nuaman) etc. Sin (Moon god, male in Arabia), Almuqa of South Arabia. etc. were different names of this god.

Petra had a temple with Dushare (Dusares) at the head of the pantheon, worshipped under the form of a black rectangular stone.

Mesopotamian Dumuzi: (Tammuz of Bible, Ezek 8:14) shepherd god lover and husband of Innana, goddess of fertility, who died as substitute for Innana to take her place and became god of underworld. In Sacred Marriage Sumerian kings were ritually identified with Dumuzi. Ritual lamentations for the death of Dumuzi seemed to have been widespread. In Early Dynastic Lagas the sixth month of the year was named after festival of Dumuzi and it is still used for July in Iraq.

The god Dumuzi and stories concerning him do not seem to be depicted in Mesopotamian art. Since he was a shepherd god, the tradition of his death and re-birth was possibly an etiological myth related to the passage of seasons¹⁸⁶. Semitic fertility cult: lamentations on death of vegetation deity, rites for rains and rejoicing on restoration to life of god to life¹⁸⁷ is connected with Ishtar, Dumuzi and Baal. This Damuzi shepherd god is adopted in Mesopotamia from Syrio-Palestine where this cult originated.

Yaghuth, the god of manly beauty, lover of goddess of fertility, therefore appears to have originated in Syrio-Palestine.

¹⁸⁵ Encyl.of Islam Vol. I p380. see notes

¹⁸⁶ Hitti, Syria, p72-73, p58

¹⁸⁷ Hitti, Syria p116

Yauq: worshipped by Khaywan¹⁸⁸, a clan of Hamadan, in the land of Hamadan in Yemen was God of speed in the shape of horse. Arabic '**Ayyuq** (a -Auriga, Capella) was the title of the heavenly goat and it was also called Al Rakib by Arabs. Ptolemy's Aixprobably became the Arabo-Greek '**Aionk** of the Greco-Persian chrysococca's book, and the Ayyuq,etc. which it shared with the constellation; but Ideler thought '**Ayyuk** an indigenous term of the Arabs for this star.(He thinks Al Ayyuq and Al a'nz may have been the earliest Arabic designation for the star Capella.) ... but the Rabbis adopted the Arabic 'Ayyuq as a title for their heavenly Goat¹⁸⁹, although they greatly disagreed as to its location, placing it variously in Auriga, Taurus, Aries and Orion.(Also see Note 29) The early Arabs called it Al Raakib, the driver. Celestial equivalent of speed is the Mercury. Mercury can be seen with its fast motion near the setting sun. Also with its retrograde motion (referred as khannas in Quran) became a messenger of sun god. The messenger of gods would be sometimes like Mercury with winged sandals. Its other equivalents Hermes, Nisuku/ Nabu, of Mesopotamia, Rakkab, or Rashep, Teshup etc. A minor deity **Bunene**, the principal minister of Utu, was his charioteer and according to some traditions, his son. He was worshipped from Old Babylonian period.

Charioteer of the Fiery chariot of sun god Rakkab is same as Rashep, (p=b and kh=sh). In Ebla, **ir-kab-ar**. the chariots of the sun in which Light daughter of Baal rides.

Horse was found in its wild form as early as Natufian period. It was domesticated by Indo-European nomads east of Caspian Sea and introduced by Kassites in Mesopotamia, by Hyksos in Syria (1800 B.C.) Horse head was a divine symbol from second millennium BC Assyrian business penalties as dedication of horses to god Assur. In Neo-Assyrian Period, the horse is the animal of the sun god Samas(Utu).¹⁹⁰ Boatmen became charioteers when horse was introduced. Moon worship implies a pastoral society, whereas sun worship represents a later agricultural stage. His

¹⁸⁸“It was placed in a village of theirs called Khaywan, at a distance of two nights towards Mecca. I have not heard of the Hamdan, or any other tribe among Arabs, naming any of their members after Yauq[i.e. calling any individual 'Abd-Yauq]. Nor have I ever heard of any mention of Yauq in their poetry. I think this is because they were situated close to Sana', and consequently mixed with the Himyar and embraced Judaism with them at the same time when dhu-nuwas accepted the religion of Israel and converted his followers to it. Pp10 book of idols kalibi.

¹⁸⁹ Star Names their Lore and meaning, Richard Hinckley Allen A Dover publication.
p8 4-91

¹⁹⁰ p103 Meso.Myths

daily travel across the sky was in the beginning in a **boat**¹⁹¹, which was converted into a chariot after horse was introduced in these areas driven by a charioteer Rakkab, therefore chariots and horses were dedicated to sun in temples¹⁹² as in Bible.

It will not be possible to assign a place of origin without reference to change from pastoral to agriculture stage, which is the Pre-Pottery Neolithic Period and Jericho type Pottery Neolithic Period. This stage was reached independently in Syria, Anatolia and Cyprus. Therefore it can be expected that the astronomy of early desert nomads and myths of seasons gave birth to the deities like Rakkab, in Syria and most probably in areas where the domestication of wild grasses, goat (in Beidha) etc. took place i.e. near Dead Sea.. Origin of this god therefore should be considered as boat /chariot for daily travel of Sungod. Auriga (crook) was a constellation in Zodiac in Mesopotamia, close to the figure with a mace, above a goat or sitting dog. It was a symbol of god Amurru(Martu) god of nomads(poem Marriage of Martu indicates an attempt to absorb him in Mesopotamian pantheon.) It could be another form of shepherd god Dumuzi, worshipped since early times in Mesopotamia.

Yauq therefore originated in the astronomy of nomads as a mountain goat Ayyuq, messenger of sun-god in Syrio-Palestine and later adopted as boatman of Sungod in reverine country and charioteer after introduction of horse.

Nasr: It was worshipped by Zulkalaa of Himyar.”and worshipped it in a place called Balkha. Kalibi thinks that because of the conversion, they relinquished idolatry; therefore it is not mentioned in the poetry of Arabs. It was like vulture. Its other name is Awf, the great bird. Similar gods are Eagle, the bird of Zeus and Nasroch of Bible, and the Griffin like idol of Mesopotamia named after Nisroch of Bible. Sennacherib was killed while worshipping in temple of Nisroch¹⁹³. Eagle was the enemy of man’s enemy snake and a symbol of divine help and keen and far eyesight. Maulana

¹⁹¹ Enki’s Magur boat was same as Abzu’s mountain goat. In Egypt sun god travel daily across sky in day-boat and night - boats. Other such boats are *Magillum*-boat; Ninurta’s Ma-kar-nunta-ea in poem Lugale. Capricorn (goat-fish?)

¹⁹² **Horses and chariots of the sun:**

2KI 23:11 And he removed the horses that the kings of Judah had dedicated to the sun, at the entrance to the house of the LORD, by the chamber of Nathanmelech the chamberlain, which was in the precincts; and he burned the chariots of the **sun** with fire.

¹⁹³ 2KI 19:37

Suleman Nadvi refers to the constellations of shape of bird as having some association with the deity¹⁹⁴. Aquila, Al Nasr al Tair, the flying eagle with wing open was known to Hebrew as Neshr, an eagle, Falcon or Vulture. It was also Al Okab or a late Arabian name of Al Ghurab the crow or Raven. The Lyra was associated with AlNasr al Waki, a swooping eagle of the Desert with half closed wings. In Akkadia it was associated with great storm-bird Urakhga before it was identified with Corvus. Association of this bird with a particular type of land is difficult. It can be expected to originate in an open country where eagle can save a man from its mischief.

Conclusion

Throughout the Near east people worshipped many gods and goddesses. Some of them continuously since at least E.B.A. (Khirbet etTannur) or earlier (En-Gedi temple of Calcholithic times in Near East with different names given by the people worshipping them.

These gods Haddad (Wadd), Atargatis (Suwaa, Artemis....) were found in a temple at Khirbet et Tannur, and possibly worshipped from Calcholithic period. Earliest indication that some astral deities were worshipped is found in Ghassulian period in Jericho.

¹⁹⁴Star Names their Lore and meaning, Richard Hinckley Allen A Dover publication.

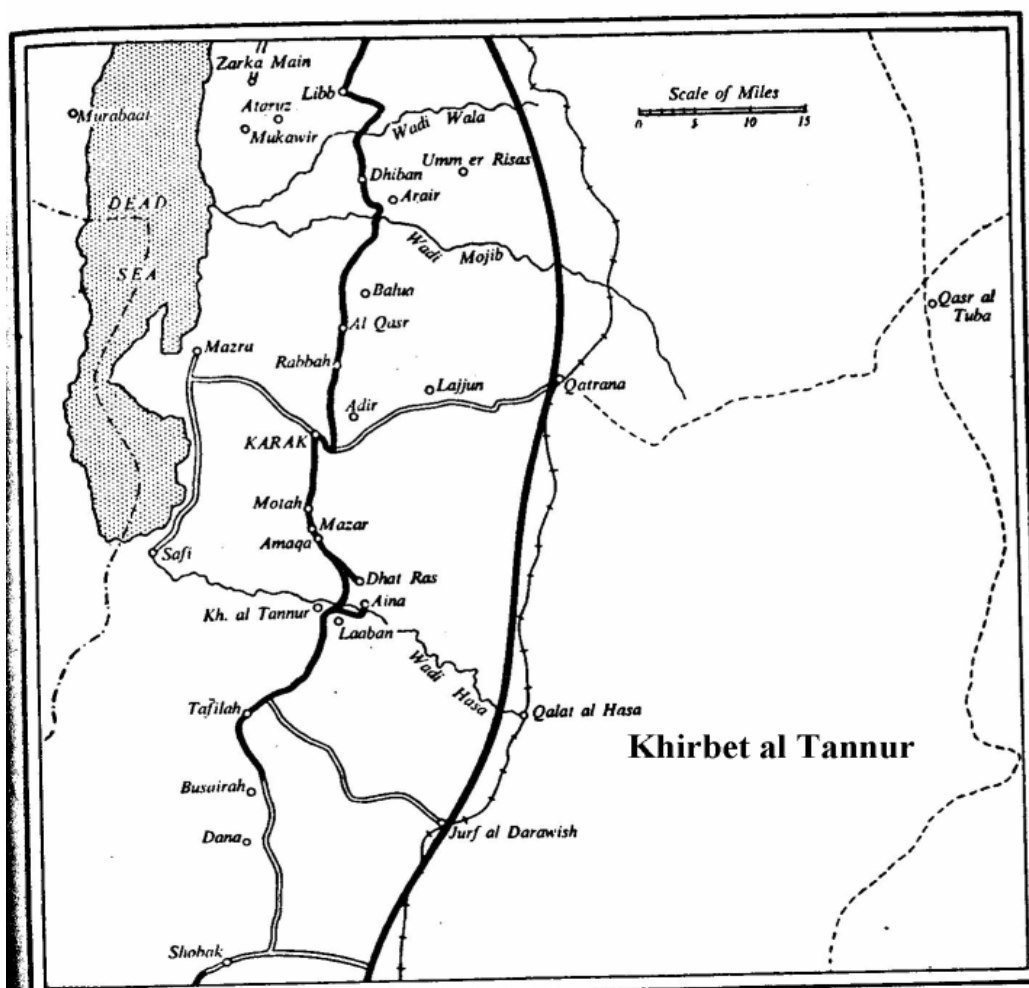


Fig. 5. Map III, showing the new road from Amman to Petra via Naan and the old road via Karak and Shobak

Map Antiquities of Jordan Kh, Tannur

A study of mythology of Near East shows that Moon was worshipped since pastoral stage. Later on with agricultural stage sun took precedence over it. Fertility goddesses were also worshipped from earliest times. Their relationship with their sacred animals and astral signs helps in identifying them with different names and relationships with each other.

Storm god Haddad (Wadd) and its variants belong to a place dependent on rains (not on floods). **Fertility goddess (Suwaa)** also and its various aspects, seem to have originated in a land and with a people having problem of fertility (where fertility rites e.g. tree worship, circumcision, temple prostitution cult etc. originated) and not in a land with over-population like Mesopotamia. God to be

associated with fertility goddess, **her lover like Bacchus (Yaghuth)** was also shepherd god Dumuzi/Tammuz, probably from steppes, with its rituals like lamentations for death of god. Attendant god to sun god (**Rakkab, the charioteer, equivalent of Yauq**, Bunene, Hermes, Nisuku of Sumerians), can not be relegated to a lower position in a land dependent on river floods. **Eagle (Nasr)**, enemy of snake, a symbol of sun god (Zeus) assistance should have the same origin.

Of the two main centers of idolatry, Mesopotamian and Syrio-Palestine, the later is more likely place of origin of gods equivalent to gods of Noah's people, some of their names may have been same in Noah's times also like Haddad, others like Yauq may have changed. Moab from where they were introduced in Arabia is therefore a possible place where these idolaters lived.

5. Beliefs and customs It is difficult to confirm what were the beliefs of Noah's people from historical sources before establishing where and when they lived. According to Quran, they did not believe in life after death¹⁹⁵. This was the reason they were wrong-doers, most unjust, transgressing and inordinate¹⁹⁶. **They rejected the apostles.**

They were henotheists, believed in Allah as well as several other gods. Their belief in Gods of storm and rain, fertility goddess, god of manly beauty and messengers and sacred animals of gods has already been discussed. These gods were worshipped throughout Near-East but henotheism shows they lived in south where there was a strong tendency of syncretism. They believed in angels¹⁹⁷. (?) Their kohens charged payments for oracular services¹⁹⁸ and collected fines.

¹⁹⁵23:34-38 does he threaten you that when you are dead and become dust and bones that you shall then be brought forth? ... and called the meeting of the hereafter a lie There is naught but our life in this world: we die and we live and we shall not be raised again:

¹⁹⁶23:41, 25:38; unjust people; 51:47 transgressing; 53:53 they were most unjust and inordinate; 7:65 blind people. 11:38 wrong-doers.

¹⁹⁷23:25....chiefs said..., He could certainly have sent down angels. We have not heard of this among our fathers of yore(ancestor's beliefs cult of ancestors)

Historically speaking, for instance, they are clearly the hybrid result of an extraordinary Hebrew program of cross breeding original Egyptian, Sumerian, Babylonian and Persian supernatural beings. This genetic interaction of ideas produced the outward appearance of the winged messenger of the God which we know of today.' Angels, An endangered species.

The elaborate burial rites of previous periods in Palestine show some sort of belief in life after death. Therefore these people were then recent immigrants who did not believe in after-life, and brought new technologies like metal working, viticulture, plough. They may have come from Mesopotamian where there was no promise of after life¹⁹⁹.

There is no mention of their beliefs in Bible except that, there were prophets before Noah who walked with god or god took him. Perhaps believed that in angles (cherubim) also. In his time 'every imagination of the thoughts' of heart his people was 'only evil continually' and they had corrupted their way upon the earth. Only Noah and all his household were righteous. He was a herald of righteousness (an apostle) and must have warned his people of coming punishment 2P2:6 'made them an example to those who were to be ungodly'.

From the Bible we only know that their ancestors (descendants of Adam) believed in one god and some of them communicated with him(revelation).followed the laws laid down for their food, clean and unclean animals and sacrifice of animals, used instruments like lyre and pipe for religious gatherings. Their wickedness was great. In Mesopotamian stories they are polytheists.

6. People of Noah:

Quran: They had Semitic practices like stoning²⁰⁰(marjumin), outlawing(tarid)²⁰¹.

Malcolm Godwin .Boxtree Ltd.

¹⁹⁸Hud, 11: 30. And my people, I ask not of you any wealth in return for it.

¹⁹⁹"If living neglected to make funerary offerings, the spirit might wander abroad and return to haunt upper world". "The nature of the grave goods, as recovered from excavations, suggest that the dead could perform some of the activities of this life in the hereafter". p28 m.myths

²⁰⁰ The Laws of Hammurabi: "If a seignior's ox was a gorer and his city council made it known to him that it was a gorer, but he did not pad its horn or tie up his ox, and that ox gored to death a member of the aristocracy, he shall give half a of silver.'

The Mosaic Law: ..."But if the ox has been accustomed to gore in the past, and its owner has been warned but has not kept it in, and it kills a man or a woman, the ox shall be stoned and its owner also shall be put to death." Ex:21-29.

²⁰¹(54:10 and he was driven away. 11:30And I am not going to drive away those who believe; 26:115 And I am not going to drive away those who believe) if he did not drive them away how could he let them drown. "If a member of a clan commits murder inside the clan, none will defend him. In case of escape he becomes an outlaw (*tarid*).p26 Hitti Arabia.

They wore Thiab²⁰², a long shirt. Abraham was of his party (shiah) means they were ethnically same; of co-related races²⁰³

There can be little doubt that they were Semitic people who collected their oral traditions (and teachings of their prophets of past) like creation stories. They took with them these stories wherever they went and which were circulating in whole of Near East. The original home of these people was Arabia and not Mesopotamia. Noah's people judging from the gods they worshipped believed in nature-worship of nomadic people who settled in Mesopotamia and migrated from north like Abraham from Mesopotamia in a similar pre-historic migration.

Relation of the stories also shows the same migration pattern confirmed by the history as discussed in chapter on history.

From Quran we know about their successors that they were of taller stature²⁰⁴.

This is nothing but a mortal like yourselves, eating of what you eat from and drinking of what you drink. Noah is called their brother by Allah which means they were of same ethnic stock and therefore his age was normal age like humans of that time.

These people were destroyed. Noah's descendants were inheritors of the country but there were other people in lands outside Noah's country who later entered and settled there.

Population pattern in Ghassulian period was the stock to which population of later period belonged. "It may be assumed that some of the population²⁰⁵ of this period belonged to the same original stock from which Semites and Hamites were later differentiated. Others were evidently members of the so-called Armenoid family. Noah therefore is more likely from Semites, the stock from which the ancestors of these various people -Babylonian, Assyrian,

²⁰²Bedouin:

His raiment is as scanty as his nourishment: a long shirt(thawb)with a belt and a flowing upper garmentp24Hitti Arabia.

²⁰³ . 3:34. And surely Allah chose Adam and Noah and descendants of Amran above the nations, A race co-related with one another, the posterity of Adam,

²⁰⁴7:70

²⁰⁵„, (The Hurrians and pre-Indo-Europeans among the ancients and the Armenians and Jews among the modern are its representatives.)

proto-Mediterranean dolichocephals and Eurafican dolicephals at Jericho and proto-Mediterranean and Alpine types

Chaldeans, Amorites, Aramaeans, Phoenicians, Hebrews, Arabians and Abyssinians -before they became thus differentiated. Prevalent population Noah's people therefore belonged to the group of Mediterranean race called Armenoids (or Anatolian), Eastern Alpine. The Armenoids²⁰⁶ are Brachycephalic. There is no indication of Brachycephals after Ghassulian period²⁰⁷.

This sudden change in population pattern indicates a nonviolent change which can be attributed to a catastrophe like a flood.

Bible:

The story of marriage of sons of god and daughters of men tells us that there were giants on earth in days immediately before Noah's time. Their violence was the cause of flood. Before this union ages were in hundreds of years and maximum age became 120 years as a result of this union. This interpretation is to be rejected as there is no evidence of giants anywhere on earth. Another interpretation that 120 years was a period of reprieve is also not tenable as there is no evidence of lifespans of hundreds of years.

