

In the Name of Allah, the Most Compassionate, the Most Merciful

CLASSIFICATION OF

ALMIZAN

THE INTERPRETATION OF HOLY QURAN

BY: Great Allamah Sayyed Muhammad Hussein Tabatabaei

BOOK EIGHTEEN

Abraham (AS)



2 - ابراهیم (ع) بنیانگذار دین حنیف

Abraham, Founder of Upright Religion

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"ALMIZAN, THE INTERPRETATION OF HOLY QURAN"



Image of Allamah

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

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Introduction

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

إِنَّهُ لِقُرْآنٌ كَرِيمٌ فِي كِتَابٍ مَكْتُوبٍ لَا يَمْسَهُ إِلَّا الْمُطَهَّرُونَ

This is an honorable Quran

Preserved in a Hidden Book which

No one can touch it except the purified ones!

TEACHINGS OF QURAN IN ALMIZAN

This is a "Reference Book"

or the Theological Encyclopedia of the Holy Quran,
Classified and Summarized from Allamah Tabatabaei's most
famous Commentary of Quran, the "Almizan."

About the work:

"... In Tehran, I found this book in a library, I read a hundred pages, but in Mashhad I did not find it anywhere. It's a real pity! The book had taken the substantial Verses of Quran and quoted their interpretation from Allameh's Almizan ... **Really, anyone who has this book, I buy it twice as much, let me know...!**"

On the website of the *Goodreads* ([www.goodreads.com/book/show...\)](http://www.goodreads.com/book/show...), where the people introduce their most interesting books they have read, a young reader from the holy city of Mashhad has mentioned the characteristics of the first volume of "Teachings of Quran in Almizan," along with his favorite books, and wrote the above comment.

Nowadays, a substantial number of websites and digital libraries have quoted most of these 77 volumes at their digital libraries. The books had also been recommended by some university teachers to their students, as their reference book.

The Purpose of Classification

The Verses of Holy Quran include various subjects regarding Funda-

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

These Topics and Rules have all been mentioned and developed throughout the Verses of Holy Quran, during the twenty-three years of its Revelation according to the conditions of places and times, of course, without Classification.

It is evident that Interpretations of Quran, as well as the famous Commentary of Almizan, have also followed the original arrangements, because the importance of such method for a Book of Guidance is well understood.

To facilitate a comprehensive study on the topics and laws of Holy Quran there was a need to categorize these materials, these classified books served to comply with that need, which have originally been edited in 22 Volumes in 2007, then expanded to 77 pocket size books on 2012.

Translation of the Classified Commentaries

When the author completed the classification of 77 books in **Farsi** language, and after publishing a few early editions of it, the author tried to prepare the Complete Translations of these books in English Language.

Up to this date the complete English Translations of the following editions has been published in the under-mentioned website:

- BOOK 1 - INTRODUCING GOD, HIS COMMAND AND HIS CREATION,**
- BOOK 2 - DEVISING, PREDESTINATION, AND DESTINY**
- BOOK 3 - DIVINE DECREE AND DIVINE TRADITIONS**
- BOOK 4 - START AND END OF THE UNIVERSE**
- BOOK 5 - CREATION SYSTEM**
- BOOK 6 - ANGELS**
- BOOK 7 - JINN AND SATAN**
- BOOK 8 - CREATION OF MANKIND**
- BOOK 9 - SOUL AND LIFE**
- BOOK 10 - PERCEPTUAL, EMOTIONAL, INTELLECTUAL SYSTEM OF HUMAN**
- BOOK 11- HUMAN SELF AND LOVE**
- BOOK 12 - HEART, WISDOM, KNOWLEDGE, AND SPEECH**

BOOK 13 - HUMAN SPIRITUAL DEVELOPMENT AND CORRECTIVE MOTION

BOOK 14 - SECRET OF SERVITUDE

BOOK 15 – HUMAN REQUESTS AND PRAYERS

BOOK 16 – GENERAL HISTORY OF RELIGIONS

BOOK 17 – EARLY NATIONS AND EARLY PROPHETS

BOOK 18 – ABRAHAM, FOUNDER OF UPRIGHT RELIGION (Present Volume)

BOOK 29 - MUHAMMAD Last Messenger of Allah

BOOK 31 - Specifications of HOLY QURAN - Revelation, Collection, Interpretation

BOOK 38 - ISLAMIC FAMILY LIFE

BOOK 41 - ISLAMIC SOCIETY

BOOK 42 - BASIS OF ISLAMIC ETHICS

BOOK 54 - PARADISE

BOOK 56 - MEETING WITH GOD

Please refer to **the Editor's Website**

www.almizanref.ir

Also, the following digital libraries:

[https://library.tebyan.net/fa/170080/...](https://library.tebyan.net/fa/170080/)

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

www.tafsirejavan.com/index.php/.../

[https://sites.google.com/site/almizanclassified](http://sites.google.com/site/almizanclassified)

[https://sites.google.com/site/almizanrefrence](http://sites.google.com/site/almizanrefrence)

I hope my Merciful God will help me to finalize my long road to Complete English Translations of all these Books, as He Granted me the life and opportunity to find my way to His Glorious Word through the Commentary of Almizan from my years of 41 up to now of my old year of 85, and same to His devoted servants all around the world to study these books, and achieve a deep understanding from concepts of the Divine Revelation of Holy Quran and the Muslims Belief and Religion.

