

Selected Berths in the harbors of Sumer and Akkad

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Table of Contents

TABLE OF CONTENTS	II
SELECTED BERTHS IN THE HARBORS OF SUMER AND AKKAD	1
THE FIRST BERTH	2
THE EPICS OF SUMER, AKKAD AND THE DIVINE RELIGION.....	2
THE SECOND BERTH.....	6
THE RELIGION OF SUMER AND AKKAD AND THE THREE RELIGIONS, ISLAM, CHRISTIANITY AND JUDAISM.....	6
THE THIRD BERTH	8
IS IT THE STORY OF JOB, THE PROPHET OF ALLAH, NARRATED BY THE SUMERIANS BEFORE IT OCCURRED?.....	8
THE FOURTH BERTH	10
SUMER AND AKKAD CRIED ABOUT DUMUZI, AND NOW THEY CRY ABOUT AL-HUSSAIN PBUH?.....	10
THE SUMERIANS' LAMENTATION OF TAMMUZ OR DUMUZI	15
THE FIFTH BERTH	18
GILGAMESH, THE SON OF NINSUN, THE CRYING MOTHER OVER DUMUZI.....	18
THE SIXTH BERTH.....	23
GILGAMESH, A RELIGIOUS FIGURE	23
THE SEVENTH BERTH	25
GILGAMESH AND JOSEPH PBUH	25
THE EIGHTH BERTH	26
THERE ARE THOSE WHO FALL OR STUMBLE ON THE JOURNEY OF IMMORTALITY.....	26
THE NINTH BERTH	28
THE JOURNEY OF GILGAMESH TO HIS GRANDFATHER NOAH PBUH	28
THE TENTH BERTH	31
THE SUMERIANS AND THE SUPREMACY OF ALLAH	31

Selected Berths in the harbors of Sumer and Akkad

I chose Sumer and Akkad because it is historically, archaeologically and religiously proven that Noah pbuh and Abraham pbuh were from them, thus they are the origin of religion and religion originated from them at the beginning of time, and the religion originates from them at the end times, thus they are people who grieved for thousands of years about Dumuzi (or the Faithful Son) and they waited for Gilgamesh (or the frontline warrior).

And people who have come after them in Mesopotamia still grieve over al-Hussain pbuh and wait for the Mahdi whom the people who came before them were waiting for, Gilgamesh, whose appearance was promised in their country thousands of years ago. We ask Allah to reform their state and guide them to His straight path, and seal for them with good. As for those who wait for al-Mahdi's appearance from a place other than Sumer and Akkad, the country of his father's Noah and Abraham pbuh, then they will wait for a long time, and it will be an endless wait.

The First Berth

The epics of Sumer, Akkad and the divine religion

Some or all the researches in the history of the ancient Near East or the Middle East consider the religion to be purely a human product, and that it started with deifying the goddess Ishtar with her different names, whose statues they found in various sizes spread throughout the ancient civilizations of the Near East, which spanned for over 9000 years B.C., and they justified this religious start by saying that the society was dominated by the woman in the form of the mother around whom the children gather, and these children knew only that they belonged to her. Therefore, according to them, the woman (the great mother Ishtar) was sanctified and statues were made for her, and after a period of time, the human society turned patriarchal when agriculture was discovered, and society started to settle and families and homes were built, and this resulted in the introduction of male gods into the temples, and this is how the religion was formed; the religion later evolved into Judaism, Christianity, Islam and others as well.

But those who built their theory based upon ancient female statues forget that their theory can be easily refuted by the assumption that these statues were only made for sexual enticement and do not represent something sacred, so the existence of a sacred female for whom a statue was made in a certain era does not allow the investigative researcher to judge that every statue made of a female before her represents her. And this opinion, that the ancient man built tools of sexual enticement does exist and is presented by some archaeologists.

Also, there are archaeological texts that describe the goddess Ishtar or Inanna known in Sumer and Akkad with the attributes of this world that the human lives in. So in the texts, she is not the mother and not even a real female:

Rather, she is the *dunya* to whom the king Tammuz refused to prostrate to when he sat upon the throne, like other kings prostrated to her. So she handed Tammuz (the faithful son) to the demons to kill him.

((Inanna proceeds to the two Sumerian cities Umma and Bad-tibira whose two deities prostrate themselves before her and are thus saved from the demons. Then she arrives at the city of Kullab, whose tutelary deity is Dumuzi. The poem continues:

Dumuzi put on a noble robe, he sat high on (his) seat
The demons seized him by his thighs ...
The seven (demons) rush at him as at the side of a sick man
The shepherds play not the flute and pipe before him
She (Inanna) fastened the eye upon him, the eye of death,
Spoke the word against him, the word of wrath,
Uttered the cry against him, the cry of guilt:
“As for him, carry him off.”))

History Begins at Sumer, Kramer.

And this is the dunya that Gilgamesh refused to submit to when he sat on the throne and wore his crown,

((Gilgamesh opened his mouth and answered glorious Ishtar, ‘... How would it go with me? Your lovers have found you like a brazier which smoulders in the cold, a backdoor which keeps out neither squall of wind nor storm, a castle which crushes the garrison, pitch that blackens the bearer, a water-skin that chafes the carrier, a stone which falls from the parapet, a battering-ram turned back from the enemy, a sandal that trips the wearer. Which of your lovers did you ever love forever? What shepherd of yours has pleased you for all time?’)) *The Epic of Gilgamesh*

Anyhow, the theory that the origin of religion is deifying the mother is just an assumption that does not rely upon solid scientific proof, this is why I do not see a need for detailed refutations of such assumptions. But I do see it necessary to clarify the proofs and indications of the divine origin of the Sumerian religion, so this topic is about proving that the Sumerian religion is a divine religion that existed previously and was distorted. So here, we want to clarify that the Sumerians who knew ablution with water and knew about prayer, fasting, dua and supplication were a religious people and their religion was divine, so the Sumerian epics and stories include events from the unseen that occurred thousands of years after the Sumerians spoke of them. Yes, perhaps their religion was distorted during some periods but it is a divine religion, just as the people of Mecca were people of a distorted Abrahamic Hanafi religion, and they worshipped and sanctified idols, and just as today there are Salafis or Wahhabis who are worshippers of an idol and are inheritors of the old worshippers of idols in Mecca. They say they are Muslims but they worship a big idol whom they believe to exist in the sky and not on the earth, and who has two hands with fingers and two feet and two eyes.

So the issue of distorting the divine religion existed and still does exist.

And if we were to return to the beginning of the divine religion, we find that Adam came to the earth with the first divine religion and it had the stories of his faithful sons after him, and the naturally, the people were supposed to memorize these stories, narrate them and pass them on.

And the stories and epics of the Sumerians at times are only narrations of these sacred and related stories, as the Sumerians narrated the story of the Flood in detail and long before the Torah existed,

((A Flood

The First “Noah”

That the Biblical deluge story is not original with the Hebrew redactors of the Bible has been known from the time of the discovery and deciphering of the eleventh tablet of the Babylonian “*Epic of Gilgamesh*” by the British Museum’s George Smith. The Babylonian deluge myth itself, however, is of Sumerian origin.

In 1914, Arno Poebel published a fragment consisting of the lower third of a six-column Sumerian tablet in the Nippur collection of the University Museum, the contents of which are

devoted in large part to the story of the flood. This fragment still remains unique and unduplicated ... Badly broken as the text is, these passages are nevertheless of significance ... They include a number of revealing statements concerning the creation of man, the origin of kingship, and the existence of at least five antediluvian cities.)) *History Begins at Sumer*, Kramer.

Yes, perhaps they are occasionally distorted stories especially from the perspective of other religions due to time and the imposition of the human whim within them that is tainted with satanic whispering, but is something which is distorted always void of truth?!!!

Have we wondered where the legacy of Adam and Noah went, and where this legacy was in the time of the Sumerians or the Akkadians? Where did the legacy of the divine religion that existed before the Flood go?

It is not reasonable that Noah and those with him would be concerned with saving goats and cows and not with preserving the divine religion from Adam pbuh within their chests. And mankind after Noah pbuh, represented by the Sumerians and Akkadians and followed by the Babylonians and Assyrians, also narrated the history of Adam and Noah and the high sacred entities just as they narrated the history of the kings, farmers and craftsmen, even if the history is distorted by stories passed down through generations. Therefore, the result is that that the Sumerian or Akkadian religion is the religion of Adam and Noah, perhaps distorted at times by deification of everything that is deified, such as the dunya and the righteous people.