Bible tells us of the people period just before Noah, that the sons of God saw that the daughters of men were fair (Gen 6:2); and they took to wife such of them as they chose. This could be another anachronism instead of an etiology to explain presence of dolmens. As a result of these marriages of different ethnic groups there were problems of childbearing and under-population. This might have been the reason for fertility customs like circumcision, sacrifice of first born etc.(Gen 3:16.. "I will greatly multiply your pain in childbearing).

Also the Nephilim were on the earth in those days,.. These were the mighty men that were of old, the men of renown.

(Gen 6:4). These men of renown of old could be the kings of that period, similar to the kings of the King's List. When the kingship 'descended' in Mesopotamia according to Stories it may mean that it was established by people from outside. Was Noah real biological father of ancestors of three different ethnic people, and he had only one wife?

²⁰⁶P76 Hitti Arabia "North Arabians and south Arabians, both are dolichocephalic(long-headed)members of the Mediterranean race. But the southerners have a considerable coastal element that is Brachycephalic (round-headed), with a broad jaw and aquiline nose, flat cheeks and abundant hair, characteristic of the Armenoid (Hitti, Hebrew)type. It is an intrusive element borne to South Arabia, perhaps by the sea from the north-east.

²⁰⁷**.What is important in this connection, however, is that there has been no indication anywhere of the brachycephals of the Ghassulian culture of Beersheba**

In Mesopotamian stories cause of flood is decision of gods due to their displeasure on account of noise due to overpopulation, wickedness of mankind or their heart's desire. The necessities of increasing population in Genesis and of reduction in Mesopotamian stories indicate that their areas were under-populated and over-populated respectively.

This picture of population read with map of Table of Nations, beliefs and customs and the scene of achievements before Noah and Noah's achievements is Southern Palestine and not Mesopotamia.

Table of nations²⁰⁸ According to Bible the world was re-populated by the descendants of three sons of Noah²⁰⁹ after the flood. The Genesis 10 genealogy is known as table of nations as it gives relationship of nations using eponymous names for nations. The use of eponyms makes it easy to show the relationship between the groups/nations. This gives an “ethnographic lineage” and a **Demographic picture** of the world population according to the knowledge of the world the Biblical authors knew. They joined these existing nations, using names of nations as eponyms in a genealogical relationship just as was done before in generations of Adam and Noah, according to the well known literary practice of their times. Having settled the relationship of descendants of Shem, Ham and Japheth²¹⁰ the further relationship²¹¹ of all these nations was as already predicted in viniculture story and curse.

²⁰⁸ Gen 10:1-32

²⁰⁹ Gen10:32,

²¹⁰ Gen 9:25-27

²¹¹ “Within the context of the patriarchal narrative in Genesis such descent was inevitable, in as much as all other males are said to have perished in the Flood. Two broad streams of tradition can be seen in this larger narrative; an early epic story which existed in its essential form by the time of the Hebrew United Monarchy in the 10 th century B.C, and the priestly traditions that were added to the older narrative as late as the 7th-6th centuries BC, the latter often systematizing and embellishing the earlier material in a ways which reflected the knowledge and theological views of the later period.

Because they lived at a time when tribal relationships were still a major concern in Hebrew religious thought the authors of the old patriarchal epic in Genesis tended to see the world from an ethnic perspective .People are categorized not by their geographical locations or their linguistic affinities but by their ethnic origins. Furthermore each ethnic group is represented eponymously, that is, by a single person who bears the name of the group and is said to be that

For the location of Noah's land, before flood and after Flood and areas inhabited by his descendants of his sons Shem, Ham and Japheth and their offsprings a map made from the table of genealogy of nations can be consulted²¹² to know the perception of authors about where this catastrophic flood took place. After the Flood in year 1569, Noah divided the land among his sons²¹³. In the map of table of nations, if the land provisionally allotted to Canaan is distributed in the three sons, the meeting point of allotted lands is near Dead Sea. **The land where Shem, Ham and Japheth lived with Noah before and after flood, therefore was near this meeting point of lands allotted to sons of Noah i.e. Dead Sea.** (They founded three cities near Mt. Luber where Ark rested. Naturally the meeting point of areas of their descendants will be the place where they

group's ancestor. The use of eponymous figures led easily to the arrangements of persons into a single, comprehensive lineage. This method was not unique to the Hebrews; it had in fact long been employed, with variations, in epic narratives and priestly records throughout the ancient Near East." The Hebrew priests of the 7th and 6th centuries BC who edited the earlier epic tradition retained the essentially ethnographic structure of Gen 10, but added to their earliest list some names which reflected their awareness of the larger world- people of the Asia Minor to the north, Media and Elam to the East, and Cush to the south -p92Times Atlas of the Bible.

²¹²A map of the world from Genesis 10 (Time's Atlas of Bible): based on genealogy of sons of Noah shows the meeting point of the areas inhabited by the generation of sons of Noah near Syria. However if Arkites, Arvadites, Hamathites, Sinites, and Zemarites are not considered as Hamatic this meeting point comes down to Palestine. Therefore if the whole earth was populated by them the scene of Flood can not be elsewhere.

²¹³"Thus were divided one hundred and four lands and ninety-nine islands among seventy-two nations...."The land appointed as inheritance of the twelve sons of Jacob was provisionally granted to Canaan, Zidon, Heth, the Jebosites, the Amorites, the Girgashites, the Hivites, the Arkites, the Sinites, the Arvadites, the Zamarites, and the Hamathites.p173 Jewish Legends

disembarked from Ark.)



Map of Table of Nations

7. Trade and commerce

Noah tells his people that Allah has made earth a wide expanse in which there are highways²¹⁴. His people therefore lived along a highway. In the Epic of Gilgamesh the Pine forest country where Gilgamesh went had well trodden paths²¹⁵. The chiefs of the Noah's people were merchants²¹⁶ traveling with gangs. (The situation in Phoenician city-states was a continuation and consolidation of the structure of the period before it. "Elders"²¹⁷ were a class of merchant). They did not live

²¹⁴71:19. And Allah has made for you the earth **as a wide expanse**,

20. That you may along **therein in wide paths**

²¹⁵ Epic of Gilgamesh.. Where Humbaba **made tracks as he went to and fro.**

The paths were well trodden and the road was excellent.

²¹⁶ 71:21. Noah said: My Lord! surely they have disobeyed me and followed him whose wealth and children have added to him nothing but loss.

²¹⁷ Like "situation of a Phoenician city state where wealthy merchants and the king shared the authority. The king's power was severely circumscribed by the commercial magnates. In Ebla a

where Noah and his family and followers lived but used to pass that way frequently. Noah and his followers depended on them for the trade of their timber, bitumen or copper tools.



American Schools of Oriental Research, New Haven, Connecticut
Aerial Photo of KING'S HIGHWAY - The Bible as History by Werner Keller (page 144).

similar situation seems to have obtained; here the king was elected for a period of seven years, and he shared power with the group that the tablets constantly refer to as "Elders," without further specifying their character. They doubtless correspond to the leaders of the merchant class that limited royal sway in Canaanite- Phoenician city-states of the second and first millennia .Archives of Ebla.p311.

Elders



Ancient Trade routes and King's Highway

The trade could be of timber, bitumen and copper (used for tools like saw of Kafr Monash) used by them in building of boat.

They lived along highway, near forests in hill country, copper mines. The picture that emerges is that there were the villages of peasants with their fields, olive orchards and flocks, members of family as workers. craftsmen of village (potter, weaver, carpenter, builder, smith) with their sons and assistants looked after the technical needs of peasants and herders. Their internal affairs managed by 'elders' with the help of kohens. These chiefs traded with foreign merchants traveling with their gangs.

From the map of trade routes of Near East we find a highway on east of Dead Sea (later it was called King's Highway) branching to and connecting Egypt, southern Arabia, Palestine and Syria, and Mesopotamia.²¹⁸.

This trade route and its branches connected this area with Egypt and through North Syria to Mesopotamia. Trade consisted of Timber, copper and bronze, bitumen, and salt, copper mining and extraction and surplus products of farming classes.

This area east of Dead Sea along King's Highway fits well in the story of Noah in Quran for a trading community like Elders of Noah's people to live.

8. Astronomy: They knew some **astronomy**²¹⁹ as they were traders and also worshipped astral gods and goddesses. Hebrew antiquaries have long recognized Enoch as inventor of the Dodecatemory divisions (secrets of Enoch); and both Berosos [Berossos as now written], -the Chaldean historian of about 260 BC] and Josephus declare that Abraham was famous for his celestial observations, and even taught Egyptians²²⁰.

If Enoch was familiar with Zodaic circle he must also have known that certain planets move across it and by Noah's times people must be knowing that the planets move in different skies. This however does not help in defining the Noah's place.(Secrets of Enoch, 1 Enoch etc.)

Some scholars have seen a connection between the name of Enoch and Noah, (h=kh like Atrahasis and Atrakhasis or like Rakhman =Rahman), in that case Noah knew the astronomy (seven heavenly bodies on seven heavens) very well.

²¹⁸2nd millennium trade routes, p30-31;p58-59 King's Highway, resources in Palestine forest, copper, (Time's Atlas of Bible)

²¹⁹ 71:15.Do you not see how Allah has created the seven heavens *alike (or one above another*

²²⁰P2 Star Names Their lore and meaning. Richard Hinckley Allen..

It can be said that people of desert where skies are clear and people travel by stars in night to avoid hot sun of daytime knew more of astronomy and before the people of river valleys.

Conclusion:

Based on the study of hints in all these stories about the geology and geography of the area, the most likely location for this event, satisfying most points of all stories is the geologically active area near the Dead Sea (also known as Salt Sea and Bituminous Lake).

If this is correct then this would mean that none of these, Bible's and Mesopotamian, is the original story (of Books of Abraham?). Even if Genesis and Mesop. stories are related they are based on the catastrophic event that took place in Syrio-Palestine as we intend to show from the internal evidence.

Many items in the text of stories referring to same historical event have been discussed. The names of gods of Noah's people, Type and design, material used for Boat/Ark (hull and planks of fastened with lashing or clinched nails, bitumen), geography and geology of Noah's country (hills, rivers, depression of rift valley etc.) Climate of the area. flora and fauna, map of table of nations of Gen. 10; their beliefs and customs, trade and commerce; population; astronomy all point towards the depression around Dead Sea as land of Noah, his people, scene of flood. This will be again scrutinized in the light of history and archeology of this area after dating the flood and Noah's times. It now remains to find out the place where Ark rested as the names Judi and Ararat seem to be proper nouns in this area around Dead Sea.

Chapter 7

Where the boat rested

In all stories the boat rested on a high mountain. The place where Ark rested according to Quran is Judi. We can now try to find Judi. If we have correctly identified the land of Noah's flood, this place should be within this area. Historically the names of mountains are usually much older²²¹. The names of mountains and rivers are **notoriously perdurable**. It should not be difficult to find it because most probably it will have the same or similar name.

Quran: Judi²²²:

An important difference in Quran from Bible is that the name of location where the boat rested after the storm is Judi, whereas it is "mountains of Ararat" in Bible (Hebrew). Quran says that:" And the water was made to subside and the matter was ended. And the Ark came to rest on **al - Judi**. And it was said,"Cursed be the wrong doing people."

Note Trans Mohammed Ali. "But the word as it stands in Arabic may simply be a derivative of *ju'd*, meaning *excellence* or *approval*, the *ya'* being added to denote the relation.

Now that we have found the mountain this meaning can be considered as one of those etymological exercises where actual significance was lost and paraphrast had no choice except searching the derivation of the word.

As no location associated with Flood was then known as Judi, Judi was not considered to be a proper noun²²³ but a symbolic name only(a place where boat rested with safety). Instead many

²²¹"The great unity that persisted throughout the whole of Early Bronze civilization would at least seem to indicate that the population remained basically the same during the third millennium .The people of this period spoke a north-west Semitic language.Generally speaking, from the point of view of the study of place names, Palestine and Syria together make up a region where many of the early names for mountains, rivers and towns are from the third millennium and others only from the beginning of the second, but **place names, especially those of mountains and rivers, are notoriously perdurable. We may therefore conclude by saying that the Semites first settled in Palestine at the beginning of the Early Bronze Age.** Following the practice of the Bible, it is possible to call these first Semitic settlers 'Canaanites' p52 prolouge..."

²²²Hud 11:45

mountain peaks from mountains of Armenia, Mesopotamia or Arabia where there was local traditions that it was Ararat and Noah's Ark rested on a certain mountain, were identified with Judi. No search for Judi was made as it was taken to be same as the mountains called Ararat by Jews and christians in flood stories.

The name of place is Ararat in Genesis; It is 'mountains of Qardu'; 'mountains of Armenia' or 'Armenia' in different translations of Bible. Its name is Mt. Nisir (Nimush) in Gilgamesh Epic; mountains of Armenia in Berossus flood story. In other Mesopotamian accounts relevant portions are missing. The name can be a proper noun and not a symbolic one.

Several mountains are associated with resting place of Ark. These have already been discussed in Vol. I.

They are

1. Buyuk Agri Dag²²⁴ Turkish name / Armenian Masis/and Jabal Harith of Muslim historians - 16950 ft,
2. Jabal Judi in Aja²²⁵ range of Arabia 5600'.
3. Pir Omar Gudrun/Pira Magrun of Kurds, Adiabene
4. Qardu of Syraic and Aramaic, Gordyene²²⁶ (in Greek language), between Tigris and upper Zab in Kurdistan.
5. Cudi Dag²²⁷ 6800 ft. just north of Tigris at the edge of Gordyene/Qardu range. This was taken to be Judi by Muslims as it was called Ararat by Syraic-speaking Nestorian christians. Cudi dagh was called Jabal Harith (same as Ararat) by Muslim geographer²²⁸.

²²³In the absence of a geographical location known as Judi, it was natural that Judi and Ararat are considered synonymous. hence the explanation in some translations that it may be a derivative of *ju'd*, meaning *excellence* or *approval*, the *ya'* being added to denote the relation.

²²⁴ reports of burial place of Noah in Nakhichavan and his wife's in Marwand; first grape vine

²²⁵Baily has mentioned this site in his Noah. Bishop Theophilus of Antioch (115-185) 2nd cent. reports "The remains of the ark are to be seen in mountains of Arabia to this day" Muslims take this from Syrian christians.

²²⁶ Epiphanius, 4th cent. "in the mountains of Ararat, in the midst of Armenia and Gordyene" remains of Ark are still shown in Gordians"

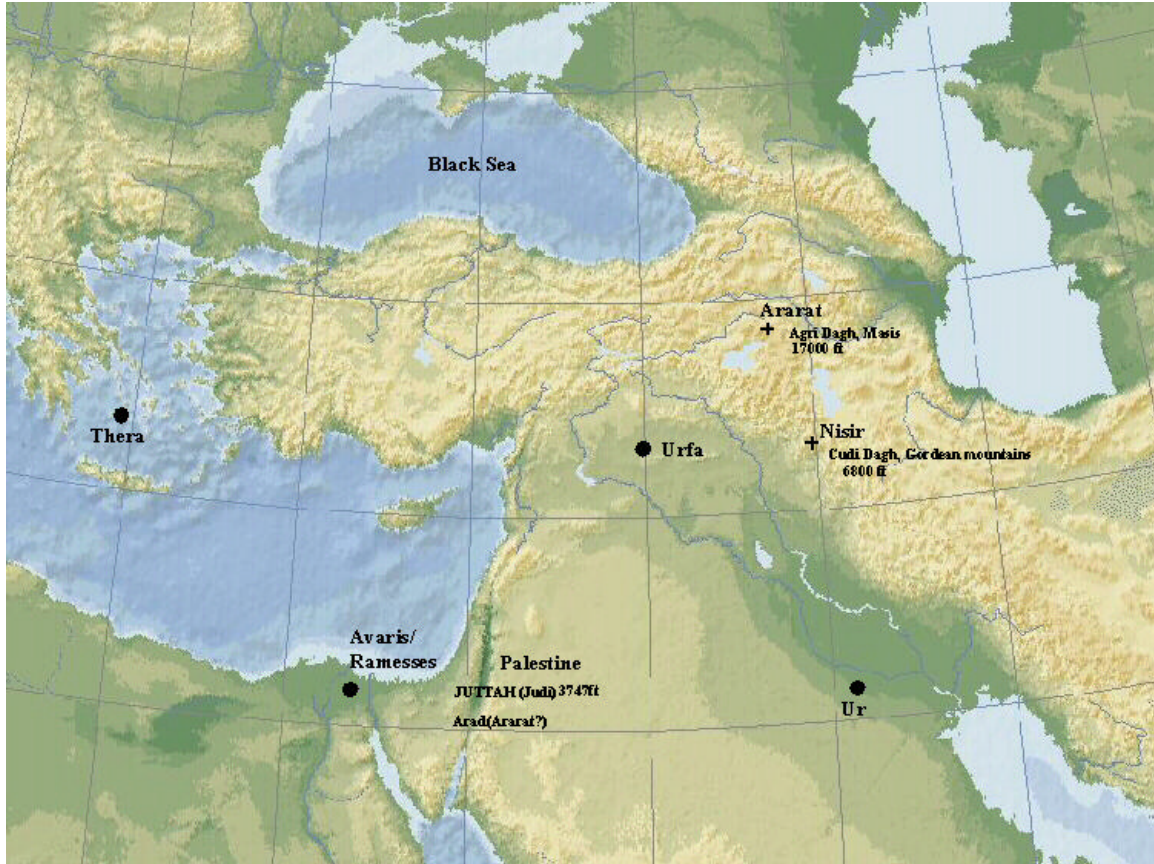
6. Baris: Baris was in a country called Minyas. This was a country slightly below and to the east of Armenia, below present-day Lake Urmia in Iran". This mountain could be the sacred mountain Elburz. **Baris** in Berossos and Mt. Iubor of Jewish Legends is perhaps sacred mountain of Elburz,

7. Adiabene between Greater and Little Zab Rivers

1st cent, CE

²²⁷ Cloister of the Ark built by Nestorian Christians. Mosque built in its place. Judi in Muslim period. Safinat Nabi Noah by revered by Muslims, Christians and Jews, Sabaians, Yazidis

²²⁸ Hudud al Alam translated by Minorsky p66, p203 " 15. In the same region (nahiyat) are two other mountains separate from each other. The higher one is called *Harith(Ararat)*. It is impossible to climb up to its top on account of the difficulty of the road; it is constantly covered with snow, and cold (reigns) there."16. In the province of Jazira there are two mountains. One called Judi, is the mountain on which Noah's ark (kashti) came aground (biistadh).p66. Also "In the north the connection of Ararat with the Qara-bagh(highlands west of Baraaa) is imaginary. 16. The Judi stands in Bohtan, north of the Tigris and north-east of Jazira-ibn-Omar. On its association with Noah's ἀποβᾶτηριον see Streck, Djudi , in Eiland Markwart , Asaudarmenien ,pp349,352. The town of Mardin is situated on a cliff at an altitude of 1,190 meters and its fortress lies 100 meters higher above it. The range of Mardin mountains was called in antiquity Masius, or Ἰζαλαξ"p203