Sayyed Mehdi Amin (Habibi)

TEHRAN. JUNE 1, 2022 – July 20, 2022

PART ONE

Abraham (AS)

And

HIS MONOTHEISTIC MOVEMENT

CHAPTER ONE

BEGINNING OF ABARHAM'S LIFE And His Monotheistic Movement

Summary of Abraham's History in Quran

« قَالُوا أَأَنْتَ فَعَلْتَ هَذَا بِإِلَهَتْنَا يَا إِبْرَاهِيمُ ؟
قَالَ بَلْ فَعَلَهُ كَيْرُوهُمْ هَذَا فَسْتَلُوْهُمْ إِنْ كَانُوا يَنْطِقُونَ... ! »
(٦٤-٦٢ / انبياء)

"They said: Have you done this to our gods, O Ibraheem?
Abraham said: Perhaps the biggest one did it,
ask him if he has the power of Speech...!"
(Holy Quran: Anbiya: 62-64.)

What is understood from the Holy Quran about Prophet Abraham is that: Abraham (AS,) from his infancy until he reached to his adolescence, he lived in a hideaway from his community, and after he had come to an age of distinction, he has come out of his hideout to his people and his community and has joined his father, there he had seen that his father and all the people worship idols. He, because of having a pure nature, and his affirmation by Allah Almighty through presenting him His Angelic Kingdom over all things, he had come to a position where all his words and actions were in accordance with the Truth, so, he did not like the actions of his people and could not sit silent. Finally, he started to make an argument with the father, forbade him from worship of the idols and invited him to the Monotheism of the God Almighty. May God guides the father to the right path and saves him from Satan's control!

His father, when found Abraham did not by any means give up his proposal, rejected him from himself, and threatened him with stoning.

Abraham, when encountered with this threat, tried to pacify him with compassion and kindness since Abraham was a good-tempered man. In his answer to the father, first he saluted him and then gave him a promise to seek from God to forgive him, and finally said to father: "If you do not come to God's way, I will leave you and your people, but I will never leave the worship of God in any way!"

(This part of Abraham's life is described in the Verses 41-48 of Sura 'Maryam' in the Holy Quran.)

At this period of time, Abraham began a part of his arguments with his people and had some verbal discussions with them in denial of idol-worship.

(Abraham's arguments and discussions is described in the Verses 51-56 of Surah 'Anbiya,' Verses 69-77 of Surah 'Shuara,' and Verses 83-87 of Surah 'Saf'fat' in Quran.)

Another stage of the discussions of Abraham(AS) was with other tribes who worshiped the Sun, the Moon, and the Star. It was at these debates that he convinced them to submit to the Truth. It was in this period that, the story of his deviation from the idol-worship and star-worship was published everywhere.

(These discussions are also mentioned in the Verses 74-82 of the Surah "An'am.")

On the day that the idolaters of the city went all the way out of the city for their religious ceremony, Abraham(AS), with an excuse of illness, avoided to go with them and stayed alone in the city, and when the city was empty, he went to the idol-temple and crushed all the idols, but left only the great idol upright, may people return to him! When people returned to the city and became aware of the story, they were looking for the one who committed this, and eventually they said that this has been committed by the young one called Abraham. Abraham was summoned to be investigated in presence of all community, and asked:

**"They said: Have you done this to our gods, O Ibraheem?
Abraham said: Perhaps the biggest one did it,
ask him if he has the power of Speech!"**

For this reason, Abraham had already hung out the Ax to the shoulder of great Idol, in order to be witnessed. Abraham knew that people did not believe in life and speech in their idols, but wanted to make the people to confess to the senseless of their idols, and so people after hearing Abraham's answer, thought of themselves and confessed to their own deviation and said with shame:

"You surely knew these idols cannot Speak!"

Abraham, who had no intention but hearing this from them, in their own words, said immediately:

"So do you worship something instead of God that neither benefits you in any way nor does it harm you?"

Shame on you and on whatever you worship instead of God! Don't you use your reason?"

You worship what you are making by your own hands, and do not you worship Allah, Who is your Creator and the Creator of all your artifacts?

Those who were persistent in Idolatry said decisively:

"Burn him up and support your gods, if you are men to do it!"

For this purpose, they built a huge fire-place and burned hell from the fire, and they all worked together to satisfy their gods. When the fire broke out, they threw Abraham into it. The Almighty God kept the fire cool for Abraham, and kept him healthy midst of the huge fire, and defeated the plot of the unbeliever.

(The above events described in the Verses 56-70 of Sura 'Anbiya' and Verses 88-98 Sura 'Saffat' in Holy Quran.)

During this time, Abraham was also faced with Nimrod (the king of the time,) who had claimed himself as a god. Abraham addressed him and said:

" My Lord is He who gives life and causes to die!"

Nemrud, making a fallacious argument, said:

"I give also life and cause death! I Free which prisoner or captured, and kill whatever I want!"

Abraham argued with a clearer statement that blocked the path to his fallacious arguments and said:

"So surely Allah causes the sun to rise from the east, then make it you rise from the west!"

Thus he who disbelieved was confounded!

(The above arguments described in the Verse 258 of Surah 'Baqara' in the Holy Quran.)

The Holy Quran narrates that after the salvation of Abraham from the fire, he pursued his holy purpose and began the invitation to Monotheism and the religion of Hanif. At that time, a small number of people believed in him.

The Holy Quran, amongst the believers to him, refers to his brother, "**Prophet Lot,**" and also to the wife of Abraham. This woman is the one who immigrated with Abraham, and before their departure to the Holy Lands, Abraham had married her.

(The narration of this part of Abraham's life described in the Verse 4 of Surah 'Mumtahina' and Verse 100 of Surah 'Saffat' in the Holy Quran.)