And an example of this distortion is that an attempt to distort *The Epic of Gilgamesh* was discovered in the artifacts, and this of course demonstrates two issues:

The first is that *The Epic of Gilgamesh* is a religious text, as no one cares for distorting a literary text.

The second is that the text of *The Epic of Gilgamesh* that reached us is definitely not free of distortion.

Taha Baqir says, "And perhaps the strangest thing recently found by archaeologists in the archaeological site known as Sultantepe in southern Turkey near Harran was parts of the epic and a strange letter forged by an old writer in the second century B.C., that letter was as if written by Gilgamesh and was addressed to one of the ancient kings, and Gilgamesh was requesting him to send gemstones to make a talisman for his friend Enkidu, and it weighed as much as thirty minns." *The Epic of Gilgamesh*, Taha Baqir.

((And when comparing these original and various pieces with the text of Nineveh, they seemed to be valuable information, not only to bridge the gaps but they also completely showed that the Poem [Epic] of Gilgamesh did not have one form in the time of the Assyrians, and this is proof that the legend evolved notably throughout generations. In other words, the writers did not copy the old text in a literal and honest manner, rather, they added, took out and twisted. And this is what proves or takes part in proving the idea that spread, although wrong, that the East never was and never will be firm and steady.)) *Legends of Babylon*, Charl

So if there have been deliberate attempts of distortion of written texts, then the same definitely applies to texts that are narrated verbally and before the era of writing, and certainly, their distortion is greater. And when they were written in the first era of writing, they were written in their distorted form; therefore, we can conclude that the stories of the Deluge, Dumuzi and Gilgamesh and other stories of Sumerian-Akkadian origins were certainly not written identically to the stories narrated before the era of writing.

The Second Berth

The religion of Sumer and Akkad and the three religions, Islam, Christianity and Judaism

The truth is that any person acquainted with the Torah, the Gospel and the Quran and what the Sumerian clay tablets contained would certainly judge with one of the two inevitable conclusions:

The first is that the religion was made by the Sumerian man and that the Torah, Gospel and Quran are only a rumination of the Sumerian religion (the creation of the first man Adam, the story of Abel and Cain, the story of the Flood, sin, the afterlife, heaven, hell, etc.)

The second conclusion is that the Sumerian religion is the religion of Adam and Noah itself but it was related and written in a distorted manner and believed in by the Sumerians and Akkadians (Babylonians and Assyrians) in its distorted form. And this is what I wish to clarify by showing that the Sumerian stories are only events from the unseen that Adam brought to earth, and they are the stories of the righteous ones from his children but and what would happen to them, especially the ones who represent important landmarks on the path of religion, such as Dumuzi (the faithful son) or Gilgamesh.

The great similarity between what is written in the Torah and in the Sumerian tablets was noted by Dr. Samuel Kramer and he decided to include chapters in his books that clarified the similarity between the Sumerian clay tablets and the Torah. And as an example,

((Chapter 19, Paradise, The First Biblical Parallels, from the book *History Begins at Sumer*))

((The Sacred Marriage and the Song of Solomon, from the book *The sacred Marriage Rite: Aspects of Faith, Myth, and Ritual in Ancient Sumer*, by Dr. Samuel Kramer.))

And the Sumerians knew and practiced detailed matters in the divine religion, such as believing in visions and that the visions are the words of Allah, and believing in signs and believing that Allah can talk to a person in everything he experiences.

And in the book *Légendes de Babylone et de Canaan*, Charles Virolleaud says,

“We now know that mankind was created to serve the gods, and that the gods would punish them for the slightest mistakes. Therefore they must obey the wishes of the sky accurately and must do as they say. How else would they preserve this harmony and avoid the wrath of the gods? And if they saw dreams of the gods inspiring to them what they wish, how would they interpret them in a way that satisfied the gods, that is if there were dreams? What if there weren't any dreams?

The answer is that they would resort to omens and natural indicators as they would guide them to the truth. Therefore, absolute attention must be given not only to the changes of the moon but to the shape of the clouds, as every movement of what crawls in the grass and even

the planets in the galaxy gives an indication of the wills of the gods, whether good or bad. And here is where art or science would stand out and distinguish whether the will was good or bad.

And the magicians must interfere, either to hasten good luck or to push away the hostile force that threatened life, and not the life of the individuals or the people, rather the life of the king in whose control was the destiny of the entire nation.

And this king, to whom the gods gave knowledge was, as previously mentioned, the seventh from the antediluvian state. So according to the hereditary order, he matches Enoch [Idris] who occupies the seventh rank from the lineage of Adam, the chain of the patriarchs before the Flood. And it is remarkable that there is nothing in common between the names although their acts are exactly the same. And as a matter of fact, the Biblical text concerning the seventh patriarch (Enoch) is very brief:

Enoch walked with God, and he was not, for God took him. Genesis 5:24.

And Enoch became the hero of a chain of legends that made him the inventor of writing and the author of the first book and the creator of the science of planets and stars, astronomy and aeronomy. And he seems to be Evedoranki. And we can safely assume that this legend of the Jews is nothing but a development or expansion of the old Chaldean legend.

And the rest of the kings and patriarchs, the six ancestors of Enoch and their three vicegerents, have qualities in common. And the only character concerning us is the tenth character that lived through the Flood.” *Légendes de Babylone et de Canaan*, Charles Virolleaud.

And the stories of the Sumerians speak clearly as do the other divine religions, about the afterlife and that the good and righteous people enter heaven whereas the evil ones enter hellfire.

“Those people were certain that they will live after death but in darkness and will have no reward, unless they take the good path in this world, meaning through righteousness, such as what happened to Oum-Napishti [meaning Noah pbuh], or by applying the law to the people like Hammourabi did.” *Légendes de Babylone et de Canaan*, Charles Virolleaud.

The Third Berth

Is it the story of Job, the prophet of Allah, narrated by the Sumerians
before it occurred?

There are indications that the stories of the Sumerians or the Akkadians are only stories from the unseen about real stories that will occur after the time of the Sumerians in the journey of the divine religion. And any person who has read the Sumerian clay tablets will see that they mention prophets and messengers who came in an era after the Sumerian civilization, such as the one mentioning the story of the prophet Job pbuh before Job pbuh was born, and the story of Job pbuh is written in the Torah and the Quran.

“All the tablets and fragments on which our Sumerian essay is inscribed date back more than a thousand years before the compilation of the Book of Job.” *History Begins at Sumer*,
Kramer

And these are excerpts from the story of Job, as written in the Sumerian tablets and a very long time before Job was born.

“I, the wise, why am I bound to the ignorant youths?
I, the discerning, why am I counted among the ignorant?
Food is all about, yet my food is hunger,
On the day shares were allotted to all, my allotted share was suffering.
“My god, (I would stand) before you,

Would speak to you, . . . , my word is a groan,
I would tell you about it, would bemoan the bitterness of my path,
(Would bewail) the confusion of
“Lo, let not my mother who bore me cease my lament before you.
Let not my sister utter the happy song and chant.
Let her utter tearfully my misfortunes before you,
Let my wife voice mournfully my suffering.
Let the expert singer bemoan my bitter fate.
Tears, lament, anguish, and depression are lodged within me,
Suffering overwhelms me like one chosen for nothing but tears,
Malignant sickness bathes my body. . . .
“My god, you who are my father who begot me, lift up my face.
How long will you neglect me, leave me unprotected?
How long will you leave me unguided?
They say — valiant sages — a word righteous and straightforward:
‘Never has a sinless child been born to its mother,
... a sinless youth has not existed from of old.’”
The man — his god harkened to his bitter tears and weeping,

The young man — his lamentation and wailing soothed the heart of his god.
The righteous words, the pure words uttered by him, his god accepted.
The words which the man prayerfully confessed,
Pleased the ... , the flesh of his god, and his god withdrew
his hand from the evil word,
... which oppresses the heart, ... he embraces,
The encompassing sickness-demon, which had spread wide its wings, he swept away.
The (disease) which had smitten him like a ... , he dissipated,
The evil fate which had been decreed for him in accordance
with his sentence, he turned aside,
He turned the man's suffering into joy." *History Begins at Sumer*, Kramer

The Fourth Berth

Sumer and Akkad cried about Dumuzi, and now they cry about al-Hussain pbuh?