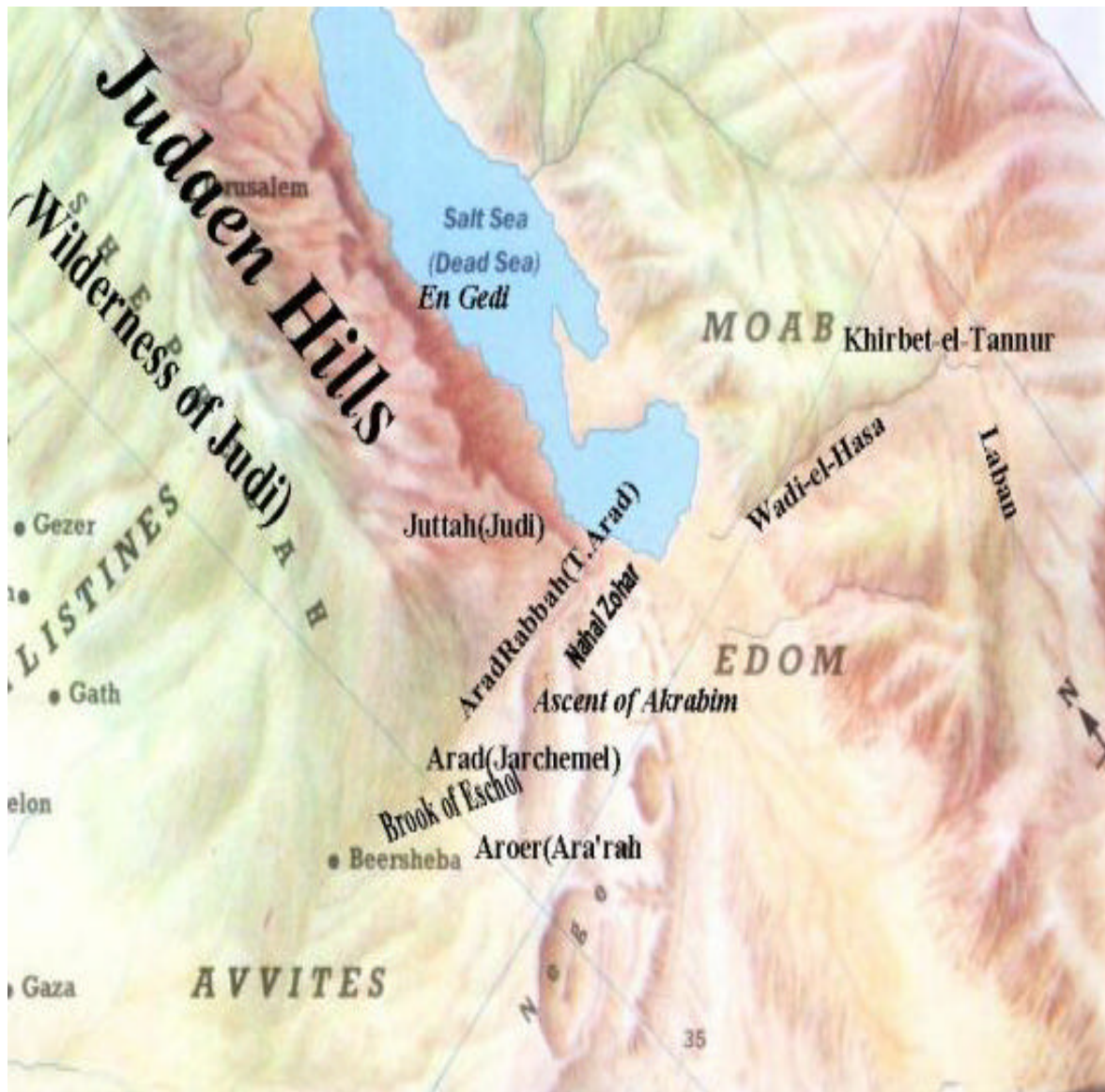
Shifting of resting place of Ark (from Judi/Arad to Cudi Dagh and AGRI Dagh i.e. Ararat)

Only during last and this century were attempts made to analyze and verify the truth of various stories about remains of Ark and location of Ararat. **None of these can be accepted as a landing place of Ark because all of them require rising of boat to elevations of several thousands of feet against direction of flood which is an impossibility.** All of them are however highest mountains in their region. There is not enough water on earth, even if all the water in atmosphere is condensed, all the snow melts, to submerge these mountains. There is a reduction in volume of ice by 1/10th when it melts. Additional quantities of water, even more than the present quantities of waters of the sea will not be enough for this, apart from the fact that this is scientifically an impossibility²²⁹. **None of these mountains fit in the Quranic story of a flood**

²²⁹Volume of a sphere is $\frac{4}{3} \pi R^3$. Difference of volume between two spheres of Radii R and r is approximately $4\pi(R-r)R^2$ if r is nearly equal to R. Therefore ratio of quantities of water required for submerging a mountain is ratio of height (top of mountain to earth's surface) to depth (earth's surface to bottom of sea) with corrections for areas. (average depth of sea of 12460 feet and 70.78% area to average height of 2757 and 29.22% area, deepest 36204 ft highest 29028ft.mean radius of earth 3956.4miles). It will be found there is not enough water to submerge mountains.

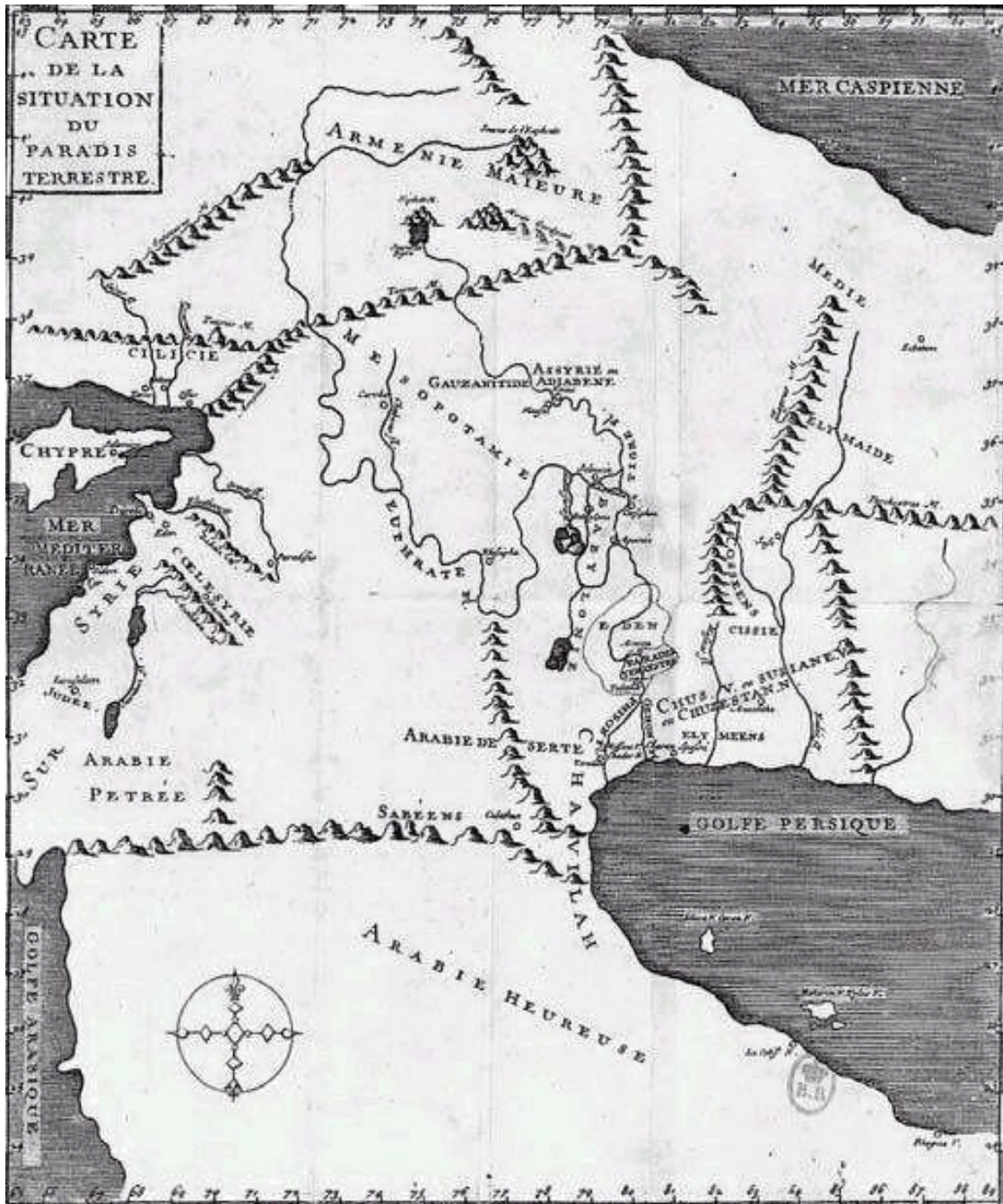
in a valley in a depression rather than in an area of high mountain of several thousands of feet (6800 to 16000 feet) height above sea level. Such a depression in Near East is the Dead Sea only. The mountains on the west of Dead Sea are **Judaeen Hills**. The place is known as **wilderness of Judea or Judi** in Bible.. The highest mountain in the range is Yattah, previously called Yuttah or **Juttah** south of Hebron rises 3747 feet above the sea²³⁰.

In this map the prominence of Juttah is striking.



Arad(Ararat) and Aroer(Ara'ra), Juttah(Judi), Khirbet el Tannur (Tannur)

²³⁰History of Syria P.K.Hitti. p38



In the hill country, inheritance of Judah, Jos. 15:55; of Jutta. Jos. 16:21. Luke 1:39 a city in the hill country. Also a place on shores of the sea is En Gedi (Ayn Gedi, spring of Gedi). These are phonetically similar to Judi. **Jutta** is also written as **judee** (see map of paradise **CARTE DE LA SITUATION DU PARADIS TERRESTRE**. On transition of name from Hebrew to Arabic form see Kampffmeyer²³¹

²³¹ Encyclopedia Biblica under Jutta p2650

In Bible Judah is name of son of Jacob²³² and Rachel, meaning “now will I praise Yahweh” therefore named Yehudah..

A person is sometimes named after a prominent geographical feature like Judah, name of geographical feature being much older²³³. Juttah, (Yutta, Judi), highest mountain in the area. The names of mountains, rivers and towns are from the third millennium. Eusebius and Jerome describes Juttah as a large village, its location agrees with that of modern Yattah, which lies very high on southern slopes of a mountain, 5 1/2 miles S by W from Hebron. (Guerin: Judee).

According to Josephus Judea extends upto a village called Jordas which is now Tell Milh, (Tell ARAD)²³⁴ on western side of Dead Sea(opposite Khirbet et Tannur). Arad is at the foot of Judi/Juttah, dating back to Calcholitic period, which is phonetically similar to Ararat of Bible. Arad was near Wilderness of Judah²³⁵. Could this be the original form of Ararat?

There is difference in writing of this name in Genesis Rabbah and Mesoretic text.²³⁶

It is not uncommon to name a place after highest mountain in the area i.e. Juttah and Judea/Judi or Jordas ?

The possibility is therefore real that Judea is Judi and Arad (or another place near it Aroer, see below) the Ararat and they are at the same location near each other. According to

²³² inheritance of Judah Genesis29:35

²³³ Other similar example is like there were “Semites”, the term as it is used now, before Shem.

²³⁴ Bj iii3:5? Judaea extended to a village called Jordas (Tell Arad?) near Arabia on south Encyclopedia Biblica 2616, under Judaea. Some of the local pottery is made of sand found only in Arabah(valley linking the Dead Sea with the Gulf of Aqaba)....and

²³⁵ JDG 1:16 And the descendants of the Kenite, Moses' father-in-law, went up with the people of Judah from the city of palms into the wilderness of Judah, which lies in the Negeb near Arad; and they went and settled with the people.

²³⁶ “There are indeed no relics here of the ancient city , and only scanty remains of ancient bridges; but this does not prevent Gue'rin from pronouncing Robinson's view'extremly probable , not to say certain'(Judee 3:185)... under ARAD . Jewish Encyclopedia 275, also f.note van Doorninck, Genesis Rabbah is the original reading; it is a conjectural correction of a false reading (due to repetition)...

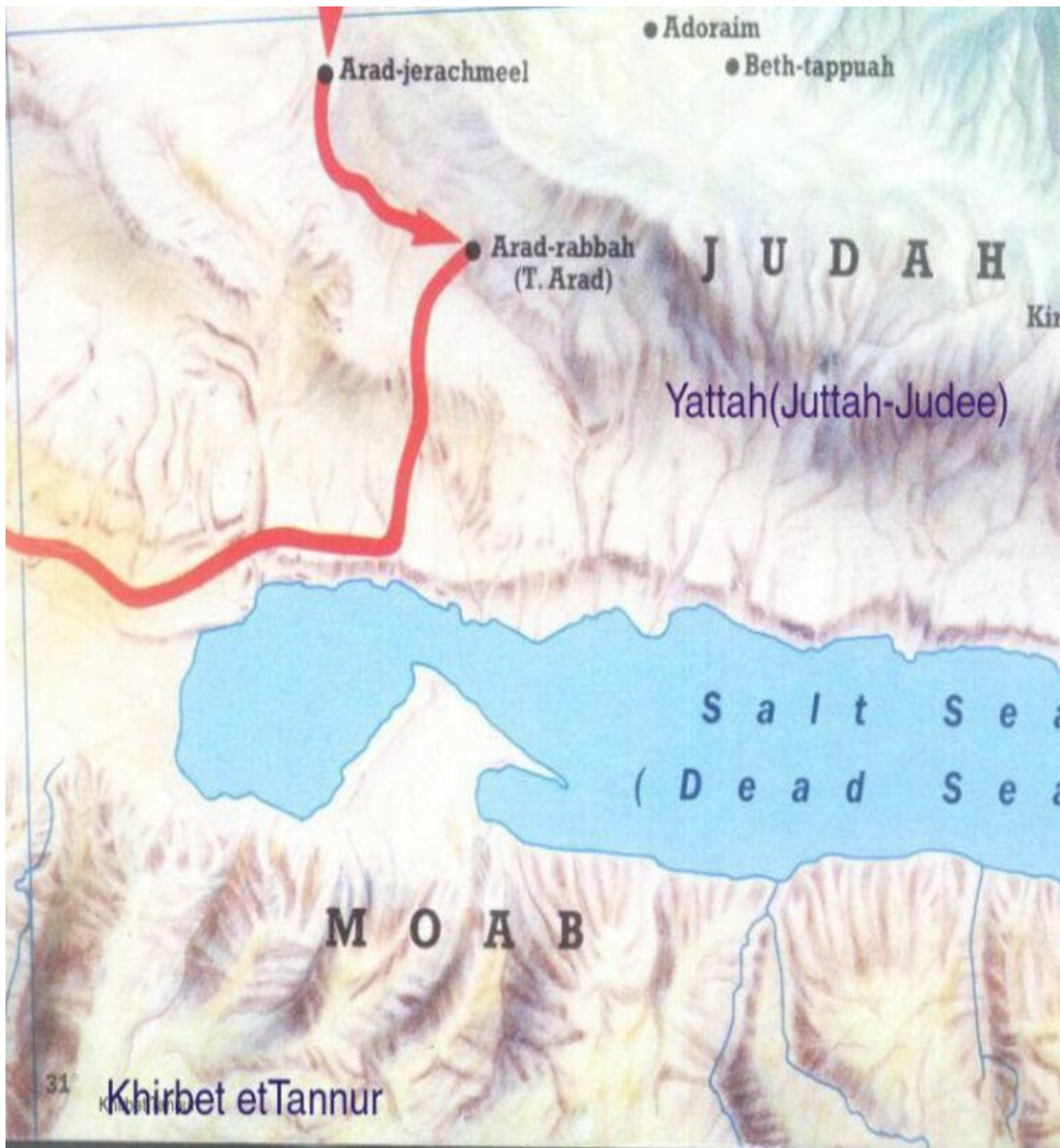
Targums, Ark was resting between two mountains. It came to rest on Judi or Ararat does not necessarily mean on the summit of the mountain where it will be not be safe from overturning.

Bible:The place where Ark rested in mountains of Ararat, should also be in this area. This should be the same as Judi or near it. Judah, Juttah, Jordas of Josephus i.e. Arad, may be variant forms of Ararat (El-Arad, Arat?) If there is possibility of insertion of vowels while Mesoretic text was being written for vocalising or in transmission, dictating or copying then it is possible that ARaRAT is changed form of ARRAT. From HwRRT, after elision of Hw and insertion of a's ARRaT. Arrat could easily be a variation of Arad. Also Hebrew alphabets Dalet (d), Resh (r) and Tav (t) are so similar in written form that it is very easy to make a mistake in copying down. Dalet (d) and Tav (t) are only a stroke 's difference from Resh (r).

Where the boat rested

In all storie the boat rested on a high mountain. The place where Ark rested according to Quran is Judi. We can now try to find Judi. If we have correctly identified the land of Noah's flood, this place should be within this area. Historically the names of mountains are usually much older²³⁷. The names of mountains and rivers are **notoriously perdurable**. It should not be difficult to find it because most probably it will have the same or similar name.

²³⁷"The great unity that persisted throughout the whole of Early Bronze civilization would at least seem to indicate that the population remained basically the same during the third millennium .The people of this period spoke a north-west Semitic language.Generally speaking, from the point of view of the study of place names, Palestine and Syria together make up a region where many of the early names for mountains, rivers and towns are from the third millennium and others only from the beginning of the second, but **place names, especially those of mountains and rivers, are notoriously perdurable. We may therefore conclude by saying that the Semites first settled in Palestine at the beginning of the Early Bronze Age.** Following the practice of the Bible, it is possible to call these first Semitic settlers 'Canaanites' p52 prologue..."



Arad Rabbah and Arad Jarchemel near Juttah

Few kilometers to the South of En Gedi is Neve Zohar from where a road turns to Arad²³⁸, the only route from the Dead Sea to the west which does not involve a cliff climb.