Abraham and his followers avoided from his people when he was leaving his homeland and also despised of the "Azer," who called him "father," and in fact he was not his real father. Abraham, his wife, and the "Prophet Lot" went out to the Holy Land to live therein so that they would engage in worship without being disturbed by anyone or by their own people.

(The history of this immigration described in the Verse 4 of Surah 'Mumtahina' and Verse 71 of Surah 'Anbiya' in the Holy Quran.)

Abraham (AS) asked of his God a son, it was after this prayer, and while he had reached the age of old-level, God gave him good news to get Isaac and Ismael, and from offspring of Isaac to Jacob. After a short time Ismael and after him, Isaac, were born. Allah (as promised,) put his blessing in Abraham himself and his children and the descendants of his children, and blessed them!

Abraham (AS) by order of his Lord, came to Mecca, which was a deep land, waterless, and grassless. He left his dearest son Ismael, in his infancy,

in that dreaded place, and returned himself to the holy land. Ismael grew up on this land and gradually the Nomadic Arabs gathered around him. At this time, the House of Kaabah was built.

Abraham, from time to time, came to Mecca before the construction of the Ka'bah and the House of Mecca, and afterwards too, to see his son Ismael.

(The construction of Ka'aba is described in the Verse 126 of Surah 'Baqara' and Verses 35-41 of Surah 'Abraham' in the Holy Quran.)

Finally, on one of his journeys he was ordered to build the House of Ka'bah, he constructed this House by help of Ismael.

This is the First House (of Worship) that God assigned to men in Bakka (another name of Mecca.) It is a Blessed House and a Guide for all people, in which there are the Manifest Signs such as the "Position of Abraham," and whoever enters the House, will be secure from any harm.

(The explanation of the above historical event is in the Verses 127-129 of Surah 'Baqara' and Verses 96-97 of Sura 'Al-Imran' in the Holy Quran.)

After the completion of the construction of the Ka'bah, Abraham (AS) issued and regulated the Hajj Ceremonies and legislated the Hajj Rituals.

(The Hajj Ceremonies and Rituals have been mentioned in Verses 26-30 of Surah 'Hajj' in the Holy Quran.)

It has been mentioned in the Holy Quran that the God Almighty has commissioned Abraham to slaughter his son Ismael, who was participated in the pilgrimage ceremony with Abraham. When they reached the "Sa'y" - The Trailing Point - and wanted to trail between Safa and Marwah, God's Mission was announced, and Abraham shared the Mission with his child, saying:

**"O my son! Surely I have seen in a dream that I should sacrifice you!
Consider then what you see?"**

**He said: O my father! Do what you are commanded!
If Allah pleases, you will find me of the patient ones!"**

While both of them satisfied with God's Command, Abraham put his young child's face on the ground, then the Divine Revelation descended that:

"You have fulfilled what you were Commanded to do in your dream!

Thus do We reward the righteous ones!

"Since this trial made clear the grade of your submission to your Lord.

To ransom his son We sent down a huge ram! "

(Saffat: 101-107.)

The last remembrance that the Holy Quran has narrated from Abraham (AS) is his prayer that has been made in one of his travels to Mecca, and his last request to God is:

"Our Lord! Forgive me and my parents, and all the faithful, on the day when the reckoning is held!"

(Abraham: 35-41.)

(Almizan: V.14, P. 19.)

Birth of Abraham (AS)

Islamic Narrations

From the Islamic narrations about the birth of Abraham (AS,) is the following which is quoted by Abi Basir in detail from Imam Sadiq (AS):

"Abraham's father was the astronomer at the court of king Nimrod-ibn Canaan, and Nimrod did nothing but seek his approval. One night, Abraham's father looked at astronomy and when it was morning, he said to Nimrod:

- I saw something strange last night!

He asked: - What did you see?

He said: - I understood from the situation of the planets that soon a child will be born in our land who will be in charge of our destruction, there is nothing left for his mother to conceive.

Nimrod was surprised and asked: Has not its sperm been fertilized in the womb of any woman yet? He said: No...!

Nimrod, after hearing this news, ordered women to withdraw from men. It was at this time that Abraham's father had intercourse with his wife, and she became pregnant with Abraham, and when she found out that his wife was pregnant, it seemed to her that she was the one who would take the throne of Nimrod...!

His wife said: I hide the child in one of the caves so that he does not become aware of the events and does not cause you any trouble ...!

Abraham grew up like this ... until he came out of the cave and. . . . »

The scholars of hadith almost agree that Abraham (AS) lived in secret at the beginning of his life for fear of Nimrod, and after this period of his life he revealed himself and talked with his father and people about the divinity of idols, stars, moon, and the sun and argued with his contemporary king Nimrod over his claim to divinity. The same is also understood from the context of the Verses related to these events.

Abraham's Father

But who was the father of Abraham (AS)?

Historians have said that his name was "Tarikh," and his nickname was "Azar." Historians also said that the polytheist one whom the Holy Quran calls him as the father of Abraham and quotes Abrahams's protest with him was the same "Tarikh," and they claim that he was the real father of Abraham.

Some Sunni scholars of hadith also agree with historians, but some other Sunni scholars, as well as all Shiite scholars, have opposed this statement, and only some Shiite narrators have quoted the above claim in their books.

The main thing that is argued by Shiites and their supporters from Sunni scholars is the narrations received by both sects indicating that **the grandfathers of our Holy Prophet were all Monotheists** and none of them were polytheists.