The Sumerians or the Akkadians grieved and cried about Dumuzi (Sumerian: Dumu, “son” + Zi(d), “faithful”) for thousands of years. And the grieving over Dumuzi by the Mesopotamians continued until the time of the prophet Ezekiel. The Torah mentioned that the residents of Mesopotamia grieved Tammuz (Dumuzi),

He also said to me, “You will see still greater abominations that they commit.”

Then he brought me to the entrance of the north gate of the house of the LORD, and behold, there sat women weeping for Tammuz. Then he said to me, “Have you seen this, O son of man? You will see still greater abominations than these.”

And he brought me into the inner court of the house of the LORD. And behold, at the entrance of the temple of the LORD, between the porch and the altar, were about twenty-five men, with their backs to the temple of the LORD, and their faces toward the east, worshipping the sun toward the east. Ezekiel 8:13-16.

And the act described as abomination is the killing of Tammuz (Dumuzi), which made these women weep and the men prostrate at his altar.

The story of the killing of King Dumuzi starts with him paying the price of his refusal to prostrate to Ishtar-Inanna (the worldly life).

“If Inanna would ascend from the nether world,
Let her give someone as her substitute.”
Inanna ascends from the nether world,
The small demons like shukur-reeds,
The large demons like dubban-reeds,
Held on to her side.
Who was in front of her, though not a vizier, held a scepter
in his hand,
Who was at her side, though not a knight, had a weapon
fastened about the loin.
They who accompanied her,
They who accompanied Inanna [the goddess Ishtar or the worldly life]
Were beings who know not food, who know not water,
Eat not sprinkled flour,
Drink not libated water,
Take away the wife from the man’s lap,
Take away the child from the nursemaid’s breast.

Inanna proceeds to the two Sumerian cities Umma and Bad-tibira, whose two deities prostrate themselves before her and are thus saved from the clutches of the demons. Then she arrives at the city Kullab, whose tutelary deity is Dumuzi. The poem continues:

Dumuzi put on a noble robe, he sat high on (his) seat.
The demons seized him by his thighs ... ,
The seven (demons) rush at him as at the side of a sick man,
The shepherds play not the flute and pipe before him.
She (Inanna) fastened the eye upon him, the eye of death,
Spoke the word against him, the word of wrath,
Uttered the cry against him, the cry of guilt:
“As for him, carry him off”
The pure Inanna gave the shepherd Dumuzi into their hands.
They who accompanied him,
They who accompanied Dumuzi,
Were beings who know not food, know not water,
Eat not sprinkled flour,
Drink not libated water.” (*History Begins at Sumer*, Kramer).

Therefore, Ishtar-Inanna, the wife of king Dumuzi handed him to the demons to kill him in a paradox that is difficult to understand by those who do not know the meaning of the supremacy of Allah or the divine appointing, or as the Sumerians-Akkadians call it, “the sovereignty that came down from the sky.”

But it is a truth that occurred often in the divine religion: Ishtar, the worldly life, is often led by the kings whom Allah has not appointed, because they have prostrated to her and have submitted to her, so they worship their worldly desires.

And Ishtar, the worldly life, is rebellious against those appointed by Allah to rule in it, because they are actually rebellious against her.

So the share of Ali pbuh was five bitter years in which all the demons of the earth raged to fight him pbuh in al-Jamal, Siffin and Nahrawan. And they did not stop until they killed him in al-Kufa.

And the share of al-Hussain pbuh, the king appointed to rule in this world, was a massacre which not even the infant survived.

And these are some of the texts that reached us in the Sumerian clay tablets about the tragedy of Dumuzi and his sister, and we will see how close it is to the description of what happened to al-Hussain pbuh, although they are archaeological texts that circulated among the Sumerians-Akkadians thousands of years before the birth of al-Hussain pbuh,

His heart was filled with tears.
The shepherd’s heart was filled with tears.
Dumuzi’s heart was filled with tears.
Dumuzi stumbled across the steppe, weeping:

“O steppe, set up a wail for me!
O crabs in the river, mourn for me!
O frogs in the river, call for me!
O my mother, Sirtur, weep for me!”

If she does not find the five breads,
If she does not find the ten breads,
If she does not know the day I am dead,
You, O steppe, tell her, tell my mother.
On the steppe, my mother will shed tears for me.
On the steppe, my little sister will mourn for me.”

He lay down to rest.
The shepherd lay down to rest.
Dumuzi lay down to rest

As he lay among the buds and rushes,
He dreamed a dream.
He awoke from his dream.
He trembled from his vision.
He rubbed his eyes, terrified.

Dumuzi called out:
“Bring ... bring her ... bring my sister.
Bring my Geshtinanna, my little sister,
My tablet-knowing scribe,
My singer who knows many songs,
My sister who knows the meaning of words,
My wise woman who knows the meaning of dreams.
I must speak to her.
I must tell her my dream.”

Dumuzi spoke to Geshtinanna, saying:

“A dream! My sister, listen to my dream:

Rushes rise all about me; rushes grow thick about me.
A single growing reed trembles for me.
From a double-growing reed, first one, then the other, is removed.
In a wooded grove, the terror of tall trees rises about me.
No water is poured over my holy hearth.
The bottom of my churn drops away.
My drinking cup falls from its peg.
My shepherd's crook has disappeared.
An eagle seizes a lamb from the sheepfold.
A falcon catches a sparrow on the reed fence.
My sister, your goats drag their lapis beards in the dust.
Your sheep scratch the earth with bent feet.
The churn lies silent; no milk is poured.
The cup lies shattered; Dumuzi is no more.

The sheepfold is given to the winds.

Geshtinanna spoke:

“My brother, do not tell me your dream.
Dumuzi, do not tell me such a dream.
The rushes which rise all about you,
The rushes which grow thick about you,
Are your demons, who will pursue and attack you.
The single growing reed which trembles for you
Is our mother; she will mourn for you.
The double-growing reed, from which one, then the other, is removed, Dumuzi,
Is you and I; first one, then the other, will be taken away.
In the wooded grove, the terror of tall trees which rises about you
Is the ugallu; they will descend on you in the sheepfold.
When the fire is put out on your holy hearth,
The sheepfold will become a house of desolation.
When the bottom of your churn drops away,
You will be held by the ugallu.
When your drinking cup falls from its peg,
You will fall to the earth, onto your mother’s knees.
When your shepherd’s crook disappears,
The ugallu will cause everything to wither.
The eagle who seizes a lamb in the sheepfold
Is the ugallu who will scratch your cheeks.
The falcon who catches a sparrow in the reed fence
Is the ugallu who will climb the fence to take you away.
Dumuzi, my goats drag their lapis beards in the dust.
My hair will swirl around in heaven for you.
My sheep scratch the earth with bent feet.
O Dumuzi, I will tear at my cheeks in grief for you.
The churn lies silent; no milk is poured.
The cup lies shattered; Dumuzi is no more.
The sheepfold is given to the winds—”
Dumuzi escaped from his demons.
He fled to the sheepfold of his sister, Geshtinanna.

When Geshtinanna found Dumuzi in the sheepfold, she wept.
She brought her mouth close to heaven.
She brought her mouth close to earth.
Her grief covered the horizon like a garment.

She tore at her eyes.
She tore at her mouth.
She tore at her thighs.

The ugallu climbed the reed fence.
The first ugallu struck Dumuzi on the cheek with a piercing nail,
The second ugallu struck Dumuzi on the other cheek with the shepherd’s crook,
The third ugallu smashed the bottom of the churn,

The fourth ugallu threw the drinking cup down from its peg,
The fifth ugallu shattered the churn,
The sixth ugallu shattered the cup,
The seventh ugallu cried:

“Rise, Dumuzi!
Husband of Inanna, son of Sirtur, brother of Geshtinanna!
Rise from your false sleep!
Your ewes are seized! Your lambs are siezed!
Your goats are seized! Your kids are seized!
Take off your holy crown from your head!
Take off your me-garment from your body!
Let your royal sceptre fall to the ground!
Take off your holy sandals from your feet!
Naked, you go with us!”

The ugallu seized Dumuzi.
They surrounded him.
They bound his hands. They bound his neck.

The churn was silent. No milk was poured.
The cup was shattered. Dumuzi was no more.
The sheepfold was given to the winds.