²³⁸ tell Milh map facing p9, Archeology of Bible. (At Neve Zohar the road divides; one continues south past Mount Sodom to Elat, the other turns west to ARAD. On this latter road two viewpoints permit one to look down into Nahal Zohar where there is another fort of the same period as En Boqeq. The valley (entered through the settlement) also contains an Israelite fort because this was the ancient way to Edom ; it is the only route from the Dead Sea to the west which does not involve a cliff climb.p201 Holy Land

There are two Arads, like many old cities which were ruined and a new settlement of same name is near or over the old one. One of them is Arad Rabbah, a Canaanite city on 'way to Edom', modern T.Malhata near the foot of Juttah. Other is Arad Jerachmeel, an Israelite city further west. Tel Arad, an early Bronze Age city flourished between 2900 and 2700 B.C. From Arad one can see the end of Judaeen Hills and beginning of Negeb. Judi can be seen from Arad. **There is another place Aroer²³⁹, south west of Arad Jerachmeel in Negeb. It is also called Adadah²⁴⁰. Arabic name is Khirbet 'Ar'arah. Modern Hebrew name Horbet 'Ar'o'er. In the map of Judah and Judaea in Encyclopedia Biblica it is 'Ar'ara. There are several examples of a city changing location for reasons such as drying up of sources of water etc. It is therefore possible that the two Arads, Ararat, Aroer i.e. 'Ar'arah are names of a place shifting due to some reasons.**

These two names seem to be variation of eachother as very often people shift to new locations using same name of earlier place due to changes such as water sources, safety, trade routes. A combination of Arad and Aroer's variant name 'Ara 'ar becomes Ararad, which appears to be the parent name of the place near Juttah (Judi) from where it can be seen. According to given by learned scholar Mohd. Ahmed Mazhar in his book Sanskrit traced to Arabic, from Liddel's dictionary, **D is sometimes lost. (p8) also interchange with T. T passes into D. This explains the change from Ararat to Arad or Aroer.**

Considering these formulae it can be now seen how Ararat changing to Ararad and then to Arad ; to 'Ara'ar by dropping of T or D (further changing to Aroer). This explains how Ararat was lost and in its place new names obscured the location of Ararat. The other place Judi, the name of mountain found in other versions in Arabia is arabicized (?) name of Juttah, Yuttah, Yattah near Arad and Aroer in Judaeen Hills. The locations and etymology both are supportive of Promised Messiah's explanation of the composite word Ararat as ari -reet, I see the summit Juttah from Arad and Aroer.

Arad and Juttah are two places in close proximity in Judean Hills²⁴¹. They are phonetically very near to Ararat of Bible and Judi of Quran. This is not a strange coincidence because Quran claims to support the Bible even though it says that there have been changes made in it.

²³⁹ See Map Judah and Judaea, Encyclopedia Biblica. also Old Testament sites in Time's Atlas of the Bible p214. There is another Aroer in Reuben. Its Arabic variant is 'Ara'ir.

²⁴⁰ Atlas of Bible.

Not far from Arad and Juttah is En Gedi and Wilderness of Judi. We have established that the resting place of Ark was moving northwards with the discovery of higher mountains in the north. It is therefore possible that actual resting place was En Gedi on the shore of Dead Sea, few kilometers is north of Arad and Juttah on the shore of Dead Sea.

Another candidate, the first place of descent Nakivakan has already been discussed. The inhabitants of chechenya call themselves Nokhchi and claim to be descendants of Noah.

Mesopotamian:

Mesopotamian flood stories suggest that the Ark was driven contrary to flow of Tigris and Euphrates. that is Utnapishtim's boat was constructed at Shuruppak and came to rest on Mount Nisir²⁴² The mountain is likely the modern Omar Gadrin /Pira Magrun of Kurds /Adiabene of Josephus. Thus the boat was driven towards north, against the flow of flood, from the direction of Persian Gulf towards and up this several thousand feet mountain. Mt. Nimush is another name used for this mountain. Changes in names of mountains are made to introduce familiar names or names of the highest mountain in their own area.

The ship was lodged firm, held fast by the mountain allowing no sway. If Nisir was substituted for the original mountain in the south, Judi and Ararat then in the original story, **it was possibly stuck in Nahal, entrance to Judi and Ararat in the 'the only route from the Dead Sea to the west which does not involve a cliff climb.** ‘

The other places of Bible and Epic of Gilgamesh, valley of grapes, ascent of Aqrabim are also near this location. Gaza –Elat road crossed the escarpment of Araba at Maale Aqrabim

We have now a resting place of Ark in the area which we have established as place of Noachian Flood. Their names are almost same as given in Quran and Bible. After estimating the approximate date of flood we can search for historical and physical evidence of a devastation due to flood. This would require a complete absence of culture in that area for some time.

²⁴¹ Arad was in Judean Hills. Not Negev. JDG 1:16 And the descendants of the Kenite, Moses' father-in-law, went up with the people of Judah from the city of palms into the wilderness of Judah, which lies in the Negeb near Arad; and they went and settled with the people.

²⁴² (According to the flood story of Utnapishtim, the hero lived near Dead Sea. But the story was delocalized and hero lived in Shuruppak before flood .The boat rested on mount Nisir contrary to the flow of rivers, instead of following the overflowing rivers out to Persian Gulf.

Chapter 8

Dating of Flood and Noah's times

Quran; Bible, Genealogies; Mesopotamian stories.

After knowing the area affected by flood, Flood can be dated from religious sources from the information available in texts. It can then be checked with history based on archeological finds and tests, whenever it becomes possible.

Quran:

From Quran we know that there were prophets in generations, (zurriyat, seed) of Adam²⁴³. Also there were prophets before Noah who were rejected by his people²⁴⁴.

The Noah's people were given 1000 years to reform before they were punished. Several prophets were rejected by people of Noah before Noah in this period. (Braheen -e-Ahmaddiya vol V-p86-87)

In Quran name of Adam has been used eponymously for several Adams. Adam used as a first man who had become Homo Sapiens due to hidayat(mutation) i.e. the first man capable of walking erect, first men capable of coherent speech (bayan), first men who developed language (names of things, verbs etc.) and conversed with God as Adam the first prophet. It is used for Adam and Eve for the first men and women who lived in Garden of Eden, all these can not be the name of a single person. The name Adam is a generic name, an eponym for early men, **later used as a proper noun for first prophet**. Abel and Cain also is used as eponyms for first people who took to agricultural (tiller of ground) and domestication of animals (keepers of sheep), i.e. settled and nomadic, who introduced ritual burial of dead²⁴⁵. They can not be immediate descendants of first man as it took some time to domesticate animals and wild plants. They should be therefore placed about the time of first prophet and when ritual burial started.

²⁴³ 19:59. These are the people upon whom Allah bestowed His blessings from amongst the Prophets, of the posterity of Adam, and of *the posterity of* those whom We carried *in the Ark* with Noah, and of the posterity of Abraham and Israel; and *they are* of those whom We guided and chose.

²⁴⁴ 25:38; 26:106;38:13;40:6;50:13

²⁴⁵(Martu did not bury their dead)

Noah's name, an epithet of a real person, (projected backward to include the period in which Noah's people rejected several prophets), is also an eponym of a person who lived 950 years age²⁴⁶(same as in Bible), which includes period after flood. This also shows the use of eponyms in Quran as well for period before recognized history. and ancestor in same sense?).

There is a hint in Quran as well as Bible about use of Abraham's²⁴⁷ name as an eponym also i.e. as an Ummah²⁴⁸. Similarly father, descendants (Zurriyat) and brethren are **not necessarily real**

²⁴⁶ **AL-'ANKABU'T 29:15** And certainly We sent Noah to **his people**, so he remained among them a thousand years save fifty years. **And the deluge overtook them, while 950 years "life span" Quran and bible why only this common from Priestly code.**

Only Noah's age in Quran, possibility in Yahwistic portion which Priestly left out? J's concern and P's about spans P took J's eponymous age AS REAL?

²⁴⁷ Abraham from western Mesopotamia. There was no Ur at that time Ur III was in ruins. They are like the anachronistic reference of Ur of Chaldees as the place of Abraham. (Ur wrongly translated from Hebrew (see Rodwell's translation of Qura'an note p.155) Ur meaning fire instead of name of a city, (in Pashtu also, the language of lost tribes of Israel, "Ur "means fire!)

Ur:greek trans. Ur of Chaldeans an interpretation of a name which was no longer understood. Kasdim added anachronistically to the name Ur. invented as a link between Tower of Babel story and (lower Mesopotamia) and Abraham (upper Mesopotamia.)

Ur Kasidim(J)Gen11:28 (P) 11:31 ; Gen15:7, Neh 9:7; Jud 5:6; Acts7:2

Kings of ch14 "?:

²⁴⁸Abraham an umma, from Noah's party. Surah **NAHAL**16:121 Abraham was an Ummah," ha" is used for plural father of nations, an eponym using real name Abram? In Bible his name is changed from Abram to Abraham. GEN 17:5 "No longer shall your name be Abram, but your name shall be Abraham;for I have made you the father of a multitude of nations. "Similarly Sarai was renamed SARAH

(...*umma* means, a way, course, mode or manner of acting; religion; a nation, a people, a race, a tribe; family; the followers of a prophet; a generation of men or people of one time; a righteous man who is an object imitation; one who is known for goodness; a man combining all kinds of good qualities; a learned man of his age or time who is singular in his learning, etc.

Note 11:9. It also means a time or period of time as in 12:49.

... Abraham was an Ummah, 'ha' is used for plural father of nations, an eponym using real name Abram?

immediate relations²⁴⁹ (sometimes co-related Semitic races.) Abraham belonged to same party as Noah²⁵⁰. A semblance of historicity begins from Abraham's migration compared to the Amorite migration and discovery of some biblical names from Mari and Nuzi, and some practices like Semitic customs. North-west Semitic names like Amorite names go back to 1875 to 1800 BC before Hammurabi (1792-1750 BC) but after last king of Ur III(2015 BC) Scholars estimate of Abraham's migration is from 3000 to 1000 BC. If Abraham's migration is taken as about 1850 BC then Noah lived 950 years before him i.e. in 2800 BC **This is the time when after Calcholithic period technological stage for building of boat from planks and nails had reached. Using higher chronology it can be the Ghassulian period.**

Ad²⁵¹, in south Arabia were the successors of people of Noah i.e. gained ascendancy after them.

. Ad and their prophet Hud (Eber) their times and place is the subject matter of a monograph in Review of Religions by Dr. Mikal Hamid Rehman. Their ruins have now been discovered by archeologists with the help of satellite LANDSTAT. If their time as successors of Noah's people, i.e. gaining ascendancy after them, is 3rd millennium, then Noah's times are end of Calcholithic

The migration of Abraham was also migration of a people from Mesopotamia.

²⁴⁹ 3:34. And surely Allah chose Adam and Noah and descendants of Amran above the nations,

35 A race co-related with one another. And Allah is All -hearing, All-Knowing.

35.Offsprings, one of the other; and Allah is Hearing and Knowing }

23:32. Then We raised up after them another generation.

6: 88. And from among their fathers and their descendants and their brethren, and

7:66-70.(And to A'd We sent their brother Hud.....).....And remember when He made you successor after Noah's people

BANI ISRAEL; 17: 4 &17

4. "O ye the progeny of those whom We carried *in the Ark* with Noah".

19:59, and of *the posterity of* those whom We carried *in the Ark* with Noah

²⁵⁰**37: 84.** And most surely of his party was Abraham.

²⁵¹7:66-70. (And to A'd We sent their brother Hud.....).....And remember when He made you successor after Noah's people.

and beginning of Bronze Age²⁵². From the genealogical chart of Bible it can be seen that Eber (Hud of Quran) is Abraham's contemporary. Eber's period is from 1715-2179 years and Abraham's 1930-2105 years from birth of Adam. Flood was in 1656 and Noah "lived" upto 2106.

. Thus from Quran, Bible and Mesopotamian stories the time of flood is from end of Ghassulian period to the Beersheba culture(3500-3100) and *Esdraelon*: Upper Calcholitic (3400-3100 BC)] to Early Bronze Age I A-C 3150-2850 yrs. in Syrio-Palestine, even upto E.B.A III when plough was introduced.

Vine was introduced in Early Bronze AGE III.

Original story of flood based on Quran's story and those of Biblical story which do not show sign of alteration is constructed as given below:

Noah lived in a mountainous country in a depression. It was a country with forest of suitable timber for making boats. It was a geologically active area with bitumen freely available. The people of Noah observed Semitic customs of driving away and stoning. By Noah's time corruption and violence had increased very much in the land. Noah was a herald of righteousness. Noah was displeased with the conduct of his neighbours. They worshipped many Gods besides Allah. They believed in angels. They did not pay heed to Noah's exhortation. s had become rich by trading (in timber, copper and bitumen). They did not change their disposition and acts.

Noah migrated to a nearby place with his family and those who listened to him. They were still after him. Noah was guided by God to make a boat of a new design to escape a coming flood that will destroy the corrupt. Noah and his followers were familiar with wood-working technology. His followers were artisans, who were considered mean by the chiefs. They started making the boat. This place was not very far from the place where he lived before migration. Noah's erstwhile neighbours used to pass that way. The place was near a highway. They jeered and ridiculed his making of boat for saving himself and family from flood.

²⁵² Nigel Groom's Frankincense and Myrrh, London:Longman Group, p38, 239"A large area of ancient tombs[discovered by Philby and which resemble those of Bahrain-dated 2500B.C.]north of Ma'rib may be the remnants of a culture of the 6th to 3rd millennia [BC]moist period in the Sayhad, which is now a sand desert. Religious ceremonials in pre-Islamic south Arabia may reflect this ancient ancestry and origin on the Sayhad and account for the legend of the lost city of Ubar"

Flood was due to simultaneous rainstorm and sudden subsidence²⁵³ of water bearing strata. When water gushed out from the crater of a spring on a mountain (Tannur), this was a sign of coming flood and level to which water will rise. Noah then entered the Ark with his family, parents, believing men and women. The flood was limited to a small area. It was of a short duration. Boat was of a new design capable of carrying family members, few followers, domesticated animals, birds and food, household items. One of the Noah's sons was not of right conduct. He did not listen to Noah and did not embark with him. He was drowned. It submerged all the land in the depression. The Ark rested not on a peak but on some place near a mountain (Ararat/Judi) on the edge of depression flanked by mountains. When rain stopped, water was absorbed by the porous strata. All those living there were drowned and all houses destroyed due to earthquake and flood water.

The new technology Noah used gave rise to the first maritime nation in the world on Eastern Mediterranean.

After the Flood, Noah's sons and those with him on Ark inherited the land, which was cultivated using implements introduced by Noah, and vineyards were planted. Some descendants migrated to Mesopotamia carrying with them the flood narrative. In times of Abraham they were persecuted. God directed Abraham to migrate to the promised land of Palestine. This later became a migration of many groups called Hebrews. Some descendants migrated to Mesopotamia carrying with them the flood narrative influencing flood stories of the reverine country.

²⁵³ Such subsidence is mentioned in Book of Enoch: [chapter 65]

1, 2 And in those days Noah saw the earth that it had sunk down and its destruction was nigh.

Chapter 9

Flood story and History:

A thorough re-examination of the pre-history of this and adjoining areas, original home of Semites, especially those points which reflect in these stories e.g. population movements, tree worship and its rituals, fertility problems of the people, cultural advances etc., might solve many a problem of interpretations of the stories from creation stories to Noah's and their parallels. Where do they fit in, in the story of spiritual progress of mankind and earlier stages of progress of mankind given in allegorical stories of Books. Where is the home of these events, of Noah's and of other stories.

After having come to the conclusion that the most probable place as scene of Noah's flood is the Dead Sea region, a summary of the historical notes on this region is being given here to connect the subject with the earliest times, so that it can be placed side by side to the Primeval story, of Quran and Bible, from Creation stories to Noah flood story. It can be seen then, whether the flood event fits in this history or not.

"Show me the map of a place and I will tell you its history" a great French geographer used to say.

Possible time of catastrophe according to stories and history..

In Mesolithic period for the first time **a race showing presence of Broca's area i.e. capable of coherent speech (byan) was found at Sukhul and Jebel Qafzeh a stage between Neanderthalian men and Homo Sapiens.** (time now revised to 90000 yrs using thermoluminescence method!)

Olive type trees and grape vines appeared in Late Paleolithic period and other primitive types disappeared.

It was in Epi-Paleolithic 17,000 ago that man started gathering wild cereals and pulses, lived in small bands in small huts, first free standing round cabins, a condition suitable for development of **language (names of things).**

In Early Natufian I & II: 10800-9300 B.C. human remains show that they were **dolichocephalic and of small stature** elaborate burial rites. New and better tools e.g. Axe for forest and wooden saw with rows of small geometrically chipped teeth, sickle blades fixed in bones, better weapons,

fishing tools and bows and arrows are found. Domestication of plants by first farming communities in Palestine. **Boat was probably an invention of this period.** Social organization was small bands living in desert and in caves and rock shelters in Judean Hills. There are archeological remains of dwellings. **There is a sudden flowering of human and animal sculptures**, schematic human figurines. **elaborate burial rites, only dog domesticated.**

Pre-pottery Neolithic A 8300-7500 yrs Jericho **first town of the world**, walled town: transition from food gathering to **food production**, wheat and barley in natural conditions oasis, **Domesticated Emmer wheat, barley, pulses, fig. Goat possibly domesticated at this time by Mesolithic huntsman becoming farmer.**

In the following period, Pre-pottery Neolithic B 7500-6000 yrs. **cereals, pulses, flax, wild barley, oats, pistachio, acorns, peas, vetch were domesticated. Goat, dog, cat, pig, cattle already domesticated and sheep being domesticated. All this activity implies that the region had much more water at that period than it has today.**

In tools, Axes for working in forest and picks for digging the ground. These and numerous sickle blades and hafts testify to the beginning of agriculture. Basketry, primitive looms, elaborate bows and arrows. sickle blades, borers, chisels, adzes, primitive looms. Dwellings were semi subterranean round houses, stone built, **timber frames.**

6500 B.C. On Mediterranean coast, rudimentary dugouts, humans take to sea. Sailing along the shores and from island to island, they colonize new lands, used for fishing?

This takes us to the beginning of Calcholithic period. It can now be seen that man had by Calcholithic period already attained the stages from Adam to Noah. He stood erect after a mutation (hidayat)²⁵⁴. Became capable of coherent speech (bayan). Perhaps ate the other species like Neanderthals (as anticipated by the angels!). Then he gave name to things(invented language). He from gatherer of fig, cones and acorn (trees of Ficus family, like Pipal, Banyan etc. and conifers like cedar, cypress etc. which he perhaps worshipped then, and much later naked circumambulation around sacred trees or its representation in the form of a sacred stone, also like David's dance around Ark or in Mecca around sacred stone till before Islam.) Tree worship must have preceded animal worship. It could be that it was this worship which persisted in different forms. It is not improbable that since earliest times there were persons (prophets) who did not agree with this. He domesticated wild cereals and pulses etc. From hunter became keeper of sheep, goat. The struggle between these groups is the subject of stories in Books and in Mesopotamia. He used clothes of leather and flax to save him from heat. There is evidence of

²⁵⁴ Quran:"Is the one walking on all fours equal to one who walks erect after getting Allah's hidayat "

ritual burials and some concept of life after death. By Chalcolithic period he was using in addition to flint tools, metal implements of hammered copper, Axes, adzes and saw. He was maintaining orchards (olive). Some religion based on animals, astral deities, life after death, and which can be the earlier form of nature worship was practiced later. The social structure was tribal chiefs and merchants trading with far places (timber, bitumen, salt ...), becoming rich in process, religious priests managing temples and cult centres; and people of lower status. Farmers, potters and metal workers. They lived in centres connected by roads, on approaches to Dead Sea. Water level in Dead Sea was then higher and nearer to the hill country of Mediterranean type on the eastern side. (upto Tannur?). Dug outs were in use on Mediterranean sea shores, and papyriform reed boats, rafts? in Egypt and Mesopotamia.

In lower Chalcolithic period a culture named Ghassulian²⁵⁵ after Teleilat el Ghassul flourished from 4500 to 3400 B.C. About the end of Ghassulian culture. Gophna writes about the close of this time: "A crisis that occurred in the land... lead to the abandonment of the villages..." and elsewhere he writes: "Apparently the destruction of the Ghassulian culture was caused by years of continuous famine that ravaged the land"²⁵⁶.