This issue is controversial in the opinions of these two groups of Shiite

and Sunni scholars, but in our opinion, there is no need for these discussions because the Verses of the Holy Quran indicate that the polytheist Azar, who is mentioned in the Verses of Surah An'am, he was not the real father of Abraham (AS.) The narrations that indicate he was the true father of Abraham, due to the differences between them, are in contrary with the Book of God, and we should clearly say that there is no need for these differences.

(We have fully discussed this issue in page 38 of this book and in the interpretation of Verses 74 to 83 of Surah An'am!)

There is also another narration that Azar is considered the uncle of Abraham the astronomer of Nimrod's court, and calls Tarikh the father of Abraham.

(Almizan: V.14, P. 06.)

First Appearance and First Invitation of Abraham (AS)

"وَاتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ . . . !"

(٦٩ - ٩١ / شعراً)

**"Relate to them the account of Abraham,
when he said to his father and his people:
What is it that you are worshiping?!"**

(Holy Quran, Shuara: 69-91.)

These Verses refer to the most important part of Abraham's history who did with his healthy and pure nature stand up against his people, who worshiped idols altogether, and he rose in support of the religion of Monotheism and the worship of God Almighty. He rejected the people of his homeland and defended the Religion of Truth. He never released his invitation and struggle, even though his life was all sign and miracle but most of his people did not believe him!

In these Verses, the God Almighty asks His Holy Prophet to narrate the story of Abraham to the people of his time, and this was because he

wanted this story to reach the ears of the Arab polytheists who were mainly from Quraysh and Abraham was the grandfather of Quraysh, in order to understand them that the Invitation of this Prophet is also like their grandfather's religion and he has also risen up to spread the religion of Monotheism and the Religion of Truth.

On the day when there was no one to call the slogan of: "There is no god but Allah," God helped Abraham and as a result the Word Monotheism was established and spread in the Holy Land of Palestine and in Hejaz.

The reason was that the Religion of Monotheism has a strong supporter from the nature of human beings, and God is its supporter, and in this is a Sign from God which the people should learn a lesson and hate the religion of duality, just as Abraham who hated the polytheism and even rejected his father and his people who supported it:

**"Relate to them the account of Abraham!
when he said to his father and his people:
What is it that you are worshiping?!"**

They said"

- "We worship idols,
and we will go on clinging to them!"

He said:

- "Do they hear you when you call them?
Or do they bring you any benefit,
or cause you any harm?"

They said:

- "Rather we found our fathers acting likewise!"

He said:

- Have you regarded what you have been worshipping,
you and your ancestors?

**They are indeed hateful to me, but the Lord of all the worlds!
Who created me, it is He who guides me!
and provides me with food and drink!
and when I get sick, it is He who cures me!
who will make me die, then He will bring me to life!**

and who, I hope, will forgive me my iniquities on the Day of Retribution!

- **My Lord! Grant me unerring judgement,
and unite me with the Righteous!
Confer on me a worthy repute among the posterity
and make me one of the heirs to the paradise of bliss
Forgive my father, for he is one of those who are astray!
Do not disgrace me on the day that they will be resurrected,
the day when neither wealth nor children will avail,
except him who comes to Allah with a sound heart
and paradise will be brought near for the God wary,
and hell will be brought into view for the perverse...!"**
- (Shuara: 69-91.)

This debate is related to the first day that Abraham (AS) came out of his hideaway and entered the complex of his father and people, and he had not seen anything about it before, and he made an argument which was of a simple and pure nature. After Abraham's argument with his father and his people led to the fact that they did not bring any proof for idolatry other than imitating their fathers, then he began to hate their gods, as well as themselves, and their idolatrous fathers!

Abraham (AS) then begins to introduce the "Lord of the Worlds" and the Blessings He has bestowed upon him. He described the attributes of God; these were the attributes with which his argument ends. (He is the Merciful God and has Kindness and Care for me, He is Beneficent for me bestowing all blessings and repulses all evils!)

He mentioned the beginning of every blessing as the issue of creation because the creation of the universe is based on God Almighty, so we must know that its devising is also dependent on Him. For this reason the God Almighty is a Guide since He is the Creator.

**"God Almighty is the One, Who created me,
All the time He Guides me,
And always from the day He created me,
He has guided me to the happiness of my life!"**

If he mentioned only the issue of eating and drinking and recovery from illness, it was because these are more important than other blessings.

When he says that God will cause me to death, he means the death that God has Predestinated for everyone and Said: "**Every soul shall taste death, then you shall be brought back to Us!**" (*Ankabut: 57,*) and this death does not mean destruction and annihilation, but it is one of the general Devising running in the universe, and the meaning of causing man to revive is the imparting life after death.

He did not mention the issue of forgiveness on the Day of Judgment like the other blessings mentioned above but said: "...**And who, I hope, will forgive me my iniquities on the Day of Retribution!**" The reason is that the issue of forgiveness is not deserving so that if one considers oneself deserving of it becomes certain about it, but it is a bounty from God, and He is the God Almighty who has made it obligatory for Himself to guide the people, to provide sustenance for them, to cause death and life of them, but He has not made it obligatory upon Himself to forgive every sinner.

(Almizan: V.30, P. 137.)

Abraham, the Truthful Prophet

"وَادْكُر فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِيقًا نَّبِيًّا ! "

(٤١-٥٠ / مريم)

**"And mention in the Book Abraham.
Indeed, he was a truthful one, a prophet!"**

(Holy Quran, Maryam: 41-50.)