(Inanna – Queen of Heaven and Earth, Wolkstein and Kramer)

“Moreover, You read in the Babylonian calendars that grieving and crying about the god Dumuzi started on the second day of the month (Du uzi) meaning Tammuz [July], and commemorations would be held in which torches are carried, and that would be on the ninth, sixteenth and seventeenth day. And in the final three days of this month, a ceremony named (Talkimtu) in Akkadian would be held, in there was a ritual demonstration and burial of a figure that represents the god Tammuz. And despite the impact caused by the ideology of the death of the god Dumuzi in the old society in Mesopotamia and outside of it, grief for him never became one of the rituals of the temple. Rather, it remained being held as a popular practice ... And we are informed of a number of lamentations written by the Sumerian and Babylonian poets that grieved the young god Dumuzi, which were read in commemorations in different cities.” *Ishtar and the Tragedy of Tammuz* by Dr. Fathil Abdul Wahid Ali.

The Sumerians' lamentation of Tammuz or Dumuzi

“The cup fell, shattered
And Dumuzi was no more
And the sheepfold was given to the winds.” *Ishtar and the Tragedy of Tammuz* by Dr. Fathil Abdul Wahid Ali.
And in another poem, a Sumerian poet laments Dumuzi (the faithful son) saying,
“My heart went to the edin, weeping, weeping
I am the lady of the temple, I am Inanna who destroys the lands of enemies.
I am Ninsun, the mother of the great master.
I am Geshtinanna, the mother of the sacred boy.
My heart went to the edin, weeping, weeping
It went to the place of the boy,
It went to the place of Dumuzi,
To the nether world, the home of the shepherd.
My heart went to the edin, weeping, weeping
To the place where the boy was chained
to the place where Dumuzi was held
My heart went to the edin, weeping, weeping.” *Ishtar and the Tragedy of Tammuz* by Dr. Fathil Abdul Wahid Ali.

The truth is that great injustice shadows the Sumerians who taught mankind writing, made laws and founded sciences, who were the first to invent the wheel, organize mathematics, algebra and engineering, when Dr. Kramer and other experts of the Sumerian Civilization portray them to be grieving something legendary or a legendary story that they wrote themselves, which is just an expression of the fertility and infertility that alternate throughout the year, as if they were people whose individuals were all on drugs that made them lose their senses, such that they and their babylonian successors grieved and established commemorations for thousands of years for a symbol in a story that they wrote themselves, beginning to end. For thousands of years, Mesopotamians, one generation after another and every year, portrayed the body of Dumuzi. And every year, they cry about Dumuzi. And every year, they recite the lamentations of Dumuzi.

Is all of this nothing but delusions?! And just a story that they wrote!! For what? To express fertility that comes in the spring and infertility following it in another season of the year!!

There should be a reasonable explanation for the grief of the first civilization known to man, the grief for thousands of years over Dumuzi (the faithful son) or Tammuz.

As for the religious legacy, the narrations from the Imams pbuh tell us with complete clarity that the Sumerians grieved and cried about al-Hussain pbuh by relating the crying and grief of the Sumerian prophets, Noah pbuh and Abraham pbuh over al-Hussain pbuh,

al-Fathil bin Shathan narrated that he heard Imam al-Retha pbuh saying, “When Allah (m) commanded Abraham pbuh to slaughter the ram he sent down to him instead of his son Ishmael, Abraham wished that he had slaughtered his son Ishmael with his own hands and that he was not commanded to slaughter the ram in his place, so that he would have what is

given to the father who slaughters his most beloved son, the highest ranks of the ones patient over calamities, so Allah (m) inspired to him, "Is he more beloved to you or is yourself?" So he pbuh said, "He is more beloved to me than myself." So He said, "So are his children more beloved to you, or are yours?" He pbuh said, "His." He (m) said, "So does the slaughtering of his children by the hands of his enemies with injustice pain your heart more, or the slaughtering of your son by your hands with obedience to me?" He said, "O Lord, the slaughtering of his children by the hands of his enemies with injustice pains my heart more." He said, "O Abraham, people claiming to be from the nation of Muhammad will kill al-Hussain, his son, with injustice and aggression, just as the ram is slaughtered. And with that, they will earn my wrath." So Abraham pbuh panicked for what he heard, and his heart was in pain and he started crying. So Allah (m) inspired to him, "O Abraham, I ransomed your panic over your son Ishmael if you were to slaughter him with your hands, with your panic over al-Hussain and his killing. And I made for you the highest ranks of the ones patient over calamities." And that is the saying of the Almighty, {And we ransomed him with a great sacrifice.} Two established matters, two occurring matters, two different matters and two disagreeing matters." *Al-Khisal* by Sh. al-Sadooq, pages 58-59, and *Oyoon Akhbar al-Retha* Vol. 2 page 187.

Ali bin Muhammad narrates from Imam Abu Abdullah pbuh that he said concerning the grief of Abraham pbuh, "Concerning the saying of Allah swt, {And he cast a look at the stars. And said, "Indeed, I am ill."} Surat *as-Saaffat* (Those Who set the Ranks) 37:88-89, he saw what was going to happen to al-Hussain pbuh, so he said, "I am ill because of what will happen to al-Hussain pbuh." *Al-Kafi* Vol. 1 page 465.

And al-Majlisi narrated in *Al-Bihar*, "When Adam descended to the earth, he did not see Eve, so he started roaming the earth searching for her. So he passed by Karbala, and he became dejected and sad for no reason, and he tripped in the place in which al-Hussain was killed so his feet bled, so he lifted his head toward the sky and said, 'My Lord, have I committed another sin and thus you are punishing me? As I roamed the earth and no harm touched me like it has on this land.' So Allah inspired to him, 'You did not commit a sin, but on this land, your son al-Hussain will be killed with injustice, so your blood dripped in accordance with his.' Adam said, 'Will al-Hussain be a prophet?' He swt said, 'No, but he is the son of the prophet Muhammad.' Adam asked, 'And who is the killer?' He said, 'The killer is Yazid, the cursed one of the people of the earth and the sky.' So Adam said, 'What can I do?' He said, 'Curse him, O Adam.' So Adam cursed him four times and walked to Mount Arafat, and found Eve there.

And it was narrated that when Noah rode the ship, it went all around the world, so when it passed by Karbala, the earth seized him and Noah feared drowning, so he prayed to his Lord and said, 'My Lord, I went around the world and did not feel fear as I do in this land,' so Gabriel descended and said, 'O Noah, in this place, al-Hussain will be killed, the son of Muhammad, the Seal of the Prophets, and the son of the Seal of the Successors.' He said, 'And who is the killer, O Gabriel?' He said, 'His killer is the cursed one of the people of the seven skies and seven earths.' So Noah cursed him four times, and the ship moved until it reached al-Joudi and settled therein. And it was narrated that Abraham pbuh passed by the land of Karbala on a horse, so it tripped and he pbuh fell and his head was slashed, so he started asking for forgiveness from Allah and he said, 'My Lord, what occurred from me?' So Gabriel pbuh descended and said, 'O Abraham, you did not commit a sin but here is where the son of the Seal of the Prophets and the son of the Seal of the Successors will be killed. So your blood dripped in accordance with his.' He pbuh said, 'O Gabriel, who is his killer?' He

said, 'The cursed one of the people of the skies and the earth. And without the permission of its Lord the pen wrote on the board that he is cursed, so Allah inspired to the pen, 'You deserve praise for this cursing.'" So Abraham pbuh raised his hands and cursed Yazid, and his horse fluently said Amen. So Abraham said to his horse, 'What have you learned such that you said Amen to my prayer?' It said, 'O Abraham, it honors me that you ride me, so when I tripped and you fell from my back, I was greatly ashamed, and Yazid, may Allah swt curse him, was the reason for my tripping.' *Al-Bihar* Vol. 44 page 243.

What is mentioned above causes the contemplating reader to notice that the epics of Sumer and Akkad are religious accounts and some of them are from the unseen and the future in relation to the time in which they were written.

And it removes all doubt from us; the religion is a great part of the content of the Sumerian-Akkadian epics and stories (Babylonian and Assyrian). And since we reached this point, I see it very suitable that we mention the Eternal Epic of Uruk or the Epic of Gilgamesh, and together, we will try to read it in another way that is perhaps unprecedented. We will try to read it as a story told by Adam to his sons, and told by Noah to his sons, and by Abraham to his sons, which spread among the Sumerians and the people of the ancient world, particularly in the Near East. And it became the favorite story of the Mesopotamians, and generations conveyed it until it reached us thousands of years later, but it was perhaps distorted when people narrated it, as we clarified before.