The Chalcolithic period is dated by Carbon 14 tests to the middle of the fourth millennium B.C.

- Bourke says this very early development of an economically diverse, complex urban society at Teleilat Ghassul may be explained by a unique combination of landform (gently sloping plains allowing irrigation), mineral resources (salt), and early domestic crops (especially olives).
- He believes the evidence from Ghassul indicates that a number of different regions were developing similar trajectories towards civilization, but that some (e.g. the southern Levant and Nubia) had this process cut short, probably through environmental collapse. However, in Egypt the process continued and strengthened, eventually flowering into the majesty of the Old Kingdom.
- The latest evidence from the sanctuary area refutes the long-standing hypothesis that the sanctuary was an addition to the site towards the end of its occupational history. There is also evidence that the sanctuary area may have remained in use after the rest of the settlement was abandoned around 4000 B.C.

²⁵⁵ sites: Teleilat el Ghassul, later phases, En-Gedi, Bir es Safadi, Tell Abu Mattar, Ghрубba, Wadi Rabah, Timna' (many sites)

²⁵⁶ Gophna, R., The Chalcolithic period, in: *The History of Erez Israel* (note 19), p. 76.

- "We conclude that at the height of its culture, around 4000 B.C., Teleilat Ghassul was not a small egalitarian farming village, but rather an increasingly stratified and complex society that was undergoing significant economic change and specialization," Bourke said.
- Bourke believes, therefore, that Ghassul reveals the beginnings of urbanism (with the exception of writing and town walls) nearly a thousand years earlier than the previously assumed start of urbanism in the Early Bronze Age (which begins around 3800 B.C.); and he thinks that Ghassulian urbanism was suddenly cut short sometime after 4000 B.C., probably due to a drying up of the natural environment²⁵⁷.

Tell Ghassul site is being investigated for clues that the sudden termination of Chalcolithic culture could be due to Noah's Flood. The possibility of a similar break between Naqada II and Naqada III is also being investigated.

There were olive orchards. Wheat and barley was cultivated. Date and olive stones were stored in silos. Evidence of herding and use of wool and milk products. Stone and bone tools continued to be used and advent of copper metallurgy from outside, Weaving of flax. Copper ore extracted south of Dead Sea, brought by pack animals for smelting ovens in farming. They hardened it by hammering for making tools axes, adze, changes due to the demand of this new industry, **Centers were established where the ore was mined and metal was extracted, lines of communications were set up between these centers and a new class of specialized workers arose²⁵⁸. These people depended on the farmers for their food, but they furnished products which could be used in trade with the outside world and this led to the emergence of new and more highly organized communities. What is remarkable is that these innovations first appeared in the more marginal regions such as approaches to the Dead Sea, the northern Negeb and the southern part of the coastal plain, many of which had previously never had a settled population**

²⁵⁷ - NATIONAL GEOGRAPHIC, April 1999

TELEILAT GHASSUL REVEALS MORE ROOTS OF 'URBANISM'

²⁵⁸ "Even in the main phase of the Palestinian Chalcolithic, the Ghassulian (mid-fourth millennium B.C.) contact with the Nile remains slight and it is only with the last half of the period and the Early Bronze Age I (contemporary with the 1st Dynasty) that advances in metal working and similarities in pottery suggest an increase in Palestinian exports to Egypt. p22 Egypt, Canaan and Israel in ancient times, Donald B. Redford, Princeton university press. f

Tribal sheikdoms (malaa) , sedentary villages, mud-brick dwellings, religious cult centers. Twin temples with wall paintings of religious subjects, star and real and mythical animals. **Human and animal figures attest to importance of religion.**

After the sites in the Negeb desert and at Ghassul were abandoned, this culture continued for a time in surface settlements on the coast and in the caves of Judaeen Wilderness. Total duration of this culture from 3600 to 3200 B.C. This culture then established itself in parts of the Palestine where, in most cases, there had never been any settled communities.

It also introduced a totally new industry of metal-working into the country. There can be no doubt that it came from outside Palestine, but its precise origin remains mysterious. **A study of the skeletal remains suggests that the people were brachycephalous and of Armenoid or Anatolian stock²⁵⁹.** This culture originated in north.

²⁵⁹**ETHNICITY:**

CAUCASOID:

1. Mediteranean. long headed(dolichocephalic), short, olive skinned, living around Mediterranean Sea.
2. Alpine Broad headed(brachycephalic), brown haired, medium statured of Alps, Eastern Alpine:Armenoids, prominent nose, broad short skull(Hurrian, Arab, Jews)
3. Nordic. 4. Hamite. Negroid...

“The ethnic composition of the population of the varied settlement is not clear. The prevailing element was surely not Semitic; the Semites, as we shall see later, are still to come and occupy both North and South Syria. Their advent must have taken place towards the close of Chalcolithic period.

It may be assumed that some of the population of this period belonged to the same original stock from which Semites and Hamites were later differentiated. Others were evidently members of the so-called Armenoid family, as study of skeletal finds of Gezer in the south suggests. Other archeological remains unearthed.....in north suggest affiliation and evince the wide prevalence of this type throughout Chalcolithic Syria. This is corroborated by the fact that many early place names....admit of no uncertain Semitic etymology; they may be survivals of pre-Semitic etymology. **The Armenoid, which is the eastern branch of the Alpine, is characterized by the prominent nose and broad, short skull. The Hurrians and pre-Indo-Europeans among the ancients and the Armenians and Jews among the modern are its representatives.but that there was a strange race of “giants in the earth in those days “can not be proved.p26-27HittiSyria.**

The end of this period is also surrounded by obscurity. Teleilet Ghassul was perhaps the first site to be abandoned and was followed by the villages in the neighbourhood of Beersheba, the villages in the Negeb, the caves in Wilderness of Judaea and the sites on the coastal plain, probably in that order. There is however no indication that they were violently destroyed. **What is more, all these regions remained deserted for a long time afterwards and some of them were never inhabited again. The Ghassulian culture, then arrived unexpectedly, without any apparent preparation, and disappeared without leaving any inheritance.**

These places (Kerak, Petra...)were “abandoned” without any violence, and remained uninhabited for a long time. There was a very slow expansion southwards when newcomers who brought red, gray and painted pottery, came and settled. There is an enormous cemetery of 20000 collective burial places at Lisan and other not yet excavated for a second burial.

At Petra...Of the subsequent periods, Calcholitic and Bronze Ages, no trace has as yet been revealed, and nothing further is known until Iron Age

Karak, “Such a fine site must have been occupied since earliest times, though there is no actual evidence of such until the Iron Age, about 1200 B.C.”²⁶⁰.

This is the time and place where Noah's flood fits in the history of area around Dead Sea. Olive was grown and vine was introduced in E.B.A.

First signs of human habitation after the disappearance of Ghassulian culture as the settlements in caves of Judaeen wilderness, on coast, extended from Tell Arad to Gezzah. What is important in this connection, however, is that there has been no indication anywhere of the brachycephals of the Ghassulian culture of Beersheba.

We find here a period after Ghassulian period when this place remained uninhabited for a long time.

The widely scattered huge cave tombs, some of which are hundreds of feet in length, together with monumental tomb structures called dolmens, built by unworked boulders(megaliths)on solid circular foundations, must have so greatly impressed the newcomers as to give rise to such legends...p27.(of a race of giants in those days)

The marks of metal implements on the walls of certain huge caves and the copper rings unearthed in one of the Tran Jordan dolmens prove their Calcholitic origin. The most primitive among them are found in the land of Canaan and go back to the Neolithic, 5000 BC P28.

P.K.Hitti Hist.of Syria

²⁶⁰ Antiquities of Jordan Petra, p119. Kerak p.....

They had the capability of building a boat of planks and hull and migrants from Dead Sea may have passed on the technology to the first maritime nation of the world. As shown in Chapter 5 it was Erytharians from south of Dead Sea who were the ancestors of Phoenicians.

Chapter 10

From common ancestor to stories of Quran, Bible and Mesopotamian stories: Relation of stories

The Flood story of Quran has a Biblical parallel (a story itself composed of two versions) which has parallel Mesopotamian versions. It is not only this flood story but other stories which have Mesopotamian parallels like the Creation stories, Abel and Cain; genealogy of Adam and Anti-Deluvian King's List .

Relation between these stories is linked with the migrations and contacts of people of these areas. The earliest of them in written form are the Sumerian creation stories of Enki and Ninhursaga (creation of a goddess from the rib of Enki) and Enuma Elish; and of shepherd and farmer.

The people who lived in Sumer before them spoke another language which had many non-Sumerian words and some like nanger(najjar, carpenter); damger(merchant) were of Semitic language This may mean that Semites were "indigenous"²⁶¹. Who were Sumerians? In Sumerian literature of 3000 BC non-Sumerian words have been used. Words for carpenter and merchant are Semitic .this means that basic agricultural and other techniques, (weaving, leather working, carpentry, smithy, pottery, masons) were introduced not by Sumerians but their predecessors who also spoke a different language. This has been discussed in vol I as substratum population. From skull found in their graves, they were Armeniod and Mediterranean features. Guide of Lagash with small straight nose and long head (dolichocephalic²⁶²). **Their religious beliefs²⁶³ and creation and other stories were possibly passed on by these predecessors of Sumerians, Semites from Syrio-Palestine/Arabia?) to them.**

²⁶¹Also *Baranun* in Sumerian, *baradu* in NW Semitic in Ebla; *purattu* in Akkadian from *barattu*, Hebrew *prat*. "...suffice to note that many of the unexplained names of rivers, mountains and lands in the Near East may turn out to be Semitic and that Semites may have been indigenous". The Archives of Ebla., Giovanni Pettinato.p275

²⁶²P36-44.oldest literature of world .ibn e Hanif. Beacon Multan.

²⁶³ like sacred cedar, Gilgamesh asking help from Utu(Addad, WADD) Martu god of nomadic Semites, Dumuzi, king and shepherd god and INNANA(Ishter), sacred marriage, lamentations for Dumuzi(Tammuz), sacred mountains and groves, underground water; trade with Magan and Melluha, Dilmun..

These pre-Sumerians were the first cultivators, kept cattle, weavers, tanners, potters and masons. These people were the people who brought the elements of the Sumerian mythology like mountains, trees, sweet smelling juniper shepherd kings, gods of nomads; Eki-ur(mountain house), underground fresh water springs(its level raised by Utu) from another land, which was their "paradise". If the Dilmun of Sumerians the place where Utnapishtim was transported is according to our estimation the mountain land with tall trees and springs then these stories are the Mesopotamian versions of the same etiological stories preserved by descendants of Semites wherever they went. Flood story in its least distorted form should be in and around the place of occurrence or with the people who survived the flood. Semites, both Ishmaelites and Israelites should as descendants of Abraham, a descendant of Noah according to Quran, should have it in form of books of Abraham, oral forms. They were modified according to their needs, literary or others by Mesopotamians, Hebrews and Israelites. Ishmaelites (and Hanif) had no need to change the stories for the purpose of showing supremacy of Israelites, explaining dolmens. That it was known to the people of Arabia who were addressed by the prophet Muhammad(PBUH), is mentioned many times in Quran.(was never refuted?). The information of the kings before the flood may be translations of the names of cultural stages as names of persons. **The names of pre-historic persons need not be or can not be personal proper nouns but eponyms.** Ages in genealogies/reign of kings, size of boat in Biblical and Mesopotamian stories clearly indicate the direction of exaggeration, bigger size to accommodate living things from a wider area. People of North Arabia used to migrate to more fertile lands of north, in waves, every few hundred years. Some descendants of Noah migrated to north, to Shinar²⁶⁴ and some to south (sons of Joktan, Ad of Quran in South Arabia). The story was taken by such a wave of surviving migrants, ancestors of Abraham or travelers, traders etc. There in Mesopotamia they were written down in literary forms

²⁶⁴He (Nimrod) chose Shinar as his capital. Gen 10:10; 11:2; 14:1, 9; Jos7:21; Isa11:11; Dan 1:2; Zec5:11.

All the descendants of Noah were in Shinar as the diversity of languages was yet to explained by the story of Tower of Babel. (Quran has asked the learned to ponder over the reasons of diversity of languages.)

land of Shinar, making of bricks and mortar of bitumen for construction GEN 10:32;11:1-2;
Noah's descendants inhabited "land of Shinar"(Gen11:1-2).Eden was in vicinity of Assyria and head waters of Euphrates river (Gen2:10-14; but the Jordan Valley was like Garden of God. Gen 13:10.which is in my opinion Dilmun.) What is the possibility of Shinar being in vicinity of Dead Sea as kings of Gen 14 are all from that area except Amraphil of Shinar.?Can it be in Palestine like other Kings of Genesis.?

and survived due to material used i.e. burnt clay tablets, and it was used after modifications, in polytheistic literature created under patronage of king's libraries as pseudo- history. The story in its undistorted form was taken by traders, migrants from the place of occurrence to another place where it was used for their religious purposes. Due to absence of writing material like burnt clay tablets, and a script of their own no written record of this was possible in Syrio-Palestine /Arabia, resulting in absence of archeological evidence (also lack of archeological effort).where tradition was of remembering genealogies and historical epic poems. The “news” referred in Quran are these oral stories and legends. In the isolated areas of Arabia, they were the best preserved.

. Moses could learn them (J) from Yattro (Books of Abraham which were oral books) or Israelites from Canaanites or other Hebrews who had not migrated to Egypt with Israelites. They were committed to writing after a long time.

“Story tellers and scribes have added and omitted passages as seemed appropriate or topical at that time, theological needs of their audience (first old and new versions were mingled and modified according to environment and audience. Historical events and heroes were idealized. “

Though the presence of oral stories in those days throughout mideast is now widely accepted, it was never thought that it can be the story of another area, the scene of most of biblical events and of history of Semitic people, connected by trade and political and cultural links. It was incorporated in the legends being written in literary pursuits, at the behest of patrons of literature and libraries in Mesopotamia. Unable to accept the story as it was interpreted they had no choice except to take the stand that the story is derived from Mesopotamian myths and changed into parable.

The transition from allegorical to near historical and real in Syrio-Palestine is gradual with a clear demarcation after Abraham's migration compared to the Amorite migration and discovery of some biblical names from Mari and Nuzi, and some practices like Semitic customs. The Noah's story therefore can only be verified as a historical possibility. Noah's dialogues with Allah and people and their chiefs can not be proved historically.

Result of analysis:

From the analysis based on Quran's version of this story, it is clear that the historical event at the kernel of the story of Noachian flood took place in area around Dead Sea, in Moab, Edom and Judean Hills towards the end of Calcholitic period. This is a hill country with forest of suitable timber for building boat, technology and tools was also available. Metal (copper) was extracted there. Bitumen was available for caulking. A highway, King's Highway passed through Moab. There was a strong merchant class oppressing the working class of skilled persons. Idols similar to those described in Quran were worshipped there. It was a depression, Dead Sea, lowest place on face of earth, in which Jordan River and its

tributaries emptied after flowing through a Rift Valley between hill ranges, steep gradient emptied and there is no outlet. There were many springs and strata were porous, that can absorb water. There are places whose names are similar to names in Quran and Bible, like Khirbet-et TANNUR, Juttah (Judi) in Judean Hills on opposite western side of Dead Sea, and at its foot Arad, Aroer (a phonetic variant of Ararat), an archeological village of Chalcolithic period. It has Mediterranean climate where olive, fig and vine can grow. History of boat with planks can be traced to Edom, south of Dead Sea. And there is a long period of inexplicable absence of settlements like a devastated, cursed place towards the end of Chalcolithic period.

Quran thus provides support to Biblical version and refutes the suggestion that Biblical flood story is derived from Mesopotamian Myths, or it is a nature-myth with a recollection of a superflood in Mesopotamia changed to a parable and is not based on a historical event.

Understanding of creation stories:

Similar analysis will then provide explanation of many other parallels of Quranic and Biblical stories in Mesopotamia²⁶⁵ from which according to western scholars, the Biblical stories are supposed to have been derived. As Quran refers to Books of Abraham and Moses while narrating these stories, it has become very important to trace the origin of these stories and their dependence on each other. This analysis shows that Noah's flood story is not derived from Mesopotamian stories. Instead Biblical and Mesopotamian stories are versions of a catastrophic flood in area of Dead Sea. If the place, where Utnapishtam, flood hero of, was transported to, is near Dead Sea; then Dilmun (paradise!) of Ziusadra of Sumerian flood story, can be found in Syrio-Palestine / Arabia. Jordan Valley has been described as wellwatered like Garden of Lord. Gen13:10). The ritual of naked circumambulation of sacred trees (which continued till biblical times), migration of Semites to steppes and contribution in building cities and temple of sun god as substratum population of Mesopotamia. Influence of Enochian traditions on Biblical stories of Canaanites will result in a new understanding of stories of creation in Genesis and location of earthly paradise and of Abel and Cain. (Unfortunately lack of archeological effort and absence of suitable writing material does not allow such approach at present for Arabia.)

Comparing them with new discoveries based on fossil evidence, archeological finds, history and science will confirm that the stories seen in this light will remain useful for didactic purposes for which they have been narrated in Quran and Books.

²⁶⁵ e.g. stories of creation Enki and Ninhursag and Enuma Elish, like the creation of a goddess from rib of a god, Abel and Cain, Psalms;

Chapter 11

Where to search for Ark

Khalifatul Masih IV in his sermon on 13th May 1983 does not rule out the possibility of finding the ark provided it is searched in a place which is according to geography of the place of event given in Quran.

The boat has not been found for several thousand years and therefore it is not the purpose of the story to locate the boat to verify its truth. In fact the purpose of story is to perpetuate the praise of Noah and highlight the fates of wicked and righteous as per divine promise. This is the meaning explained in **Kashtie Nuh**, book written by Mirza Ghulam Ahmed, the Promised Messiah. It also tells us the purpose of the story in Quran. **The teachings of Prophet Muhammad are like the Noah's boat and nowadays Ahmaddiya Jamat symbolizes it.**

Sign in Promised Messiah's times: In our times Hazrat Mirza Ghulam Ahmed, the Promised Messiah, had made a similar claim that his followers following teachings of Islam essentials of which were given in this book, will be safe from plague raging in those days and that this was a sign like sign of ARK given to Noah.

Plague raged from end 1896 from Bombay 6th Feb. 1898. Pamphlet: Plague spreading in Bombay. Precautions required have been advertised including quarantine of effected. He said, on 6th. Feb I saw a dream that angels are planting ugly, black coloured dwarf plants and on inquiring told him that these are plants of plague. **Even before this I was revealed that an epidemic will be spreading and unless people give up their bad ways. It can be controlled only by adopting righteous ways, helping poor, orphans, neighbours, widows, passengers etc., prayers, sadaqat, khairat, good deeds, repentance tauba can help. He also asked and stressed people to carry out the precautions and instructions given by government doctors and officials. In a verse in persian in same pamphlet he writes that " except righteous conduct there is no way to ward off this calamity. He said that I am saying this due to sympathy with you and advised that you also think over it, you are given intellect to be used on such a day.**

Reprinted pamplet of 6th Feb 1898 in Ayyam-e- Sulaah, vol. XIV Roohani Khazain

On 2nd May he gave an ad, medicine, Another ad. on 23rd July ; 17th March 1901; 10th Dec 1901; Plague raged from 1902 to 1907; He wrote a letter to Abdurrehman Madrasi. 3rd April 1902 **Qadian is like Noah's ark.** published *Dafe albalaa meyare ahle safa*. **Qadian will be safe.** Can anyone else make similar claim. If they do that place will be definitely affected.