These Verses refer to a part of the history of Abraham (AS,) which is his arguments with his father about the idols, by help of his natural reasoning and guidance, and the certain knowledge that God had given him. There is also a reference to his withdrawal from his father and from his people, and their gods. The Verses refer also to God's bestowing him Isaac and Jacob and favoring him by an everlasting Name in his offspring, and granting him

and his offspring a good fame and memory in all ages after him.

**"And mention in the Book Abraham.
Indeed, he was a truthful one, a prophet!"**

A "truthful" is someone who exaggerates the truth, that is, he does what he says, and he says what he does, and there is no contradiction between his words and deeds.

Abraham (AS) was like that. Because he invited to Monotheism in an environment that was a pagan and idolatrous environment. He was involved in struggle with his father and his contemporaries, and with the king of Babylon, and he broke the false gods, and he resisted on his belief, until he was thrown into the fire, and finally, as he had promised his father, he quit all of them. The Almighty God rewarded him the Isaac and Jacob for his endurance and fulfilled all other Promises that had given him.

Beginning of Abraham's Invitation in Family

"When he said to his father:

- Father!

**Why do you worship that which neither hears nor sees,
and is of no avail to you in any way?**

Father!

**Indeed, some knowledge has already come to me which has not come to
you.**

So, follow me that I may guide you to a right path!

Father!

Do not worship Satan.

Indeed, Satan is disobedient to the All-beneficent!

Father!

**I am indeed afraid that a punishment from the All-beneficent will befall you,
and you will become Satan's accomplice!"**

(Maryam: 42-44.)

In the above Verses, Abraham (AS) in his address to his father mentions two points:

- 1- That the method and profession of the father in worshiping idols is a fake and void method,
- 2- That he has some knowledge and insight that the father does not have it, and it is necessary for the father to follow him in order to guide him to the path of Truth, because the father is in danger of Satan's guardianship!`

Attention:

(In the previous article, it was said that the one whom Abraham named "father," was not his real father, but he was his uncle or maternal grandfather, or the second husband of his mother, whom she married after his father's death.)

Abraham's Knowledge Before his Religious Invitation

Considering that Abraham's conversation with his father takes place in the early stages of his life and is in fact the beginning of his invitation, and at this stage he states: "**Father! Indeed, some knowledge has already come to me...!**" (*Maryam: 43*), this indicates that Abraham's knowledge of the Path of Truth had been with him before this stage of invitation and argument. This proves that Abraham (AS) had knowledge of God and observed the Angelic Kingdom of the heavens and the earth before dealing with his father and his people and discoursing with them.

When he says to his father: "**...So follow me that I may guide you to a right path!**" (*Maryam: 43*), here the meaning of guidance is to show the way, not to lead the way, because the duty of the Prophet is not to lead his nation to the Path, but his duty is only to show the Path, and leading to the Path is the duty of "Imam," that Abraham (AS) had not yet attained the status of "Imamate" in those days. Abraham (AS) reached the position of Imamate at the end of his life and after many years of Prophecy. (*Baqara: 119*.)

Forbidding his Family from Satan

The purpose of Abraham's forbidding his father from worshiping Satan was to forbid him from "Obedience of Satan." In worship and closeness to Satan, through Satan's temptations for the worship of idols, there is a fear that the Mercy of God, which is the Guidance to Happiness, is cut off from man and the punishment of misguidance is revealed to him, and God is no longer in charge of his affairs, and instead Satan becomes his master, and he becomes the guardian of Satan, which is a mere destruction. Therefore, Abraham (AS) did actually say to his father:

- **O father! Do not obey the devil in what he commands you, including forcing you to worship idols, because the devil himself is disobedient to God and persists in his disobedience, that God Himself is the Sole Source of all Mercy and Blessings!**

So, God, who is the Source of all Blessings, if someone disobeys Him, he does not command or advise except to disobey God and be deprived of God's Mercy, so Abraham said to his father: If I forbid you from obeying Satan, it is because I fear the God's punishment involves you and His Mercy is cut off you, then there will be nothing left for you except the guardianship of the devil, and you will be the guardian of the devil and the devil will be your master.

Thus:

- 1- The Worship of Satan is his obedience.
- 2- Using the word "**Rahman-the Beneficent**" instead of "**Allah**" in the Verse is for the purpose of attracting attentions to God as the **Source of all Mercy and Blessings**, and the people should be afraid that God cuts off His Mercy from them, so that they suffer misery.
- 3- The meaning of God's Punishment here is the punishment of miserliness or the like, such as restraining God's Mercy and leaving one to oneself.

Beginning Abraham's Isolation from his People

"He said:

- Abraham!
Are you renouncing my gods?
If you do not relinquish,
I will stone you.
Keep away from me for a long while!

He said:

- Peace be to you!
I shall plead with my Lord to forgive you.
Indeed, He is gracious to me!
I dissociate myself from you and whatever you invoke besides Allah!
I will supplicate my Lord.
Hopefully, I will not be disappointed in supplicating my Lord!
So, when he had left them and what they worshipped besides Allah, We gave him Isaac and Jacob,
and all of them We made a Prophet!
And We gave them out of Our Mercy,
and conferred on them a worthy and lofty repute!"
(Maryam: 46-50.)

In these Verses, the God Almighty explains the end of Abraham's call and argument with his father while his father threatened him with the worst murder, which is stoning, with which they tortured and killed the expelled people, and Azar has rejected Abraham with this word.

But Abraham (AS) despite the father's threat, did salute him, a salute full of favor and security, and gave him also the promise of seeking Gog's forgiveness for him, and in response to his threat that he said:

- "Keep away from me for a long while!"

He said:

- “I dissociate myself from you and whatever you invoke besides Allah!”