The story of Gilgamesh who will come one day to fulfill justice and save mankind from its savagery. And in the ancient Egyptian artifacts, "A rising man, with all dignity is holding to rising oxen, one on his right, and the other on his left." *Légendes de Babylone et de Canaan*, Charles Virolleaud.

Gilgamesh, the one for whom Mesopotamia (Sumer) or the south of Iraq has been waiting for thousands of years to appear there one day.

The Fifth Berth

Gilgamesh, the son of Ninsun, the crying mother over Dumuzi

Dumuzi:

“My heart went to the edin, weeping, weeping
I am the lady of the temple, I am Inanna who destroys the lands of enemies.
I am Ninsun, the mother of the great master.
I am Geshtinanna, the mother of the sacred boy.
My heart went to the edin, weeping, weeping

It went to the place of the boy,
It went to the place of Dumuzi,
To the nether world, the home of the shepherd.
My heart went to the edin, weeping, weeping
To the place where the boy was chained
to the place where Dumuzi was held
My heart went to the edin, weeping, weeping.” *Ishtar and the Tragedy of Tammuz* by Dr.
Fathil Abdul Wahid Ali.

Gilgamesh:

Enkidu’s speech to Gilgamesh:

‘There is not another like you in the world. Ninsun, who is as strong as a wild ox in the byre, she was the mother who bore you, and now you are raised above all men, and Enlil has given you the kingship, for your strength surpasses the strength of men.’and he destined for you to be the king of the people.” *The Epic of Gilgamesh*, Taha Baqir.

Through the Epic of Gilgamesh, we can read about the journey of mankind that is yet to come and not the one of the past, as some who explain it imagine. And we can read about the story of the one who saves mankind from its savagery which unfortunately is always strongly present, especially in the major confrontations.

{like that of a donkey who carries volumes [of books]. Wretched is the example of the people ... } Surat *al-Jumua* (Friday) 62:5.

{like that of the dog: if you chase him, he pants, or if you leave him, he [still] pants. That is the example of the people ... } Surat *al-Araf* (The Heights) 7:176.

{And made of them apes and pigs and slaves of the tyrant. Those are worse in position ... }
Surat *al-Maeda* (The Table Spread) 5:60.

The savior, who has been well-known for thousands of years and across continents. His tidings spread from Mesopotamia to North Africa, and we find symbolic pictures of him in the Egyptian artifacts; “A rising man, with all dignity is holding two rising oxen, one on his right, and the other on his left. And this is a sight we see on many Babylonian artifacts and it usually represents Gilgamesh and his struggle with the wild animals.” *Légendes de Babylone et de Canaan*, Charles Virolleaud.

In the Epic, Gilgamesh is two-thirds god. And we find his story, and he is the man of the second deluge, connected to the story of his Sumerian father Ziusudra (Noah) and the Babylonian Utnapishtim (Noah) the man of the first deluge. Moreover, perhaps the most important travels of Gilgamesh in the Epic is his journey to meet his grandfather Noah, Utnapishtim who is immortal among the gods, and to ask him about the secret by which he can rid himself of his humane third, and therefore be immortal with the gods like his grandfather Noah pbuh, or in other words, have his name competently written in the record of eternal life and be among the ones spiritually immortal. So the issue is about his spirit, as he is two thirds god and he wanted to make his remaining third like that as well, and it has nothing to do with physical immortality like those who explain the Epic imagined.

We find Gilgamesh to clearly be a savior in some texts and a symbol of justice whom everyone waits for and speaks of,

“But the men of Uruk muttered in their houses ... No son is left with his father, for Gilgamesh takes them all, even the children; yet the king should be a shepherd to his people. He leaves no virgin to her lover, neither the warrior’s daughter nor the wife of the noble, yet this is the shepherd of the city, wise, comely, and resolute.” *The Epic of Gilgamesh*.

Some experts in the Sumerian civilization understand that what is meant by these lines is the aggression of Gilgamesh over people’s honor or his oppression of them, and this is unreasonable; otherwise, the Epic would be completely contradictory, since in the beginning of it, Gilgamesh was described with the finest attributes. And in the same lines he is described as wise, so how does a wise king violate the honor of his parish and oppress them? Moreover, the next part of the Epic describes Gilgamesh with ideal morals, such as selflessness, bravery and loyalty. For this reason, such lines are either deliberate distortion added to the text or are symbolic, and therefore require clarification and interpretation.

And if we contemplate the text, we find that who is intended is the Savior of Mankind from its savagery, the Savior of Mankind whose story accompanied all the nations; because if the nations of those who come before the time of his dispatch are not prepared to receive him then at least there will be individuals in these nations who can be saved by his story that they pass on. He is the person that connects them to Allah and opens the door of the sky, so that whoever wants to listen can listen with great inspiration that informs him of the truth in order that he becomes strongly attached to it, the truth that made us appear from nothing, the truth that we were created to know. This is why he will occupy everyone with Allah and not with himself, because if he occupies them with himself or lets them be occupied with him without warning them then there will be no difference between him and any other oppressing tyrant who wants fame and reputation.

Now, we can well understand why the men of Uruk muttered in their houses, and why Gilgamesh left no son with his father, and no virgin to her lover and no warrior's daughter nor the wife of the noble, because they were all strongly attached to Allah swt. Gilgamesh the savior came and released those saved ones, who at a certain time will be a door for great inspiration. And he taught them how to become attached to Allah and how to love Allah and hear Allah in everything. And if you refer to the Sumerians, you find that they were earnest about these matters.

(He is Gilgamesh that means the frontline warrior and the man who will be the seed of a new tree).

Gilgamesh, the character who is holy to the Sumerians or Akkadian -Babylonian- Assyrians, and many of the people of the ancient world, is described accurately in the Epic of Gilgamesh as (two-thirds god and one-third human), meaning that the light in his entity prevails over the dark side or the "I", but in the end, he searches for the secret of ultimate salvation from this darkness. Even the name, Gilgamesh, states his mission, as he is the frontline warrior.

And in the Epic:

He is the warrior who killed the demon Humbaba.

And he is the warrior who offended Ishtar (the worldly life).

And he is the warrior who crushed himself.

And he is also the person who will be the seed of a new tree of mankind that is victorious over its savagery.

"And no one knows the exact meaning of the name of Gilgamesh, and some Akkadian texts mentioned that it means the frontline warrior, and there is a possibility for his Sumerian name to mean the man who will be the seed of a new tree, meaning the man who will make a family." Taha Baqir, *The Epic of Gilgamesh*.

Perhaps the worst distortion these epics were exposed to is incorrect personification of the epic characters due to confusion, for example, personifying them to be kings whose names were mentioned in the Sumerian King List. The epic character of Gilgamesh is personified to be King Gilgamesh although the names of their fathers are different, for example. This is the exact situation of the one who reads the epic story of al-Mahdi that the prophet Muhammad pbuhap mentioned in many narrations saying that there is a king in the Abbasid state over a thousand years ago whose name is al-Mahdi, and he believes that the one meant by the epic story of the Islamic Mahdi is that Abbasid king. And this has unfortunately happened frequently with Gilgamesh although some experts in Sumerian artifacts stated that it is incorrect to consider Gilgamesh of the epic to be the same as Gilgamesh of history, based on the similarity of the names alone. Charles Virolleaud says,

"Therefore, there are reasons that make us believe that at a very ancient time there was a king named Gilgamesh. And this name is listed in the List of Kings of Uruk (recently discovered) but it is not at the top of the list (as expected), as Gilgamesh of history did not found a country, rather, he was included among a list of kings about whom we historically know nothing except their names ... Anyhow, Gilgamesh about whom history has written two lines has nothing that calls for our attention, but Gilgamesh whose poetic epic reached us does." *Légendes de Babylone et de Canaan*, Charles Virolleaud.

The Epic of Gilgamesh, which the kings of Sumer, Akkad and also Babylon and even Assyria had in their libraries and took care of and owned, as did the people as if it was an incantation or a holy book, I believe is worthy of contemplation and researching whether it represented the story of the person who is yet to come, whom the Sumerians or Akkadians, Babylonians and Assyrians awaited as a savior.

Taha Baqir says, “And the name of the hero Gilgamesh himself moved to the majority of the works of literature of the ancient nations, and his works were attributed to heroes of other nations, such as Hercules, Alexander, Dhul-Qarnayn and Odysseus of the Odyssey.” Taha Baqir, *The Epic of Gilgamesh*. He also said, “Strange is the matter of Gilgamesh who became an example for the heroes of the other nations.”