Plague raged in Golra, Calcutta, Lahore, Delhi, Amroha etc.

On 5th Oct 1902: inoculation, true followers will be safe. He wanted extension of house to accommodate more people to be safe from plague.

Other references: chashma-e-Maarfat p111, Surah Hud; 11:45. he explained that the verse means that the boat rested at a place where it was easy to disembark. In Jamaat's organ alHakam vol5, no29;p3 dated 10th Aug. 1901, Hazrat Mirza Ghulam Ahmed, Promised Messiah wrote²⁶⁶ that Science is enemy to Bible like a co-wife. The size of the boat and boarding of seven pairs of clean and one pair of unclean animals both are wrong. This means the Bible has been changed. Neither the flood was worldwide nor is the size of boat correct.

According to Quran, he said, "land"²⁶⁷ is only the place where Noah delivered his message. He rejected the other translations, influenced by Bible's version. About Ararat, he wrote (based on etymology of the word) that it is from two words: Para and reet, i.e. I see the summit of the mountain where boat rested. The summit is called Judi, which means "my grace". Promised Messiah from Ararat, meaning "I can see the place of rescue"

Now the places Arad and Aroer ('Ara 'ar) and Judi are located near each other. Arad and Aroer are the place from where one can see the end of Judaeen Hills where Judi(Juttah) and beginning of Negeb.

Conclusion:

The story of Noah is based on a historical event which took place in Dead Sea depression towards the end of Calcholithic period and beginning of E.B.A. It has been shown that almost all the elements of story except additions, glosses, accretions exist in this area at this time. The place where boat rested Judi or Ararat is also real. The number of versions and widespread popularity also confirm it. The didactical purpose of the story is thus strengthened. The same purpose is served by similar story of our times of saving of righteous from calamity of plague by Promised Messiah. **The Ark for these days is therefore the teachings of Prophet Muhammad (PBUH) given in Kashti-e-Nuh by the Promised Messiah and his rightful Khalifs.**

Following teachings given in Kashti-e-Nuh can save the humanity from the flood of catastrophes.

He who enters Bait (allegiance) with complete obedience and humility, obeys Allah's orders and does not behave before Mamoor as proud, carefree, self-centered, khud sar, khud pasand . His conduct should be in accordance with the teachings.

²⁶⁶alHakam vol5, no29;p3 dated 10th Aug. 1901. Also see last ch.

²⁶⁷like "land of Shinar", or from that land, meaning that country.

No people have been punished due to differences in religion. This matter will be decided on the day of Resurrection. Punishments in this world have always been due to miss, transgression, shokiyun, and excess of sins.

The teachings are briefly as under;

Only those who not only profess my Bait but also fully practice my teachings will be considered as my household. This does not mean only those who live within the four walls of my house. All those who fully follow me are included in my household.

They should believe in one god whose attributes are unchanging, eternal who is almighty and needs no help is all by himself.

Neither HE is anyone's son nor is he father of anyone. HE is free from suffering, crucifixion and dying. He manifests himself to you according to your condition of faith. You should prefer Him to your Self, your comfort; you should walk with him with sincerity and clean SAFA. Prefer him on your relatives so that you are considered in his jamaat. It is Allah who has always shown his mercy but provided your will and wishes should be according to his .Only then you see miracles and unusual things. This is particular of our Jamaat. **Do you then not then be angry on His will and whatever he does. Sanctify HIS Tauheed (Oneness) with all your strength. Be kind to humans and do no cruelty to them with your tongue nor hands, nor by any other means. Always make efforts for well being of his creature. Do not show arrogance even if he is your subordinate. Do no abuse any one even if he abuses you, be helpful to poor, be serene, good intentioned, and helpful to His creatures. There are many who are affable outwardly but are wolves inside; there are who appear clean but inside they are snakes. Such people can not find His favours till their inside and outer appearance are same. You will also be not accepted till you are good outside and inside. If you have a position (of authority), have mercy on those below you and do not degrade them. If you are learned give good counsel to those who are not sensible, instead of belittle them by showing off your knowledge.**

If you are rich do not show off and pride to poor but help them. Be aware of all these ways which lead to you to perish. Always be god-fearing. Do not worship creatures. Direct yourself towards Him and be his and live according to His wishes. Dislike every sin and unclean thing. Spend your day and night fearing god. Change yourself completely because even a small darkness of evil will kill all the light in you. **You will not be accepted with any pride, vanity, hypocrisy, indolence. You may not deceive yourself thinking that doing some little good is sufficient because God wants a complete change in you. Be quick in reconciliation and**

forgiving the mistakes of your brother, because one who is not willing to reconcile with his brother is mischievous. and will be cut off because he creates differences. Leave all egoist tendency and give up all mutual anger. be humble ,lowly like a untruthful person in spite of being on the right. so that you are forgiven. Give up fatness of selfishness because no fat person can pass the gate through which you are called to enter. if you want god to be happy with you be like real brothers . One who is more forgiving is better in eyes of god but one who does not forgive his brother and is obstinate is very unfortunate.

There is no need to search for the lost ARK of Noah. These Islamic teachings are the Ark now.

Appendix1

NOAH IN QURAN:English translation; Edited by Malik Ghulam Farid

Noah with other prophets

AL' IMRAN 3:34-35; AL-NISA 4:164; AL-AN'AM 6:85; TAUBA 9:70; IBRAHIM 14:10; MARYAM 19:59;; AL-HAJJ 22:43; AL-AHZAB 33:7-8; SA'D 38:12; AL-MU'MIN 40:5; ASH-SHU'RA 42:13; QAF 50:12; AL-HADID 57:26

A L 'IMRAN 3:34—35

34. Allah chose Adam and Noah and the family of Abraham and the family of "Imran above all people of the time

35. *They were* descendants of one another and Allah is All-Hearing and All- Knowing..

AL-NISA 4:164

164; Surely, "We have sent revelation to thee, as We sent revelation to Noah and the Prophets after him; and We sent revelation to Abraham and Ishmael and Isaac and Jacob and *his* children and to Jesus and Job and Jonah and Solomon, and We gave David a Book.⁷⁰⁶

706- Some Prophets have been mentioned here, and in the succeeding verse, to point out that the mission of the Prophet of Islam was not a new thing. The specific mention of Zabur, the book of Wisdom given to David in the present verse and of the Law –bearing revelation vouchsafed to Moses in the succeeding one is made to hint that the Quran combines in itself both : Law and wisdom"

AL-AN 'AM 6:85

85. And We gave him Isaac and Jacob; each did We guide aright and of his progeny, David and Solomon and Job and Joseph and Moses and Aaron; and thus We reward those who do good.

86. And We guided Zachariah and John and Jesus and Elias; each one of them was of the righteous..

87. And We also guided Ishmael and Elisha and Jonah and Lot! Each one of them did We exalt above the people.

88. And We exalted some of their fathers and their children and their brethren, , and We chose them and guided them in the straight path.

AL-TAUBA 9:70

70. Has not the news reached them of those before them—**the people of Noah**, and 'Ad and Thamud, and the people of Abraham, and the people of Midian, and the cities which were overthrown? Their Messengers came to them with clear Signs. So Allah wronged them not, but they wronged themselves.

*** IBRAHIM 14:10**

10: Has not the tidings come to you of those before you, **the people of Noah** and A'd and Samood, and those after them? None knows them now save Allah. Their Messengers came to them with clear signs, but they thrust their hands into their mouths and said: we disbelieve in what you have been sent with and we are in disquieting doubt concerning that to which you call us.

*** MARYAM: 19:59**

59. These are the people upon whom Allah bestowed His blessings, from among the prophets of the posterity of Adam, and of *the posterity of those whom We carried in the Ark* with Noah, and of the posterity of Abraham and Israel, and *they are* of those whom We guided and chose ; when the Signs of the Gracious God were recited unto them, they fell down, prostrating *before Allah* and weeping.

19:70 '**shia**'-.... from every group,

*** AL-HAJJ: 22:43**

43. And if they accuse thee of the falsehood, even so, before them , **the people of Noah** and A'd and Samood also accused *their prophets* of falsehood.

AL-AHZAB 33:8-9.

8. And call to mind when We took from the Prophets their covenant, and from thee, and from Noah and Abraham and Moses and Jesus son of Mary ,and We indeed took from them a solemn covenant ,

9. That Allah may question the truthful about their truthfulness. And for the disbelievers He has prepared painful punishment.

AL-SA'D 38:13.

13. Before them *too* the people of Noah, *the tribe of A'd*, and Paraoh, the Lord of stakes, rejected *the Messengers* as liars.

AL- MU'MIN 40:6

6. Before them the people of Noah and other groups after them rejected Our Signs, and every nation strove t seize their Messenger, and disputed by means of the false arguments a that they might rebut the truth thereby. Then I seized them, and how terrible was My retribution!

31. And he who believed said: O my people! I fear for you *something* the like of *destruction* of the great people *of the past*;

32. The like that *which happened to the people of Noah* and *the tribes of A'd* and Samood and those after them, and Allah intends no injustice to *His* servants.

ASH-SHU'RA 42:14

14. He has prescribed for you of the religion which he enjoined on Noah and which We have *now* revealed to thee and which We enjoined on Abraham and Moses and Jesus,viz, Establish obedience to *Allah in the earth*, and be not divided therein ; Hard upon the idolaters is that which you callest them ; Allah chooses for Himself whom He pleases ,and guides to Himself him who turns *to Him*.

AL-QAF 50:13

13. The people of Noah rejected *the Truth* before them and so *did* the people of the Well and *the tribe* of Thamud.

14. And the tribe of A'd, and Pharaoh and the brethren of Lot,

15. And the Dwellers of the Wood, and the People of Tubba'. All *of them* rejected the Messengers with the result that My threatened punishment befell *them*.

AL-HADID 57:27.

27. And indeed We sent Noah and Abraham, and We placed among their seed Prophethood and the Book. So some of them followed guidance, but many of them were rebellious.

Noah, his people, flood, boat, details. Noah, his people, flood, boat, details.

AL-A'RAAF 7:60-65; YUNUS 10:72-75; HUD 11:26-50; BANI ISRAEL 17:4,17; AL-ANBIYA 21:77; AL-MU'MINUN 23:18,44; ASH-SHU'ARA' 26:105-122 AL-'ANKABU'T 29:14,15; YA'SIN 36:41-43; AS-SAFFAT 37:75-83 AZ-ZARIYAT 51:46; AN-NAJM 53:52; AL-QAMAR 54:9-16; ; AT-TAH'RIM 66:11-12
AL-HA'QQAH 69:11, 12; NOAH 71:1-29.

AL-A'RAAF 7:60-65;

60. We sent Noah to his people and he said 'O my people, worship Allah, you have no other god but Him. In deed, I fear for you punishment of the great day.

61. The chiefs of his people said, "Surely, we see thee to be in manifest error.."

62. He said, 'O my people, there is no error in me, but I am a Messenger from the Lord of the worlds,⁹⁹².

992- After having briefly described the great moral reformation that the appearance of a Divine Prophet brings about among his people and the evil consequences to which position to him leads, the Surah with this verse proceeds to give illustrations of some of the nations of antiquity, beginning with the people of Noah.

63. I deliver to you the messages of my Lord and give you sincere advice and I know from Allah what you do not know;

64. Do you wonder that an exhortation has come from your Lord through a man from amongst yourselves, that he may warn you and that you may be shown mercy?

65. But they called him a liar, so WE SVED HIM AND THOSE WITH HIM IN THE Ark and we drowned those who rejected our signs. They were indeed a blind⁹⁹⁴ people.

994. A'min is the plural of A'ma which means, blind in both eyes; blind in respect of the mind; erring (Lane).

66. And unto A'd⁹⁹⁵ We sent their brother Hud⁹⁹⁶. He said 'O my people, worship Allah; You hae no other diety but Him. Will you not then fear Him?'

995 . A'd was the name of a tribe who lived in the remote astin Arabia. At one time they ruled over most of the fertile parts of greater Arabia, particularly Yemen ,Syria and Mesopotamia. They were thwe first people toexercercise dominion over practically the whole of Arabia. They areknown as A'd al Ula or the first A'd.

996. Hud was seventh in descent from Noah.

67. The disbelieving chief of his people said, 'We surely see thee lost in foolishness and we surely thin thee to be one of the liars.'

68. He replied, O my people there is no foolishness in me, but I am a Messenger from the Lord of the worlds;

69.

YUNUS 10:72-75.

72 . And recite unto them the story of Noah, when he said to **his people**, 'O my people, if my station *with God and* my reminding you *of your duty* through the Signs of Allah offend you, -- and in Allah do I put my trust—muster then *all* your designs, **you and** your 'partners' ;then let not your course of action be obscure to you; then carry out *your designs* against me and give me no respite.

73. 'But if you turn back, *remember* "I have not asked of you any reward. My reward is with Allah alone, and I have been commanded to be of those who are resigned to Him.

74. But they rejected him, so We saved him and those who were with him in the Ark. And We made them inheritor *of Our favours*, while **We drowned those who rejected Our Signs. See then, how evil was the end of those who had been warned.**

75. Then We sent after him, *other* Messengers to their *respective* peoples, and they brought them clear proofs. But they would not believe in *them*, because they had rejected them before. Thus do We seal the hearts of transgressors.

HUD: 11:26-50;

11: 26. And WE sent Noah to his people, and he said, `Truly, I am a plain Warner to you,

11: 27. That you worship none but Allah. Indeed, I fear for you the punishment of a grievous day.'

11: 28. The chiefs of his people, who disbelieved, replied, `We see thee nothing but a mortal like ourselves, and we see that none have followed thee but those who, to all outward appearance, are the meanest of us. And we do not see in you any superiority over us; nay, we believe you to be liars.'

11: 29. He said, `O my people, tell me if I stand on a clear proof from my Lord and HE has bestowed upon me from Himself a great mercy which has remained obscure to you, how will it fare with you? Shall we force it upon you, while you are averse thereto?

11: 30. `And O my people, I do not ask of you any wealth in return for it. My reward is only with Allah. And I am not going to drive away those who believe. They shall certainly meet their Lord. But I see that you are an ignorant people;

11: 31. `And O my people, who would help me against Allah, If I were to drive them away? Will you not then take heed?

11: 32. `And I do not say to you, I possess the treasures of Allah nor do I know the unseen,' nor do I say, `I am an angel.' Nor do I say concerning those whom your eyes despise, `Allah will not bestow any good on them' - Allah knows best what is in their minds. Surely, in that case I should be of the unjust.'

11: 33. They said, `O Noah, thou hast indeed disputed with us and disputed long and often; bring us now what thou threatenest us with, if thou art of the truthful.'

11: 34. He said, `Allah alone will bring it to you, if HE please, and you cannot frustrate HIS purpose;

11: 35. `And my advice will profit you not even if I seek to give you sincere advice if Allah intends to destroy you. HE is your Lord and to HIM shall you be made to return.'

11: 36. Do they say, `He has forged it?' Say, `If I have forged it, on be my guilt and I am clear of all the crimes you commit.'

11: 37. And it was revealed to Noah: `None of thy people will believe except those who have already believed; grieve not, therefore, at what they have been doing.

11: 38. And build thou the Ark under Our eyes and as commanded by Our revelation. And address ME not concerning the wrongdoers. They are surely going to be drowned.

11: 39. And he started making the Ark; and every time the chiefs of his people passed by him, they mocked at him. He said, `If now you mock at us, the time is coming when we shall mock at you even just as you mock now.

11: 40. Then you shall know who it is on whom will come a punishment that will disgrace him; and on whom will fall a lasting punishment.'

11: 41. Till -- when our command came and the fountains of the earth gushed¹³¹⁵ forth - WE said, 'Embark therein two of every kind¹³¹⁶, male and female, and thy family, except those against whom the word has already gone forth, and those who believe.' And there had not believe in him except a few.

1315: The Deluge was not merely due to the gushing forth of the water from springs. But, as it is clear from 54:12-13, its real cause was the bursting of the clouds. Rain fell in torrents and there was water every where and, as generally happens during heavy rain, water also began to gush forth from the depth of the earth, and springs and fountains began to sprout, and thus, water, both from the heavens and the earth, flooded the whole land. **Noah lived in a mountainous country where springs were found in large numbers.**

1316: The words 'of every kind' do not here mean all the animals, but all such animals as were needed by Noah. Surely, the Ark was not big enough to carry a pair of all kinds of animals found in the world. The addition of the word 'two' also shows that as many animals were to be taken as were absolutely necessary.

11: 42. And he said, 'Embark therein. In the name of Allah, be its course and its mooring. My Lord is assuredly Most Forgiving, Merciful.'

11: 43. And it moved along with them amid waves like mountains. And Noah cried unto his son, while he was keeping apart, 'O my son, embark with us and be not with the disbelievers.'

11: 44. He replied, 'I shall soon betake myself for refuge to a mountain¹³¹⁷ which will shelter me from the water.' Noah said, 'There is no shelter for anyone this day from the decree of Allah, except for him to whom HE shows mercy.' And the waves came in between the two; so he was among the drowned.

1317: The verse shows that the place where Noah lived was surrounded by mountains. The word Jabal used as a common noun points to the fact that there was a chain of mountains on one of which Noah's son might have sought shelter. In fact, the place appears to have been a valley with mountains rising on all sides. That such a place should become quickly flooded with heavy rain is not extraordinary.

11: 45. And it was said, 'O earth, swallow thy water, and O sky, cease raining.' And the water was made to subside and the matter was decided. And the Ark came to rest on Al-Judi^{1317A}. And it was said, 'Cursed be the wrongdoing people.'

1317A; The mountain Al-udjiis, according to Yaqt al-Hamwi, a long chain of mountains on the eastern side of Tigris in the province of Mosul (Mu'jam). According to Sale, "Al-Judi is one of those mountains which divide Armenia on the south from Mesopotamia and that part of Assyria which is inhabited by the Kurds, from whom the mountain took the name of Cardu or Gardu, but the Greek turned it into Gorgyoi..... The tradition which affirms the Ark to have rested on these mountains

must have been very ancient, since it is the tradition of Chaldeans themselves (Berosus apud Josephus Antiq....)The relics of the Ark were also to be seen here in the time of Epiphaniusand we are told , the Emperor Heraclius went from the town of Thamanin up to the mountain Al- Judi and saw the place of Ark. There was also formerly a famous monastery, called 'Monastery of the Ark'. Upon some of these mountains Nestorians used to celebrate a feast –day on the spot where they supposed the Ark had rested; but in 776 A.D.that monastery was destroyed by lightening “ (Sale pp. 179,180)... Judi (Djudi) is a lofty mountain mass in the district of Bohtan, about 25 miles N.E. of Jazirah ibn Omar in 37°, 30' N. Lat it owes its fame to the Mesopotamian tradition which identifies it , and Mount Ararat , the mountain on which Noah's Ark rested.... Older exegesis identified the mountain now called Judi ,or according to Christian authorities the mountain of Gordyene, as the apobaterion of Noah'(Enc. Of Islam, vol. I P 1059) Babylon traditions also place the mount Al-Judi in Armenia (Jew. Enc. Under Ararat”), and the Bible admits that Babylon was the place where descendants of Noah lived(Gen. 11:9).