By his salute, he showed his dignity, because peace is the habit of the nobles, and by offering it, he retaliated against his father's ignorance. He threatened Abraham with stoning and rejection for what he had said of the Word of Truth, but he promised him security, health, and goodness.

This is the same instruction that the Holy Quran gives it in Verse:

“... And when they come upon vain talk, pass by nobly!” (Furqan: 72.)

In another Verse God Says:

“The servants of the All-beneficent are those who walk humbly on the earth, and when the ignorant address them, say: Peace!” (Furqan: 63.)

When Abraham said: **“I ask forgiveness of my Lord for you,”** even though his father was a polytheist? The reason was that Abraham at that moment was still not sure of his disbelief and his being the guardian of Satan and that his heart was fully pleased with disbelief, denial, and stubbornness of the Truth. He thought that his father was ignorant and helpless, he would follow the call if the truth became clear to him, and the inclusion of Divine Mercy in such a case is not impossible. Abraham gave this possibility that by this promise he could provoke the emotions of father. At the same time, he did not secure God's forgiveness for him, and promised it in the form of a hope.

Elsewhere, the Holy Quran quotes from Abraham (AS) that after giving this promise he added that I do not own any authority from God for you.

Also, God Says elsewhere:

“Abraham's pleading forgiveness for his father was only to fulfill a promise he had made him. So, when it became manifest to him that he was an enemy of God, he repudiated him. Indeed, Abraham was most plaintive and forbearing!”
 (Taubah: 114.)

In the Verse: **“I dissociate myself from you and whatever you invoke besides Allah!”** Abraham (AS) promises to stay away from the polytheists

and their gods, so that he may be alone with his God and recite Him sincerely so that his prayers may not be in vain.

If he expressed hope in this work, it was because such causes, that is, prayer and attention to God and the like, are not causes that make something obligatory on God, but if God grants rewards and happiness in return, it is of the Mercy and Favor of God!

(The criterion of affairs is its end! No one knows about the unseen and the end of works except God, so the believing man must always be between fear and hope!)

**"So, when he had left them and what they worshipped besides Allah,
We gave him Isaac and Jacob,
and all of them We made a Prophet!"**

The attention in this Verse shows that God mentions the name of Jacob, the grandson of Abraham, instead of the names of Isaac and Ishmael, who were the two sons of Abraham, and the reason for this is that the God Almighty wanted to refer to the succession of the lineage of prophecy in the children of Israel, because from the lineage of Jacob there have been a large number of Prophets, and the mention of the Phrase: "**And all of them We made a Prophet!**" confirms this meaning.

At the end of this category, the God Almighty Says:

**"And We gave them out of Our Mercy,
and conferred on them a worthy and lofty repute!"**

(Almizan: V. 27, P. 83.)

Abraham's Asking Forgiveness for His Father

"وَمَا كَانَ إِسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا . . ."
(١١٣-١١٤ / توبه)

"Abraham's pleading forgiveness for his father was only to fulfill a promise he had made him...!"

(Holy Quran, Taubah: 113-114.)

The Holy Quran mentions in the above Verse that the Prophet and those who believe should not ask forgiveness for the polytheists, after it has become clear that they are from people of Hell, even if they are relatives. Then God explains the issue of Abraham's seeking forgiveness for his father and says:

**"Abraham's pleading forgiveness for his father
was only to fulfill a promise he had made him.**

**So, when it became manifest to him that he was an enemy of God,
he repudiated him.**

Indeed, Abraham was most plaintive and forbearing!"

Asking for forgiveness is not permissible for the polytheists because it is an idle act. The humility of the believer prevents the servant of God from playing with His Lofty Realm and doing an idle act!

For a person who does not accept mercy and forgiveness at all and does not submit to Gog's servitude it is not worthy to ask for forgiveness. This request and intercession are a mockery of the Position of Lordship and playing with the position of servitude, which is a disgraceful and impermissible act by nature, and the Holy Quran has interpreted it as "not having the right!"

(Almizan: V. 18, P. 338.)

Purpose of Abraham's Uprising and His Argument

« وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ آزَرَ
أَتَتَّخِذُ أَصْنَامًا آلِهَةً إِنِّي أَرَاكُ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ...!
(٧٤ - ٨٣ / انعام)

**"When Abraham said to Azar, his father:
Do you take idols for gods?**

Indeed, I see you and your people in manifest error...!"

(Holy Quran, An'am: 74-83.)

In the above ten Verses of Surah An'am the Almighty God mentions

an argument that He had given to his Holy Prophet Abraham (AS) to argue against the polytheists and lead them to the religion to which his God has guided, the religion of Monotheism!

Then after these Verses the God Almighty expresses the general Guidance of the Prophets and the Purity of their consciences from polytheism, and among all of them, He names Noah (AS) who was before Abraham, and the other sixteen Prophets, who were all descendants of Abraham (AS.)

These Verses are, in fact, the highest and most complete expression of Faith and uprising to the "Religion of Nature" and the propagation of the Teachings of Monotheism and purity from idolatry.

This is the same holy Purpose for which Abraham (AS) rose up and tried to argue with his people, in a time when the people had forgotten the tradition of Monotheism, which had been warned by Noah and the Prophets after him, and the world was ruled by idolatry.

These Verses, with the arguments setting up reason for the Religion of Nature, are in fact, used to increase the vision of the Holy Messenger of God for the proofs and reasons that God instilled in him in this Surah and before these Verses, and in forty places He Said: "Say so...," and "Argue so...," that more than twenty of them have been mentioned before these Verses.