And Charles Virolleaud says, “And in the old times, the Egyptians knew the character we are talking about, as a knife was found in the valley of the Nile in Gebel-el-arak; its blade was made of flint and not of metal, and its handle was made of ivory. On one side it had the picture of a rising man who is holding two rising oxen with complete dignity, one to his right and the other to his left. And this is a view we see on a great number of the Babylonian artifacts, and it usually represents Gilgamesh in his struggle with the wild animals.” *Légendes de Babylone et de Canaan*, Charles Virolleaud.

Therefore, Gilgamesh is not only a just or righteous person, and he is not only a king or who will one day be a king. Rather, Gilgamesh is a person who is of concern for many nations and he is an example for the heroes of the nations, just as the artifacts show us. And the fact that Gilgamesh is a person who is of concern for many nations is the only thing to explain the existence of versions of the epic in different countries and even in different languages than the original one.

“And perhaps the best evidence to reveal its great influence over the minds of the people of ancient civilizations is the broad spectrum in of its spread in the ancient world. So with the early people of Iraq, it not only circulated among the inhabitants of the southern or middle part of Iraq, which is the part known as Sumer and Akkad, but it also infused the Northern part, meaning Assyria. Thus many versions of it were found in the capitals of ancient Iraq, during the era of the prosperity of Babylonian civilization in the ancient Babylonian era (second millenium B.C.). As for Assyria, the last complete publication to reach us was found in the famous Library of Ashurbanipal, the Assyrian king ... As for the centers of the ancient civilizations, we have already pointed out that some researches found many versions of its parts in distant regions, such as Anatolia, the home of the Hittite civilization. And some of these texts were written in the ancient Babylonian language, also translations into Hittite and Hurrian language. And recently there was an exciting discovery of a version of some of its chapters in one of the ancient cities of Palestine which is Megiddo, well known in the Torah. And this small version dates back to the fourteenth century B.C.” Taha Baqir, *The Epic of Gilgamesh*.

This is how the epic story describes Gilgamesh in the beginning, and it summarizes everything about Gilgamesh in few lines that are like an introduction to the character of Gilgamesh and to his mission,

“This was the man to whom all things were known; this was the king who knew the countries of the world. He was wise, he saw mysteries and knew secret things, he brought us a tale of

the days before the flood. He went on a long journey, was weary, worn-out with labor, returning he rested, he engraved on a stone the whole story.”

It is clear that the text is describing a knowledgeable one (to whom all things were known ... who knew the countries of the world ... the wise ... he saw the mysteries and knew secret things ...), and however he comes, he is a teacher of important knowledge and he will engrave it such that it remains among the people (he engraved on a stone the whole story). And if we refer to the religious text about al-Mahdi, we find Imam al-Sadiq pbuh saying, “Knowledge is twenty-seven letters, and the prophets only brought two letters. And until today, people only know these two letters. So when our Riser rises, he brings out the twenty five letters and transmits them among the people, and adds the two letters to them, thus transmitting them as twenty seven letters.” *Bihar al-Anwar* Vol. 52 page 336.

The Sixth Berth

Gilgamesh, a Religious Figure

The Epic of Gilgamesh is filled with symbols, it has symbolic visions and it clarifies the meaning of some of their symbols, and it has symbolic words and events. For example, in the heart of a battle between Gilgamesh and Enkidu, we find that everything calms suddenly and Enkidu directly stands up and with all due respect says to Gilgamesh,

‘There is not another like you in the world. Ninsun, who is as strong as a wild ox in the byre, she was the mother who bore you, and now you are raised above all men, and Enlil has given you the kingship, for your strength surpasses the strength of men.’ *The Epic of Gilgamesh*, Taha Baqir.

And the question here is if Enkidu knew this from the start, why did he fight him?!

Therefore it is not reasonable that what is meant by that battle is a physical battle between Gilgamesh and Enkidu. Yes, it is possible to say that an ideological battle led Enkidu to eventually admitting that Gilgamesh is the son of Ninsun and the son of Enlil who gave him the kingship. And after the battle, the fact that Enkidu said these words shows clearly that he sanctifies Ninsun and Enlil but did not acknowledge that Gilgamesh was from their lineage. And now he does, ‘There is not another like you in the world. Ninsun, who is as strong as a wild ox in the byre, she was the mother who bore you, and now you are raised above all men, and Enlil has given you the kingship, for your strength surpasses the strength of men.’

This is why we must also give consideration to the symbolism within the texts and not consider them to be explicit and literal texts. As a matter of fact, this is nearly the essence of religious texts in general because they are from other worlds and contain wisdom, and sometimes the goal of these texts is to deliver a message to its people, and perhaps this message should often be protected from the imposters, using the symbols that only its people know. So the visions for example are undoubtedly religious texts, but who among us doubts that they are often symbolic?

The first journey of Gilgamesh, to kill the satan Humbaba and remove injustice and oppression and evil from the earth:

“Gilgamesh said to his servant Enkidu, ‘Because of the evil that is in the land, we will go to the forest and destroy the evil; for in the forest lives Humbaba whose name is “Hugeness”, a ferocious giant.’” And before Gilgamesh sees the satan, he sees many visions that tell him his first mission is successful,

“Gilgamesh said, ‘I dreamed again. We stood in a deep gorge of the mountain, and beside it we two were like the smallest of swamp flies; and suddenly the mountain fell, it struck me and caught my feet from under me. Then came an intolerable light blazing out, and in it was

one whose grace and whose beauty were greater than the beauty of this world. He pulled me out from under the mountain, he gave me water to drink and my heart was comforted.” *The Epic of Gilgamesh*.

And all that is deified by the Sumerians is a god, so the worldly life is a god, the “I” is a god and the group is a god, and the righteous and sacred ones are gods, that is why we can replace the word god with the words prophets, righteous ones, the worldly life or the “I”. And let us contemplate the text and see the wisdom that it is filled with,

“Gilgamesh replied: ‘Where is the man who can clamber to heaven? Only the gods live forever with glorious Shamash, but as for us men, our days are numbered, our occupations are a breath of wind.’” *The Epic of Gilgamesh*.

And in the Quran, {And We will regard what they have done of deeds and make them as dust dispersed} Surat *al-Furqan* (The Criterion) 25:23.

And Gilgamesh who is two-thirds god eventually wanted to rid himself of his dark third, so he went to the one who did rid himself of the darkness and became immortal with the gods, and he is his grandfather Utnapishtim, Noah. So the journey of Gilgamesh to Noah was not a journey requesting physical immortality like some of its readers imagine it, but rather, it was a journey requesting spiritual immortality.

And after all that has been said, is it fair that a person objects when we say that the Epic of Gilgamesh is deservedly religious and that Gilgamesh is a religious figure?

The Seventh Berth

Gilgamesh and Joseph PBUH

In his first journey, Gilgamesh achieved victory and killed the satan Humbaba and returned to Uruk and wore his crown for the second battle to begin, the one against the worldly life (the goddess Ishtar or Inanna):

“When Gilgamesh had put on the crown, glorious Ishtar lifted her eyes, seeing the beauty of Gilgamesh. She said, ‘Come to me Gilgamesh, and be my bridegroom; grant me seed of your body, let me be your bride and you shall be my husband. I will harness for you a chariot of lapis lazuli and of gold, with wheels of gold and horns of copper; and you shall have mighty demons of the storm for draft mules. When you enter our house in the fragrance of cedar-wood, threshold and throne will kiss your feet. Kings, rulers, and princes will bow down before you ...’

Gilgamesh opened his mouth and answered glorious Ishtar, ‘... But as for making you my wife - that I will not. How would it go with me? Your lovers have found you like a brazier which smoulders in the cold, a backdoor which keeps out neither squall of wind nor storm, a castle which crushes the garrison, pitch that blackens the bearer, a water-skin that chafes the carrier, a stone which falls from the parapet, a battering-ram turned back from the enemy, a sandal that trips the wearer. Which of your lovers did you ever love forever? What shepherd of yours has pleased you for all time? ...’

When Ishtar heard this she fell into a bitter rage, she went up to high heaven. Her tears poured down in front of her father Anu, and Antum her mother. She said, ‘My father, Gilgamesh has heaped insults on me, he has told over all my abominable behaviour, my foul and hideous acts.’ Anu opened his mouth and said, ‘Are you a father of gods? Did not you quarrel with Gilgamesh the king, so now he has related your abominable behaviour, your foul and hideous acts.’