11: 46. And Noah cried unto his Lord and said, `My Lord, verily, my son is of my family, and surely Thy promise is true, and Thou art the Most Just of judges.'

11: 47. Allah said, `O Noah, he¹³¹⁸ is surely not of thy family; he is indeed a man of unrighteous conduct¹³¹⁹. So do not ask of ME that, of which thou hast no knowledge, I admonish thee lest thou be one of the ignorant.'

1318: According to this verse only those persons were considered members of Noah's family who had established true relationship with God through him. The pronoun Hu in inna-hu may also refer to Noah's prayer for his unrighteous son which act of his was Ghair Salih i.e. out of place.

1319: Amalun 9lit. a ded) here means hu Amalin , i.e. the doer of a deed . The use of the infinitive as active participle when nintensified sense is intended is in harmony with Arabic idiom. See 2: 178 where berr (lit, righteous) means a righteous person. An Arab poet says of his she-camel: Innama hiya lqbalun wa lbaru, i.e she is so restless that she has become the very act of moving forward and backward, meaning the embodiment thereof.

11: 48. Noah said, `My Lord, I beg Thee to protect me from asking Thee that whereof I have no knowledge. And unless Thou forgive¹³²⁰ me and have mercy on me, I shall be among the losers.'

1320: Noah had committed no sin by saying that his son was included in his family. It was only an error of judgment which is human, yet he offered Istaghfar which shows that the offering of Istaghfar is not necessarily a proof of his sinfulness. It may also be offered for protection against the evil consequences of human weaknesses or those of errors of judgment.

11: 49. It was said, `O Noah, descend then with peace from US and blessings upon thee and upon peoples to be born of those with thee¹³²¹. And there will be other peoples whom WE shall grant provision for a time, then shall a grievous punishment overtake them from US.'

1321: The verse shows that apart from the progeny of Noah the progeny of those believers who were with him in the Ark also were saved from the Deluge and they prospered and multiplied. Scholars now subscribe to the view that most of the inhabitants of the earthy are descended from Noah.

The story of the Deluge with some variations is to be found in traditions and literature of different countries (Enc. Re.& Eth. ; Enc. Bib 7 En. Brit. under "Deluge").The catastrophe seems to have taken place somewhere near the dawn of civilization. It is a well-known historical fact that whenever a people, comparatively more advanced in culture and civilization, have come to settle in a country, they have either blotted out of existence the less civilized inhabitants of the land or have greatly weakened them. Thus it appears that when the descendants of Noah and those of his companions who were the founder of human civilization spread to other lands, because they were more powerful than the people already living there, they either exterminated them or absorbed them. Thus they must have introduced in all the countries they subjugated their own traditions and custom; and consequently the tradition about the Deluge must also have come to be introduced into other lands. With the lapse of time however, the immigrants ceased to have any connection with their original home and the catastrophe consequently came to be regarded as a local occurrence, with the result that local names of persons and places came to be substituted for the original names. So the Deluge was not a universal visitation, nor should the tradition of different lands be taken to point to separate floods.

11: 50. This is of the tidings of the unseen which WE reveal to thee. Thou didst not know them, neither thou nor thy people, before this. So be thou patient; for the good end is for the God-fearing.

BANI ISRAEL 17: 4 &18

17: 4. 'O ye, the progeny of those whom WE carried in the Ark with Noah.' He indeed was a grateful servant of OURS.

17: 16. He who follows the right way follows it only for the good of his own soul; and he who goes astray, goes astray only to his own loss. And no bearer of burden shall bear the burden of another. **And WE shall never punish until WE have sent a Messenger**

17: 18. How many generations did WE destroy after Noah! and thy Lord suffices as Knower and Seer of the sins of HIS servants

AL-ANBIYA :21:77-78

21: 77. And remember Noah when he cried to US aforetime, and WE heard his prayer and delivered him and his family from the great distress,

21: 78. And WE helped him against the people who rejected OUR Signs. They were surely a wicked people; so WE drowned them all.

* **AL-MU'MI NUN**[19. And We send down water from the cloud according to a measure, then We cause it to settle in the earth, and most surely We are able to carry it away.

23: 24. And WE, certainly, sent Noah to his people, and he said, `O my people, worship Allah alone. You have no other god but HIM. Will you not then seek HIS protection?'

23: 25. And the chiefs of his people, who disbelieved, said, `He is only a mortal like yourselves; he seeks to gain superiority over you. And if Allah had so willed, HE could have, surely, sent down angels with him. We have never heard of such a thing among our forefathers;

23: 26. `He is but a man stricken with madness; wait, therefore, concerning him for a while.'

23: 27. Noah said, `O my lord, help me, for they treat me as a liar.'

23: 28. So WE directed him by revelation: `Make the Ark under Our eyes and according to Our revelation. And when Our command comes, and the fountains of the earth gush forth, take thou into it two pairs of every species and thy family, except those of them against whom the word has already gone forth. And address ME not concerning those who have done wrong; they shall, surely, be drowned.

23: 29. `And when thou art settled in the Ark - thou and those that are with thee - say, `All praise belongs to Allah who has saved us from the unjust people.'

23: 30. And when thou dost disembark from the Ark say, My Lord, cause me to land a blessed landing, for Thou art the Best of those who bring people to land.'

23: 31. Verily in this there are Signs. Surely, WE do try people.

23: 32. Then WE raised after them another generation.

23: 33. And WE sent among them a Messenger from among themselves with the Message, `Serve Allah, you have no god other than HIM. Will you not then make HIM your shield against all calamities?

23: 34. And the chiefs of his people, who disbelieved and denied the meeting of the Hereafter with their Lord and whom WE had afforded ease and comfort in this life, said, `This is but a mortal like yourselves. He eats of that which you eat, and drinks of that which you drink;

23: 35. `And if you obey a mortal like yourselves, you will then be surely losers;

23: 36. `Does he promise you that when you are dead and have become dust and bones, you will be brought forth again?

23: 37. `Far, very far from truth is that which you are promised;

23: 38. `There is no life other than our present life; we die and we live, and we shall not be raised up again;

23: 39. `He is only a man who has forged a lie against Allah; and we are not going to believe in him.'

23: 40. He said, `My Lord, help me, for they treat me as a liar.'

23: 41. Allah said, `In a little while they will, surely, become repentant.'

23: 42. Then punishment overtook them rightfully, and WE made them as rubbish. Cursed, then, be the people who do wrong !

23: 43. Then WE raised after them other generations.

23: 44. No people can go ahead of their appointed time, nor can they remain behind it.

23: 45. Then WE sent Our Messengers one after the other. Every time there came to a people their Messenger, they treated him as a liar. So WE made them follow one another to destruction and WE made them mere tales of the past. Cursed, then, be the people who believe not !

AlFurqan 25:38

25: 38. And the people of Noah, when they rejected the Messengers, WE drowned them, and WE made them a Sign for mankind. And WE have prepared a painful punishment for the wrongdoers.

*** ASH-SHU'ARA' 26:106-123.**

26:106. The people of Noah treated the Messengers as liars,

26:107. When their brother Noah said to them, `Will you not be God-Fearing?

26:108. `Surely I am unto you a Messenger, faithful to my trust

26:109. `So fear Allah and obey me;

26:110. `And I ask you no reward for it. My reward is only with the Lord of the worlds;

26:111. `So fear Allah and obey me;

26:112. They said, `Shall we believe, in thee when it is the meanest of us who follow thee?'

26:113. He said, `And what knowledge have I as to what they have been doing?

26:114. `Their account is only with my Lord, if you only knew;

26:115. `And I am not going to drive away the believers;

26:116. `I am only a plain Warner.'

26:117. They said, 'If thou desist not, O Noah, thou shalt surely be stoned to death.'

26:118. He said, 'My Lord, my people have treated me as a liar;

26:119. 'Therefore judge Thou decisively between me and them; and save me and the believers that are with me.'

26:120. So WE saved him and those who were with him in the fully laden Ark.

26:121. Then WE drowned thereafter those who remained behind.

26:122. In this, verily, there is a Sign; but most of them would not believe.

26:123. And verily thy Lord - HE is the Mighty, the Merciful.

*** AL-'ANKABU'T 29:15,16**

29: 15. And WE, certainly, sent Noah to his people, and he remained among them a thousand years, short of fifty years²²⁴³. Then the deluge overtook them, while they were wrongdoers.

29: 16. But WE saved him and those who were with him in the Ark; and WE made it a Sign for all peoples.

2243: Here the age of Noah has been mentioned as 950 years. The Bible places it at 952. It is difficult to assign a particular date when the prophets of antiquity, such as Noah, Hud, Salih and others lived and how long they lived. 'None knows them save Allah,' says the Quran(14:10) The period, 950 years, does not seem to be the span of Noah's personal physical life. It seems to be the period of his dispensation. Thus it first seems to extend to Abraham's ministry' was of his party' (37:8) and then to Joseph and then down even to Moses. In fact the age of a prophet is the age of his dispensation and teaching. In describing the limit of Noah's age, two words sana and A'm have been used. Whereas the root meaning of the former word possesses a sense of badness, that of the latter has a sense of goodness. It seems that the first fifty years of Noah's Dispensation were years of all round spiritual progress and regeneration and that after that moral decadence and degeneration set in and his people gradually became degraded morally, till their degeneration became complete in nine hundred years.

YA'SIN 36:42-44.

36: 42. And a Sign for them is that WE carry their offspring in the laden ships.

36: 43. And WE will create for them the like thereof whereon they will ride.

36: 44. And if WE so willed, WE could drown them; then they would have no one to succour them, nor would they be rescued,

36: 45. Except through mercy from US and a provision for a time.

*** AS-SFFAT 37:72-84.**

37: 72. And most of the ancient peoples had erred before them.

37: 73. And WE had sent Warners among them.

37: 74. Behold, then, how evil was the end of those who were warned,

37: 75. Save the chosen servants of Allah.

37: 76. And Noah, indeed, did cry unto US, and how excellent Answerer of Prayers are WE!

37: 77. And WE saved him and his family from the great distress;

37: 78. And WE made his offspring the only survivors.

37: 79. And WE left for him a good name among the later generations.

37: 80. Peace be upon Noah among the peoples!

37: 81. Thus, indeed, do WE reward those who do good.

37: 82. He was, surely, one of our believing servants.

37: 83. Then WE drowned the others.

37: 84. And, verily, of his party was Abraham;

AIDhariyat 51:47.

51: 47. And WE destroyed the people of Noah before them; they were a disobedient people.

AN-NAJM 53:53.

53: 53. And HE destroyed the people of Noah before them - verily, they were most unjust and most rebellious -

AL-QAMAR 54:10-18

54: 10. The people of Noah rejected the truth before them; they called Our servant a liar and said, 'He is a madman, afflicted by our idols.'

54: 11. So he prayed to his Lord: `I am overcome, so come thou to my help!'

54: 12. Thereupon WE opened the gates of heaven with water which fell in torrents;

54: 13. And WE caused the earth to burst forth with springs, so the two waters met for a purpose that was decreed.

54: 14. And WE carried him upon that which was made of planks and nails.

54: 15. It floated on under Our eyes; a reward for him who had been denied.

54: 16. And WE left it as a Sign for the succeeding generations. But is there anyone who would take heed ?

54: 17. How terrible, then, was MY punishment and how true MY warning!

54: 18. And indeed, WE have made the Qur'an easy to remember. Is there anyone who would take heed?

AT-TAH RIM 66:11,12

66: 11. Allah sets forth an example for those who disbelieve, the wife of Noah and the wife of Lot. They were under two righteous servants of Ours, but they acted treacherously to them. So they availed them naught against Allah, and it was said to them, `Enter the Fire, ye twain, along with those who enter it.'

AL-HA'QQA 69:12,13.

69: 12. Verily, when the waters rose high, WE bore you in the boat,

69: 13. That WE might make it a reminder for you, and that retaining ears might retain it

NOOH 71:1-29

71: 1. In the name of Allah, the Gracious, the Merciful.

71: 2. WE sent Noah to his people, with the commandment: `Warn thy people before there comes upon them a grievous punishment.'

71: 3. He said, `O my people ! surely, I am a plain Warner unto you,

71: 4. `That you serve Allah and be mindful of your duty to HIM and obey me,

71: 5. `HE will forgive you your sins and grant you respite till an appointed time.' Verily, the time appointed by Allah cannot be put off when it comes, if only you knew.

71: 6. He said, `My Lord, I have called my people night and day,

71: 7. `But my calling them has only made them flee from me all the more;

71: 8. `And every time I called them that Thou mightest forgive them, they put their fingers into their ears, and drew close their garments, and persisted in their iniquities and were disdainfully proud;

71: 9. `Then, I called them to righteousness openly,

71: 10. `Then preached to them in public, and appealed to them in private.'

71: 11. And I said, `Seek forgiveness of your Lord; for HE is the Great Forgiver;

71: 12. `HE will send down rain for you in abundance,

71: 13. `And HE will grant you increase of wealth and children, and will cause gardens to grow for you and will cause rivers to flow for you.

71: 14. `What is the matter with you that you hope not for greatness and wisdom from Allah ?

71: 15. `And HE has created you in different forms and different conditions.

71: 16. `See you not how Allah has created seven heavens in perfect harmony,

71: 17. `And has placed the moon, therein a light, and made the sun a lamp ?

71: 18. `And Allah has caused you to grow out of the earth as a good growth.

71: 19. `Then HE will cause you to return thereto, and HE will bring you forth a new bringing forth.

71: 20. `And Allah has made the earth for you a wide expanse,

71: 21. `That you may traverse the spacious ways thereof.'

71: 22. Then Noah said, `My Lord, they have disobeyed me, and followed one whose wealth and children have only added to his loss.

71: 23. `And they planned a mighty plan.'

71: 24. `And they say to one another `Forsake not your gods, and forsake neither Wadd nor Suwā, nor Yaghèth and Ya`èq and Nasr.'

71: 25. `And they have led many astray; so increase Thou not the wrongdoers in aught but error.'

71: 26. Because of their sins they were drowned and made to enter Fire. And they found no helpers for themselves against Allah.

71: 27. And Noah said, `My Lord, leave not of the disbelievers even one dweller in the land;

71: 28. `For, if thou dost leave them, they will only lead astray Thy servants and will beget none but sinners and disbelievers,

71: 29. `My Lord ! forgive me and my parents, and him who enters my house as a believer, and the believing men and the believing women; and increase Thou not the wrongdoers in aught but in ruin.'

Prophets not mentioned (4:164; 40:78),

Hanif: 2:136; 3:68,96; 4:126;6:80,162; 10:106; 16:121,124;30:31

sign: 69:12; 54:15; 29:15; 26:121; 9:70; 10:72

beliefs: 7:60 -worship Allah, you have no other god but Him

About Names of Gods:

Yusuf 12:41.You worship nothing besides Allah, but mere names that you have named, you and your fathers; Allah has sent down no authority for that.

Al-Najm 53:24. These are but names which you have named-you and your fathers-for which Allah has sent down no authority. They follow naught but conjecture and what their souls desire, while there has already come to them guidance from their Lord.

Al-Aaraf 7:71-72 Hud and his people. "They said , Hast thou come to us that we may worship Allah alone and forsake what our fathers used to worship. Bring us then that which you threaten us with, if thou art of the truthful. He replied, " Indeed there have already fallen on you punishment and wrath from your Lord. ..Do you dispute with me about the names which you have named, you and your fathers, for which Allah has sent down no authority?...

Reference in Quran of earlier books:

Suhuf, books: 20:133; 53:36; 74:52; 80:13; 87:19; 98:3

torah 3:48,50; 4:43,65,93; 5:43,44,46,66,68,110; 7:57; 9:111; 48:29; 61:6; 62:5

Sources: Revelation:3:43, 4:164-166;7:101;10:14; 11:120; 12:102,111;20:99;28:3; 40:78;

relate , recite to them 5:28; 7:175; 10:71;26:69;

books , 20:133-134;

news , account,information6:34; 9:70;14:9; 64:5;38:21;

(Asatir ul awwalin,stories of past:6:25; 8:31; 16:24; 23:83; 25:5;27:68; 46:17; 68:15; 83:13

news of prophets 6:34; Suhuf,books: 20:133; 53:36; 74:52; 80:13; 87:19; 98:3

torah : 3:48,50; 4:43, 65, 93; 5:43, 44, 46, 66, 68, 110; 7:57; 9:111; 48:29; 61:6; 62:5; Verification: 2:41,89,91,97,101; 3:3,39,50,81; 4:47; 5:46,48; 6:92; 35:31; 37:52; 46:12,30; 57:18; 61:6)

Use of PARABLES, NEWS, STORIES, SIMILES AND METAPHORS

2:26 .,3:44, 4:164,165,166. 5:27, 6:6,34, 7:101,175. 9:70. 10:14,71. 11:120. 12:102,111. 13:17, 14:5,9,24,25,45. 16:27,75,76,112. 17:48. 18:32, 45. 20:99, 133-134. 22:73. 24:35. 25:9,39. 26:69. 28:3, 29:43. 30:58 . 36:13,78. 38:21,67. 39:27,29. 40:78. 43:17. 47:3. 53:36. 59:21. 64:5. 66:10,11.

language of people of prophet:

14:4 . And We did not send any apostle but with the language of his people, so that he might explain to them clearly; then Allah makes whom He pleases err and He guides whom He pleases, and He is the Mighty, the Wise.

25:5. And they say :The stories of the ancients—he has got them written ---so these are read out to him morning and evening.

25:39. And to everyone (mentioned before) We gave examples and everyone did We destroy with utter destruction..

Abraham, an Ummah:

NAHAL 16:121. Abraham was indeed a paragon of virtue, obedient to Allah, ever inclined to him and he was not of those who set up equals to God;

(...ummaḥ means, a way, course, mode or manner of acting; religion; a nation, a people, a race, a tribe; family; the followers of a prophet; a generation of men or people of one time; a righteous man who is an object imitation; one who is known for goodness; a man combining all kinds of good qualities ; a learned man of his age or time who is singular in his learning ,etc.

note 11:9. It also means a time or period of time as in 12:49.

... Abraham was an Ummah , 'ha' is used for plural father of nations ,an eponym using real name Abram?

Al-Mulk. 67:22. What! Is he who goes prone upon his face better guided or he who walks upright upon a straight path.

Way of Allah:

Al-Fatir. 35:43. Then should they wait for aught except the way of the former people? For you shall not find any alteration in the course of Allah; and you shall not find any change in the course of Allah.

Appendix 2

Note on History of Dead Sea Region:

In Lower **Paleolithic period**, 90, 000 to 40-38, 000 yrs, culture was the “pebble culture” or of dawn stones. Little is known about the social organization except that they lived in little groups as **scavengers and gatherers**.

From end of Lower Paleolithic, Homo Sapiens Sapiens lived along-side Neanderthals and Homo Erectus. They could shape pebbles into cutting edge but had no knowledge of fire.