As if the God Almighty has Said:

- When you meet your people and mention to them the reasons for Monotheism and denial of polytheism, that we have instilled in you, remember the reasons that Abraham argued with his father and people. Consider the proofs which We have taught him, and thereby make him aware of the Angelic Kingdom of the heavens and the earth, so whenever Abraham argued with his people was with the Knowledge and Wisdom that We have bestowed him, not with his own thought that has not exceeded the four walls of imagination and is always subject to the obligations and self-dependencies that are opposed to the Pure Nature and God-given nature of man: "**This was Our argument that We gave to Abraham against his people...!**"

(The details of the Verses and debates and the reasons of Abraham (AS) are explained in more detail in the following articles.)

(Almizan: V. 13, P. 245.)

Concept of Abraham's Natural Thinking

«إِنِّي وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ!»
(انعام / ٧٩)

**“Indeed, I have turned my face toward Him who originated
the heavens and the earth, as a hanif,
and I am not one of the polytheists!”**

(Holy Quran, An'am: 79.)

If a person is empty-minded, regardless of what is in the narrations, and before his mind is exposed to the controversies of the commentators and the confusion of the interpretation of the Verses with the contents of the narrations, as well as, before his mind to be exposed to what is in the history books, and in the Torah and the Israelites; if he pays attention to the following Verses, he can clearly understand from its tone that these words were uttered by someone whose mind was clear and free from the pollution of thoughts and the contradictions of illusions. This is, in fact, the subtlety of the consciousness and feeling of pure nature and the initial perceptions of his intellect, which are expressed in the form of these words:

**“Thus, did We show Abraham
the dominions of the heavens and the earth,
that he might be of those who possess certitude!**

When night darkened over him, he saw a star and said:

- This is my Lord! But when it set, he said:
 - I do not like those who set!

Then, when he saw the moon rising, he said:

- This is my Lord!

But when it set, he said:

- Had my Lord not guided me,
 - I would surely have been among the astray lot!
- Then, when he saw the sun rising, he said:
- This is my Lord! This is bigger!
- But when it set, he said:
- O my people, indeed I disown what you take as His partners!
 - Indeed, I have turned my face toward Him
 - Who originated the heavens and the earth, as a hanif,
 - and I am not one of the polytheists!"
- (An'am: 75-79.)

In short, if one contemplates in these Verses fairly, he will not doubt that the words that Abraham used in his debate with his people and now these Verses narrate them to us, they are very similar to the words of a hypothetical first man who has used his life in an underground burrow or spent it in a cave in the mountains.

A person who associates only with someone who provides him with his food and clothes to protect him from heat and cold. The person, who has never looked at the stars in the sky, and has not seen the sunrise and sunset, a man who has never set foot in human societies and its vast cities and has not encountered different thoughts and ideas, and with different religions, but now what has happened has spread his way to a vast land and one of the great societies, and things He sees that he has never seen.

For example, he sees people who are busy with their work full of hope and hurrying to their workplace, one is active the other is still, one a worker and another an employer, one a servant and another a master, one a commander and another on duty, and one far from all these controversies is engaged in the worship of his god. In the meanwhile, his eyes suddenly fall on the sky, and he is doubly surprised and astonished to see the celestial bodies, and he is drowned in a sea of astonishment, finally he tries to ask someone with hint and difficult about each of these creatures, just like a child who asks his mother when his eyes fall on the expanse of the sky and its glowing lights:

- "Mother! What are these radiant objects that have filled my heart with love

and affection?

How beautiful and amazing is it really?

Who nailed them to the sky?

Who lights them all night?

Who made these lights?"

Such a way he also asks questions about the characteristics of each, large and small.... But the difference is that the hypothetical man questions first about the truth of things that are closer to the information of his time of savagery and loneliness, and because the information of that day was not of the type of sensations because he had not seen or heard anything, so the first thing he asks is about the Highest Cause and the Cause of the universe's existence. Yes, man in general does his job of inquiring about the unknown from known things! This means that he takes the raw materials of his science and discovers from it the closest and most suitable unknown!

For example, when children or nomads come across something that is new to them, in all its aspects, they first ask about the aspect that they are more familiar with, that is, they first ask:

- **"What is this truth?**

Then they ask who made it?

Then they ask what is the benefit of it?

Then for what purpose was it made?"

The hypothetical human being in question, who can almost be said to be a natural human being, and whose nature is still pure from impurities, since he has not dealt with anything but the simplest means of life, his mind is not occupied with various memories and thoughts that occupy the minds of civilized and urban human beings. As civilized human beings have so many materialistic occupations and scattered thoughts that their minds are not at ease even for a moment.

Countless celestial and terrestrial events take place around primitive man, without his recognizing their natural causes, his mind is therefore more prepared to transmit to the supernatural cause, but, if an urban man gets an

opportunity and leisure time from counting natural causes, then he realizes the supernatural origin and pays attention to it, and therefore, if the primitive man sees the worshipers of that supernatural origin, sooner than others his attention is shifted towards it.

So, we see that religiosity and care for religious ceremonies, as well as the discussion of theology, is greater in Asia than in Europe, and in Asia it is more valuable in small towns and villages than in big cities, and its reason is clear. Because the wider the society and the higher its standard of living, the more its material needs and the denser its occupations, and the less leisure their hearts find to devote to spirituality, and in short, their hearts have less space to pay attention to the Origin and the Resurrection!

(Almizan: V. 13, P. 246.)

Abraham, as a Simple Hypothetical Man

« وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ آزَرَ...! »
(انعام / ٧٤)

“When Abraham said to Azar, his father...!”

(Holy Quran, An'am: 74.)