Ishtar opened her mouth and said again, ‘My father, give me the Bull of Heaven to destroy Gilgamesh. Fill Gilgamesh, I say, with arrogance to his destruction; but if you refuse to give me the Bull of Heaven I will break in the doors of hell and smash the bolts; there will be confusion of people, those above with those from the lower depths. I shall bring up the dead to eat food like the living; and the hosts of dead will outnumber the living.’ Anusa said to great Ishtar, ‘If I do what you desire there will be seven years of drought throughout Uruk when corn will be seedless husks. Have you saved grain enough for the people and grass for the cattle? Ishtar replied. ‘I have saved grain for the people, grass for the cattle; for seven years of seedless husks, there is grain and there is grass enough.’ *The Epic of Gilgamesh*

And in the Quran, {And she, in whose house he was, sought to seduce him. She closed the doors and said, “Come, you.” He said, “I seek the refuge of Allah . Indeed, he is my master, who has made good my residence. Indeed, wrongdoers will not succeed.”} Surat *Yusuf* (Joseph) 12:23.

{⁴⁷ [Joseph] said, “You will plant for seven years consecutively; and what you harvest leave in its spikes, except a little from which you will eat.

⁴⁸ Then will come after that seven difficult [years] which will consume what you saved for them, except a little from which you will store.

⁴⁹ Then will come after that a year in which the people will be given rain and in which they will press [olives and grapes].”} Surat *Yusuf* (Joseph), 12:47-49.

The Eighth Berth

There are Those Who Fall or Stumble on the Journey of Immortality

I clarified that the journey of Gilgamesh talks about spiritual immortality and the eternal life in the hereafter, and not physical immortality, for if the foolish ones know that physical life ends, then how would Gilgamesh not know, he who is described in the Epic as wise and knowledgeable of the truth of things? And since the immortality and death mentioned in the story mean the immortality and death of the soul, the death of Enkidu is similar, so Enkidu could not complete the journey of immortality without falling or stumbling on the path and committing forbidden acts and going against the commandments Gilgamesh gave him, so the result was that he fell into the clutches of the nether world, and Gilgamesh tried to save him from this and help him rise after his stumble,

Gilgamesh says to Enkidu:

“If now you will descend to the nether world,
A word I speak to you, take my word,
Instruction I offer you, take my instruction.
Do not put on clean clothes,
Lest like an enemy the (nether world) stewards will come forth,
Do not anoint yourself with the good oil of the bur-vessel,
Lest at its smell they will crowd about you.
“Do not throw the throw-stick in the nether world,
Lest they who were struck by the throw-stick will surround you,
Do not carry a staff in your hand,
Lest the shades will flutter all about you.
“Do not put sandals on your feet,
In the nether world make no cry;
Kiss not your beloved wife,
Strike not your hated wife,
Kiss not your beloved son.
Strike not your hated son,
Lest the outcry of Kur will seize you,

Enkidu did not heed the instructions of his master, but committed those very acts against which Gilgamesh had warned him. And so he was seized by Kur and was unable to ascend again to the earth.

... In battle, the place of manliness, he has not fallen, Kur has seized him.” *History Begins at Sumer*, Samuel Noah Kramer.

“The story of the death of Enkidu and his burial is in all likelihood of Babylonian rather than Sumerian origin. According to the Sumerian poem “Gilgamesh, Enkidu, and the Nether World,” Enkidu did not die at all in the ordinary sense of the word but was seized and held

fast by Kur, a dragon-like demon in charge of the nether world, after he had knowingly broken the taboos of the nether world. The incident of the death of Enkidu was invented by the Babylonian authors of the “Epic of Gilgamesh” in order to motivate dramatically Gilgamesh’s quest for immortality, which climaxes the poem.

... In no case, however, did the Babylonian poets slavishly copy the Sumerian material. They so modified its content and molded its form, in accordance with their own temper and heritage, that only the bare nucleus of the Sumerian original remains recognizable.” Samuel Kramer, *History Begins at Sumer*.

The Ninth Berth

The Journey of Gilgamesh to his Grandfather Noah pbuh

And then began the journey of Gilgamesh to his grandfather Noah (Utnapishtim) in which he was seeking immortality, the immortality of the soul and not the body; from the beginning, Gilgamesh knew that there was no immortality for the body, for he said,

“Only the gods live forever with glorious Shamash, but as for us men, our days are numbered, our occupations are a breath of wind.” *The Epic of Gilgamesh*.

And his grandfather Noah had been dead for a long time and he knew this well, therefore it was a journey to the other world. And in this journey, Gilgamesh crushes his self and achieves immortality which he traveled seeking. And he achieves what he wished for on the same journey and even before reaching his grandfather Noah (Utnapishtim),

“I will let my hair grow long for your sake, I will wander through the wilderness in the skin of a lion.” *The Epic of Gilgamesh*

And Gilgamesh enters the world of truth and sees things for what they really are on his journey to his grandfather Utnapishtim (Noah pbuh),

“So at length Gilgamesh came to Mashu, the great mountains about which he had heard many things, which guard the rising and the setting sun. Its twin peaks are as high as the wall of heaven and its paps reach down to the underworld. At its gate the Scorpions stand guard, half man and half dragon; their glory is terrifying, their stare strikes death into men, their shimmering halo sweeps the mountains that guard the rising sun. When Gilgamesh saw them he shielded his eyes for the length of a moment only; then he took courage and approached. When they saw him so undismayed the Man-Scorpion called to his mate, ‘This one who comes to us now is flesh of the gods.’ The mate of the Man-Scorpion answered, ‘Two thirds is god but one third is man.’ Then he called to the man Gilgamesh, he called to the child of the gods: ‘Why have you come so great a journey; for what have you travelled so far, crossing the dangerous waters; tell me the reason for your coming?’ Gilgamesh answered, ‘I have travelled here in search of Utnapishtim [Noah pbuh] my father; for men say he has entered the assembly of the gods, and has found everlasting life: I have a desire to question him, concerning the living and the dead.’ The Man-Scorpion opened his mouth and said, speaking to Gilgamesh, ‘No man born of woman has done what you have asked, no mortal man has gone into the mountain; the length of it is twelve leagues of darkness; in it there is no light, but the heart is oppressed with darkness. From the rising of the sun to the setting of the sun there is no light.’ Gilgamesh said, ‘Although I should go in sorrow and in pain, with sighing and with weeping, still I must go. Open the gate of the mountain.’ And the Man-Scorpion said, ‘Go, Gilgamesh, I permit you to pass through the mountain of Mashu and through the high ranges; may your feet carry you safely home. The gate of the mountain is open.’” *The Epic of Gilgamesh*

The journey of Gilgamesh continues and he passes the winemaker, as if she was a symbol for the people's intoxication by the love of the worldly life and the "I", so the winemaker calls him to the worldly life and to caring about himself and abandoning this tiring journey of seeking immortality.

"She answered, 'Gilgamesh, where are you hurrying to? You will never find that life for which you are looking. When the gods created man they allotted to him death, but life they retained in their own keeping. As for you, Gilgamesh, fill your belly with good things; day and night, night and day, dance and be merry, feast and rejoice. Let your clothes be fresh, bathe yourself in water, cherish the little child that holds your hand, and make your wife happy in your embrace; for this too is the lot of man. But Gilgamesh said to Siduri, the young woman, 'young woman, tell me now, which is the way to Utnapishtim, the son of Ubara-Tutu? What directions are there for the passage; give me, oh, give me directions. I will cross the Ocean if it is possible; if it is not I will wander still farther in the wilderness.' *The Epic of Gilgamesh*.

It is as if these last words of Gilgamesh were in meaning quoted by Moses pbuh, so Moses pbuh says,

{to his lad, "I will not cease traveling until I reach the junction of the two seas or continue for a long period."} Surat al-Kahf (The Cave) 18:60.

And the Journey of Gilgamesh continues until he reaches his grandfather Utnapishtim (Noah pbuh) and his grandfather tells him the story of the flood, so Gilgamesh learns the secret of life from his grandfather,

Utnapishtim said, 'There is no permanence. Do we build a house to stand for ever, do we seal a contract to hold for all time? Do brothers divide an inheritance to keep for ever, does the flood-time of rivers endure? It is only the nymph of the dragon-fly who sheds her larva and sees the sun in his glory. From the days of old there is no permanence. The sleeping and the dead, how alike they are, they are like a painted death. What is there between the master and the servant when both have fulfilled their doom?' *The Epic of Gilgamesh*.