Middle Paleolithic or Mesolithic: He still lived as Scavenger and Gatherer. It was a mixture of Neanderthalian and Homo Sapiens Two races,

1. one at Tabun, a local evolution of Neanderthalian type (skull capacity greater than its European counterpart), can be compared with Shanider man, a race without future, lacked structure for coherent speech .

2. second separated by several thousand years from it, the race at Sukhul and Jebel Qafzeh a stage between Neanderthalian men and Homo Sapiens, showing presence of Broca's area i.e. capable of speech (time now revised to 90000 yrs using thermoluminescence method!)

In **Late Paleolithic** climatic change from heavy rainfall, pluvial to increased desiccation, **olive type trees, Grape vines**, and primitive types disappear.

Epi-Paleolithic 17, 000 ago man started gathering wild cereals and pulses, lived in small bands in small huts, first free standing round cabins. Condition suitable for development of **language**. Tools used were blades and implements with blades and points such as knives and burins.

Early Natufian I & II: 10800-9300 B.C.

In Jericho huts and Natufian tools - a "proto-Neolithic" stage before this. The human remains of this period show that they were **dolichocephalic and of small stature** elaborate burial rites.

A new element is **Axes for forest**. Climate was optimum, wet and cool getting warmer, less warm and less humid than today, increase in rainfall, increase in bio-mass, aridity to

grassland with deciduous trees. Fluctuation (8500-8300) in climate helps **domestication of plants in Mediterranean belt** resulting in Late Natufian groups. Better tools due to population pressure, **Wooden saws** with rows of small geometrically chipped flint for teeth, flint sickles, sickle blades found fixed in bones,, better weapons and fishing, use of bow and arrow. **Boat was probably an invention of this period.**

Social organization was mobile small bands in desert (nomadic) and also cave dwellers in Judaeen caves and rock shelters. They were the last cave dwellers in S.E. Asia and first farming communities of Palestine. There is however no evidence of cultivation. First sedentary base camps in Mediterranean belt with rich archeological remains dwelling structures found. **There is a sudden flowering of human and animal sculptures, schematic human figurines, elaborate burial rites, only dog domesticated.**

Pre-pottery Neolithic A 8300-7500 yrs Jericho (first **town of the world**, walled town: transition from food gathering to **food production**, wheat and barley in natural conditions oasis, **domesticated Emmer wheat, barley, pulses, and fig. Goat possibly domesticated at this time by Mesolithic huntsman becoming farmer.**

PERIOD: Pre-pottery Neolithic B 7500-6000 yrs.

Domesticated cereals, pulses, flax, wild barley, oats, pistachio, acorns, peas, vetch. Goat, dog, cat, pig, cattle, sheep being domesticated. goat domesticated in Beidha. wild pistachio gathered.

All this activity implies that the region had much more water at that period than it has today.

Technology: Axes for working in forest and picks for digging the ground. These and numerous sickle blades and hafts testify to the beginning of agriculture. Basketry, primitive looms, elaborate bows and arrows. sickle blades, borers, chisels, adzes, primitive looms. Dwellings were semi subterranean round houses, stone built, **timber frames.**

6500 B.C. On Mediterranean coast, rudimentary dugouts, humans take to sea. Sailing along the shores and from island to island, they colonize new lands, used for fishing?

PERIOD: Pottery Neolithic Jericho type A 6000-5000 yrs.

Newcomers brought pottery with them. Farmers who had settled near springs where they could cultivate a little land. semi permanent villages.

PERIOD: Pottery Neolithic Jericho type B 7500-6000 B.C.

Agriculture and herding as evidenced from arrowheads and many sickles dependence on cultivated cereals. meat from domesticated animals. **Tools with large blades show a possibly increasing interest in wood technologies.**

6000 B.C. plough -one region where the plough has had widespread economic and social consequences is the wind swept North Eastern Steppes.

p32. 5800 B.C. farmers from Asia to Cyprus by sea.

4500 B.C. sailing boats appear for the first time on Euphrates

Sailing boats in Egypt primitive reed boats, oarsmen, short masted square sails, prows and stern raised, hull streamlined for greater speed. p33.

PERIOD: Calcholitic,

Culture: Ghassulian²⁶⁸ (4500-3400), lower Calcholitic

subsistence: orchard maintenance(olives) agriculture, horticulture and herding. Mixed Farming-sheep, pig, goat, cattle, wheat, barley, olives. hunting and herding in deserts. herding -use of wool and milk products. silos in Ghassul contain grains of corn and date and **olive stones** .

climate: a dry spell. wet with some summer rains, warm .

technology: stone and bone tools continued to be used, flint sickle blades, hafts and few arrowheads, fanscrapers, adzes, chisels. Pottery coarse well fired, developed ceramic industry, cornet cups etc., fenestrated stands, painted pottery in very simple geometrical patterns, bow rims, multiple vessels, animal figurines, churns rare, flint knapping, few arrow heads, ? tournette. advent of copper metallurgy. It came from outside Palestine. Taken in conjunction with the ivory and metal creations of Beersheba communities testify the highly developed artistic abilities of Calcholitic people. Weaving of vegetable fibre, flax .

social organization: copper 5000-3000 B.C. in Negeb and Sinai-mining and production of copper and turquoise. copper ore extracted south of Dead Sea .quarrying expeditions into mountainous and desert areas with large quantities of copper ore being brought back by pack animals to smelting ovens at farming settlements. .They hardened it by hammering for making tools axes, adze, changes due to the demand of this new industry, **Centers were established where the ore was mined and metal was extracted, lines**

²⁶⁸sites: Teleilat el Ghassul, later phases, En-Gedi, Bir es Safadi, Tell Abu Mattar, Ghрубba, Wadi Rabah, Timna' (many sites)

of communications were set up between these centers and a new class of specialized workers arose. These people depended on the farmers for their food, but they furnished products which could be used in trade with the outside world and this led to the emergence of new and more highly organized communities. What is remarkable is that these innovations first appeared in the more marginal regions such as approaches to the Dead Sea, the northern Negeb and the southern part of the coastal plain, many of which had previously never had a settled population

Tribal sheikdoms, sedentary villages. Neonate burials in jars or on shreds in corner of rooms or under floors. flesh less bones in cists or micro dolmens in a cemetery few miles away. clay figurines of animals placed in storage jars with remains of cereals and **olives** . Architecture: Jericho -rectangular mud-brick houses, Pit dwellings, Religious cult centers. Teleilat el- Ghassul- pit dwelling succeeded by large rectangular mud-brick buildings often on stone foundations, courtyards, stone and plaster lined storage pits, walled enclosure, twin temples, flowering of art with religious practice, wall paintings portray religious subjects, procession of ceremonially dressed and masked human figures approaching a shrine .leading figure holds a sickle -shaped object in his right hand which curves back over his right shoulder. similar sickle- shaped objects found at Safadi. Mural frescoes depicting cultic scenes, a **star**, a number of night mare figures and real and mythical animals. **Human and animal figures attest to importance of religion**. Walled enclosure contained two buildings many ceramic vessels and figures cultic objects associated with religion.

Chronology of groups: Deepest level at Ghassul contemporary with subterranean dwellings at Beersheba. Upper level with upper level at Negeb and caves on coastal plains containing ossuaries .**After the sites in the Negeb desert and at Ghassul were abandoned, this culture continued for a time in surface settlements on the coast and in the caves of Judaeen Wilderness. Total duration of this culture from 3600 to 3200 B.C. This culture then established itself in parts of the Palestine where, in most cases, there had never been any settled communities.**

It also introduced a totally new industry of metal-working into the country. There can be no doubt that it came from outside Palestine, but its precise origin remains mysterious. **A study of the skeletal remains suggests that the people were brachycephalous and of Armenoid or Anatolian stock.** analysis of copper objects from Nahal Mishmar,

practice of burial in ossuaries most probable hypothesis is that the culture originated in north. (Also see note below on Ethnicity)

The end of this period is also surrounded by obscurity. Teleilet Ghassul was perhaps the first site to be abandoned and was followed by the villages in the neighbourhood of Beersheba, the villages in the Negeb, the caves in Wilderness of Judaea and the sites on the coastal plain, probably in that order. There is however no indication that they were violently destroyed. What is more, all these regions remained deserted for a long time afterwards and some of them were never inhabited again. The Ghassulian culture, then arrived unexpectedly, without any apparent preparation, and disappeared without leaving any inheritance.

Beersheba culture(3500-3100) lower Calcholithic

sites: Beersheba, Tell Abu Matar, Bir es Safadi, Khirbet el- Bitar, En-Gedi, Nahal Mishmar (Wadi Mehras), sites: Azor, Hadara, Bene Beraq, Giv'atayim. Tabaqat Fahal (Pella) Golan sites, Neve Ur in Jordan valley.

First signs of human habitation. Subterranean or semi-subterranean rooms later brick houses on stone foundations. 1000 people lived for two to three centuries.

Subsistence: mainly farmers, cultivating wheat, barley and lintels and raising sheep, goats, and cattle.

Technology: flint tools like Ghassul, pottery finer and lighter in colour. several industries specialized groups .smelting and casting copper mined in 'Arabah in Abu Matar, .copper production, bone and ivory workshops in Bir Safadi, Turquoise from Sinai, fresh water shells from Nile Valley,

Tools they made statuettes of gods and goddesses and ornaments for temples. They hardened it by hammering for making tools axes, adze, saw, sickles for wood working (increase in size showing increased interest in woodworking), and weapons. Flint tools were also in use(sickles, martel, scraper, axes).

Villages of farmers, potters and metal workers.

Bodies in subterranean galleries. En-Gedi- walled enclosure, open air sanctuary, gate house, twin temples. Domestic house shrines with basalt figures of **human and animal deities, evidence suggests that the deities worshipped were agricultural.** (Golan sites)

Relations with Beersheba and Golan, **occupation continued after Teleilat el Ghassul,** pottery, tools weapons from latest of Ghassul with earliest of Beersheba. highly sophisticated metal industry .. **initially troglodytes** but rectangular brick built houses, rectangular houses of stone .

The same culture extended as far as Tell 'Arad and westwards as far as Wadi Ghazzeah where it did not get established until a little later. **Other closely related groups –caves in Judaeen desert esp. Wadi el-Murabba'at, 'Ain Jedi, Masada (es- Sebbeh),** cave at Wadi Mahras (Nahal Mishmar) casting of maze heads. imported copper containing Arsenic, Nahal Mishmar points to Anatolia as source .
En Gedi and other temples, artifact of Nahal Mishmar, Egypt and copper primacy of Mesopotamia may be due to archeological efforts! Also copper objects and Ghassulian pottery imported copper containing Arsenic and tin from artifact of Nahal Mishmar probably from temple at En Gedi and other temples.

Common burial mounds, fired clay receptacles in form of rectangular houses with arched or double pitched roof i.e. pottery ossuaries (burial chests) for secondary burial in cave or man made and subterranean collective grave **objects closely related to Beersheba, from Hederah on Plain of Sharon, Benei Beraq and Azor, Jaffa.**

Primacy of Egypt and Mesopotamia in use of copper may be due to archeological efforts!

Culture Esdraelon:: Upper Calcholithic (3400-3100 B.C.) Northern Calcholithic, in highlands and north of country.
sites ; Meggiddo, 'Affuleh and Beisan .from Lake Tiberias (Khirbet Kerak) to Jericho and Tulul el-'Alayiq near Dead Sea, upto the caves of Wadi el-Muraba'at in Judaeen Wilderness, hill country (Tell Farah, 'Ai, Tell en -Nasbeh, Gezer, and Jerusalem) Mixed with Ghassulian culture of Beersheba in coastal plains of south and in Wadi Gazzeh. **very large tombs some of them containing several hundreds of dead.** huts and pit dwelling .rarely solid buildings in a few sites. Three types of pottery. red pottery, usually burnished; gray, burnished; pottery painted with simple geometrical designs using red lines .

Those who brought the red pottery into Palestine must have arrived before those who introduced the grey pottery and with whom they were associated in northin the south they were joined by those who introduced painted pottery. **The origin of these new populations is obscure. Anthropologists have not reached complete agreement, because Mediterranean types, with the exception of one Negroid, have been found at Megiddo, proto-Mediterranean dolichocephals and Eurafican dolichocephals at Jericho and proto-Mediterranean and Alpine types at Tellel-'Asawir near Jericho. What is important in this connection, however, is that there has been no indication anywhere of the brachycephals of the Ghassulian culture of Beersheba.**

the culture of Teleilat Ghassul and Beersheba was still flourishing in the south when the men who brought the red and gray pottery into Palestine were settling in north .the men who introduced the painted pottery, on the other hand, probably settled first in the central part of the country between Jericho and Gezer, did not penetrate farther into the south and spread, vary cautiously at first, throughout the north.

At Petra....Of the subsequent periods, Calcholitic and Bronze Ages, no trace has as yet been revealed, and nothing further is known until Iron Age

Karak, "Such a fine site must have been occupied since earliest times, though there is no actual evidence of such until the Iron Age, about 1200 B.C." ²⁶⁹.

Palestinian pottery introduced in Egypt during pre-dynastic Naqqada II culture. Even in pre-dynastic days nomads were exporting (salt, bitumen, timber, copper?,).

[Mesopotamia: 3500 B.C. heady brew found. 3200 B.C. language written p36-37..]

increase in stature: "In the realm of agriculture the outstanding Calcholitic achievement thus came to be irrigation culture, involving the cultivation of several varieties of garden vegetables: lettuce, onion, garlic, chick-peas, horse-beans and condiments. This increase in the variety and quantity of available food is reflected in the notice-able **rise of the median human stature** in the late Calcholitic²⁷⁰..

PERIOD: Early Bronze Age

Early Bronze Age I A-C 3150-2850 yrs

painted pottery people

By about 3000 B.C. many of the villages which had spread through out the habitable regions of Palestine in the Calcholitic period had been abandoned, to be replaced by a smaller number of walled towns, sited generally on major routes and functioning as local market centers, and in all probability, as collection and distribution points in the trading network linking the country with Egypt.

Early Bronze Age III *Khirbet Kerak ware* 2650-2350 Yrs:

The geographical distribution of Early Bronze Age cities is interesting in itself. **Almost all of them are situated in the centre or in the north of the country.** Tell 'Arad, in the

²⁶⁹Antiquities of Jordan Petra, p119. Kerak p.....

²⁷⁰p26 .History of Arabia .P.K.Hitti

south and at the latitude of Beersheba, was surrounded by a defensive wall towards the end of phase I and was abandoned during phase II **It is important to bear this very slow expansion towards the south of the country in mind in any attempt to determine the origin of this civilization.**

The earliest known example of a bamah, the "high place" of Canaanite cultic practice so often mentioned in the Old Testament. at Megiddo . . .At Bab edh-Dhra ' in the Lisan below el-Kerak in Trans-Jordania, there is an cemetery containing an estimated number of 20, 000 collective burial places, the earliest being well tombs and later ones great charnel- houses specially built to receive the bones of the dead. **This great city of dead is quite out of proportion with the small fortified enclosure on a neighbouring hill where living sheltered.** It is therefore possible that the skeletal remains of the dead were brought to this cemetery and to others not yet been excavated from quite distant settlements for a second inhumation. It is also possible that the almond tree was cultivated **and the olive was certainly grown**, the local wild species being grafted.

EBA III. The vine was also introduced at this period from abroad

Egyptian boats: boat on terra-cotta clay vase, Naqqada III culture, 3500 B.C. 40 oars, two cabins

3100 B.C. papyriform boat on ivory plaque

Old kingdom: 4th dynasty: from boat chambers of Great Pyramid funeral bark 2600B.C. Khufu (cheops)142 feet long, papyriform boat **preserved aroma of cedar timbers imported from Lebanon some 4600 years before.** ” most distinctive feature of construction.. Plank of hull sewn together transversely. Quarry marks signs of cubits and palm more than a dozen loops and other pieces of green copper are visible.. Tomb of Ti: of 5th dynasty official buried at Saqqara. three under construction boats, similar to one used in Khufu's times. Workers may be out of proportion to the craft... which are thought to have been large ships.., two men trim a tree trunk with adze.. still used, another saws a log (using a saw similar to one found at Kafr Monash(from a important hoard of tools and weapons made of copper found by chance on the Plain of Sharon), **photograph of a saw given by Pritchard vol II. exactly similar to one shown in a painting of boat making in Egypt** ²⁷¹.. (Ancient Near East vol II A New Anthology of Texts and Pictures p10c.). chisels and mallets cut holes for **pegs in plank**...in centre probably a gun wale is being affixed.

²⁷¹ ‘ Finding a Paraoh’s Funeral Bark ‘National Geographic April 1988.

According to Herodotus²⁷², Phoenicians (who called themselves Canaanites), the first maritime nation of the world, migrated from Edom, on coast of Red Sea. **This migration took place by a land route.**

²⁷²Herodotus says that the Phoenicians were descended from the Erythraeans (that is, from the Edomites), who were the first who attempted to pass the sea in ships. Thus when the Erythraeans, Edomites, or Phoenicians, for all these names signify the same thing, took possession of Tyre and Sidon, they became immediately distinguished by their skill in navigation, and by their success in commerce....Travels

THE HISTORY OF HERODOTUS:

BOOK I, chap. I: Those of the Persians that are celebrated for their knowledge in the history of their country affirm, that the Phoenicians were the original cause of the contention; for that this nation having migrated from the coast of that which is called Red Sea to the shores of our sea, and having settled in that country which they inhabit at the present day, presently applied themselves to make long voyages, and making it their practice to export the merchandises of Egypt and Assyria....p1-2.

f.n.e: Herodotus denominates Erytherian or Red, the whole of that sea which lies between India, Persia, and Arabia, (our sea of Omman,) together with its gulfs and bays. But he, notwithstanding, distinguishes the Arabian gulf very pointedly. *Rennel*, p179

It is evident from book vii.chap.89. that the Phoenicians, when they changed their place of residence, passed over by land. *Larcher*.

Book II. chap. LXXXIX.....These Phoenicians, as they say of themselves, were anciently seated on Red Sea; from whence they crossed over and settled in the maritime parts of Syria; which, with all the country extended down to Egypt, go under the name of Palestine.

f.n.l: The following account of the original settlements of the Phoenicians on the Red Sea, agrees with book i. ch.1; and with the sacred writings of Moses and the Prophets, and Bochart, Vitringa, and Reland, after investigating the origin of the Philistines, came to the same conclusion. No one can deny that the Philistini and Philistines are the same. Casluhim (out of whom came Philistim) and Caphtorim are mentioned in Gen.x 14. Deut.ii.23. and Amos, ix 7. The tract of country, which they originally inhabited, bordered on the sea, and was perhaps insular. See Jerem.xlvii.4 Such a situation there was at the outer part of the Arabian gulf, which was also most convenient, from whence before the time of Moses they set out, and occupied the lower part of Egypt, Exodusxii.17 Which account, since the Philistines were of Egyptian origin, and formerly dwelt near Egypt, and since they themselves testify, that their ancestors originally dwelt on the borders of the Red Sea,

seems more credible than the Bochart to lead them by an unusual tract into Churches and Cappadocia, and then back again into Palestine...