The Sumerian epics, stories and poems prove that where the Sumerians were, the story of the divine religion was existent and complete in all its details, characters and symbols, and before the existence of Judaism, Christianity and Islam. So in the Sumerian clay tablets, we find the real and one god who dominates everything, and we find in them the ideologies and ethics and sacred beliefs and worship and its methods, and the ways of achieving victory over Satan and the worldly life and the "I" and the love of the self. Therefore, the Sumerians had the entire religion, from A to Z. So where did they attain it from? From where did they attain this sophisticated system that suddenly appeared as complete in the history of Mesopotamia?

The truth that is seen by every rational person is as clear as the sun; there is a cultural and civil leap shown to us by the Sumerian culture and civilization. So if someone wants to deny it after all that has been said, that is his own business. Anyhow, treatises and theories have been made to explain this cultural leap. And if the matter was otherwise, it wouldn't have reached to the point of proposing theories that aliens came from space. And I wonder greatly about the one who accepts that the reason behind mankind's progress is the arrival of aliens

in their spaceships and used their universal powers for which we see no trace on the earth, to justify this cultural leap and yet, he does not accept that the soul of Adam was breathed into a body and thus evolved and became more sophisticated among the creation from the aspects of organization and the ability to think and comprehend.

The Tenth Berth

The Sumerians and the Supremacy of Allah

Concerning the government, Dr. Kramer says,

“The Government, The First Bicameral Congress: Man’s social and spiritual development is often slow, devious, and hard to trace. The full-grown tree may well be separated from its original seed by thousands of miles and years. Take, for example, the way of life known as democracy and its fundamental institution, the political assembly.

On the surface it seems to be practically a monopoly of our Western civilization and an outgrowth of recent centuries. Who could imagine that there were political congresses thousands and thousands of years ago, and in parts of the world rarely associated with democratic institutions? But the patient archaeologist digs deep and wide, and he never knows what he will come up with. As a result of the efforts of the “pick and spade” brigade, we can now read the record of a political assembly that took place some five thousand years ago in — of all places — the Near East.

The first political “congress” in man’s recorded history met in solemn session about 3000 B.C. It consisted, not unlike our own congress, of two “houses”: a “senate,” or an assembly of elders; and a “lower house,” or an assembly of arms-bearing male citizens. It was a “war congress,” called together to take a stand on the momentous question of war and peace; it had to choose between what we would describe as “peace at any price” or war and independence. The “senate,” with its conservative elders, declared for peace at all cost, but its decision was “vetoed” by the king, who then brought the matter before the “lower house.” This body declared for war and freedom, and the king approved. In what part of the world did the first “congress” known to man meet? Not, as you might surmise, somewhere in the West, on the continent of Europe (the political assemblies in “democratic” Greece and republican Rome came much later). Our hoary congress met, surprising as it may seem, in that part of Asia now generally designated as the Near East, the traditional home of tyrants and despots, a part of the world where political assemblies were thought to be practically unknown. It was in the land known in ancient days as Sumer, situated north of the Persian Gulf between the Tigris and Euphrates Rivers, that the oldest known political assembly was convened. And when did this “congress” meet? In the third millennium B.C. In those days, this Near Eastern land Sumer (it corresponds roughly to the lower half of modern Iraq) was inhabited by a people who developed what was probably the highest civilization in the then known world.” *History Begins at Sumer*, Dr. Samuel Kramer.

The relationship of the Sumerians with the supremacy of Allah is a matter that could not have been recognized by Kramer or most other archaeologists, because they either do not believe in the supremacy of Allah or are atheists who think that religion was invented by the Sumerians and that the Torah and the Quran are just the result of a reproduction process of the Sumerian stories that are fictitious -as they believe- such as the story of the Deluge. That is why when they discovered that the Sumerian king presented the issue of war to two councils, they judged and concluded that what the Sumerians were practicing was a democracy similar to the Western democracy of today. However, what the Sumerians practised was not Western democracy and their practice had nothing nothing in common with it as there are many Sumerian texts that confirm that the ruler took his authority by divine appointment. The Sumerian governing system is a system they inherited from Noah PBUH and the prophets just as they inherited the divine religion. So they had a distorted divine governing system just as they had a distorted divine religion. Thus the Sumerian governing system was neither a dictatorship nor a democracy in the Western sense of democracy that is known today. In the Sumerian governing system, there was a king appointed by the gods. And in the divine governing system, there is a king or ruler appointed by Allah and the

mission of this ruler is to fulfill the wish of Allah and apply the law of Allah and be fair to those who receive injustice. So there is a purpose behind assigning the divine ruler which is not his rule itself. That is why the divine governing system can be achieved even if through the supervision of the ruler appointed by Allah over the application, and his monitoring of the application, and his intervention in order to correct when there is movement in the direction to error. And it is not necessary that he rules himself in order for the purpose of his appointment to be fulfilled. And we find this or something similar to it in the Sumerian example mentioned by Dr. Samuel Kramer, as there was fighting between Uruk and Kish over the authority and the claim of divine appointment, and the ruler of Uruk requested the people's opinion on whether to choose war or peace, but it was not an opinion he was obligated to follow, as clear from the aforementioned,

“The political situation that brought about the convening of the oldest “congress” recorded in history may be described as follows: Like Greece of a much later day, Sumer, in the third millennium B.C., consisted of a number of city-states vying for supremacy over the land as a whole. One of the most important of these was Kish, which, according to Sumerian legendary lore, had received the “kingship” from heaven immediately after the “flood.” But in time another city-state, Erech, which lay far to the south of Kish, kept gaining in power and influence until it seriously threatened Kish's supremacy in Sumer. The king of Kish at last realized the danger and threatened the Erechites with war unless they recognized him as their overlord. It was at this crucial moment that Erech's two assemblies were convened — the elders and the arms-bearing males — in order to decide which course to follow, whether to submit to Kish and enjoy peace or to take to arms and fight for independence.” *History Begins at Sumer*, Dr. Samuel Kramer.

And it is true that some of the kings of Sumer were just kings who claimed to be divinely appointed, but what matters to us is that the Sumerians in general believed in the divine appointment. And this matter is confirmed by what we see often in the clay tablets; the kings were from the lineage of the gods and that the gods appointed them. And there is a story relayed by the Quran that represents conflict that happened in Sumer or Mesopotamia between a claimant of sovereignty and Abraham the Beloved of Allah PBUH, the king appointed by Allah,

{Have you not considered the one who argued with Abraham about his Lord [merely] because Allah had given him kingship? When Abraham said, “My Lord is the one who gives life and causes death,” he said, “I give life and cause death.” Abraham said, “Indeed, Allah brings up the sun from the east, so bring it up from the west.” So the disbeliever was overwhelmed [by astonishment], and Allah does not guide the wrongdoing people.}
Surat *al-Baqarah* (The Cow) 2:258.

And in general, one can refer to the Sumerian, Akkadian and Babylonian texts to see that this matter is clear in many of the passages, and that sovereignty was an issue of divine appointment according to their belief, meaning as exists in the correct ideology of the divine religion in the Torah, Gospel and Quran. And this shows clearly that the Sumerians inherited the old divine religion and were committed to its teachings, most importantly the divine laws and their executor. But as time passed, the thing that always happens happened with them, which is the distortion of the divine religion and the usurping of the divine sovereignty and oppressing the king appointed by Allah, like the situation of Abraham PBUH who eventually had to leave the land of his fathers until Allah wished for his children to later return, and this was with the return of his son Ali bin Abi Talib PBUH to the land of Sumer and Akkad or Semeru or Shinar or Mesopotamia (Iraq).

And this is a text relayed by Dr. Kramer about the Sumerian tablets and it clarifies that the Sumerians believed in the divine religion and the divine appointment of the king or ruler,

“O Sumer, great land, of the lands of the universe,

Filled with steadfast light, dispensing from sunrise to sunset the divine laws to (all) the people,
Your divine laws are exalted laws, unreachable,
Your heart is profound, unfathomable,
The true learning which you bring . . . , like heaven is untouchable,
The king to whom you give birth is adorned with the everlasting diadem,
The lord to whom you give birth sets ever crown on head,
Your lord is an honored lord; with An, the king, he sits on the heavenly dais,
Your king is the great mountain," *History Begins at Sumer*, Dr. Samuel Kramer.