If we study the story of (AS) which is narrated in the Verses of the Holy Quran, especially in the Verses of Surah Maryam, Anbiya, and Saffat, we will see that while he argued with his father and people, he had a state like a simple man who we see asks the simple questions:

- What is this stone and wood that you bow to?

He, like someone who has not seen anything and has not heard a story about religion and irreligion, asks:

- What do you do in front of these stars and the sun and the moon?

Why do you do that?

He asks his father and people:

- **What are these statues that you are humbled by?**

Also asks:

- **What do you?**

They answer:

- **We worship idols and remain in their worship!**

Asks:

- **Do these idols hear your prayers when you recite them?**

Or do they benefit or harm you?

In response, they say:

- **No, but we found our fathers doing this!**

The debates were of this kind, and as you can see, is the speech of someone who has never seen idols or idolatry, while he has grown and flourished in the cradle of idolatry and the environment of polytheism, that is, Chaldeans Babylonian.

Abraham's intention in such interpretations was not to humiliate the idols, because this is far from Abraham's etiquette. Abraham (AS) is the one who did not say anything to his father Azar except out of politeness and respect, and even when Azar drove him away and said that he would stone him, he replied: Peace with you! I will ask my Lord for forgiveness for you soon, He is my Lord and Merciful to me!

It is very unlikely that such a person would humiliate the gods for the first time when he wanted to speak to Azar, and thus incite his prejudice on idols, even though his Lord called his religion the "Moderate Nation" and forbade in his religion the Muslims to insult the polytheistic gods and, as a result, force them to retaliate.

After finishing his argument with his father and people about idols, Abraham (AS) began to ask about their lords, the lord of the star, the sun, and the moon, and pointed to a star and said:

- **"This is my Lord!"**

When he saw the "moon" rising, he said:

- **"This is my Lord!"**

When he saw the rising sun said:

- **"This is my Lord! This is the greatest!"**

Here, too, Abraham puts himself in the place of someone who has never seen a star, moon, or sun. The clearest reason for this meaning is his interpretation of the sun. What is clear is that this is the interpretation of someone who does not seem to know at all what the sun, moon and stars are. He only knows that people bow down to these objects and worship them and offer sacrifices to them!

A clear example of this story is that you see a ghost from a distance and know that this ghost is a human ghost, but you do not know if it is a man or a woman and you ask someone, who is this? That is, who is this person? Because you do not know more than that, and he introduces him to you and says: He is Mr. so or Mrs. so. But if you do not know if the ghost is a human or an animal or a solid body, you will ask: What is this? Because you do not have any knowledge about it more than it is a body, then they say in your answer that: This is Mr. June, or Mrs. Mary, or it is a wood that has been planted here. You are a real ignorant to the Truth, and in your question of all the characteristics of that ghost, whether it is human or not, whether it is a man or not, and from its other privileges, you observe only what you know about it. But the one who answers you, because he knows everything, he observes the truth.

So, it seems that when he said: "**This is my Lord,**" also: "**This is my Lord! This is the greatest,**" he was like a person has no knowledge of the sun except that it is bigger than a star, and that this sun is a mass or a luminous plate that with its light it reigns over the creatures of the earth, and in appearance by its rotation it creates night and day, and whether do this moon and star rise from the horizon all night and set on the other side of the horizon, or not? The appearance of the words of this Holy Prophet indicates that he did not know any of these details.

(Almizan: V. 13, P. 248.)

Abraham before Entering the Polytheists Community

« وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ آزَرَ...! »
 (٧٤ / انعام)

“When Abraham said to Azar, his father...!”

(Holy Quran, An'am: 74.)

From the context of Verses 74 to 83 of Surah An'am and other Verses that narrate the argument of Abraham (AS) with his father and people about Monotheism, it is understood that he lived far away from the living environment of his father and people before that time, and therefore he did not know what people knew about the details and characteristics of beings, as well as the usual traditions and customs.

Early in his upbringing, he came out from where he lived in and joined his father, and it was then that he first saw the idols and asked his father, "What is this?" When he hears the answer, he starts arguing and defacing the divinity of the idols!

After convincing the father, he goes to the people on time and persuades them as well. Then he went to the worship of the lord of the idols, that is, the stars, the sun, and the moon, and assumed one after the other as his Lord until they all set, and then he rejected their Lordship and said in proof of pure Monotheism:

**“Indeed, I have turned my face toward Him who originated
 the heavens and the earth, as a hanif,
 and I am not one of the polytheists!”**

(An'am: 79.)

The evidence that will be mentioned in the following articles show that these arguments have been completed by this Holy Prophet within two days and one night.

(Almizan: V. 13, P. 253.)

Initial Insight Given to Abraham (AS)

« وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ آزَرَ...! »
 (٧٤ / انعام)

"When Abraham said to Azar, his father...!"

(Holy Quran, An'am: 74.)

Abraham (AS) himself had insight into the meaning that there is a Creator for the heavens and the earth Who is "God Almighty," and He has no partner in this matter, but in his arguments, he seeks this meaning that whether there is anything among God's creatures that is he also the Lord of the people, including the Lord Abraham himself?

For example, is there a sun and a moon or something else that is a partner of God in Devising the universe? Or are all the affairs of the universe in the hands of God Almighty alone, and there is no god but He?

Of course, God Almighty has helped him in all these stages and has strengthened the foundation of his heart by presenting the Angelic Kingdom of the heavens and the earth to him.

Abraham (AS) was so realistic that whatever he saw, before he realized it and his works, he first realized his attribution to God, and first he observed the Creation and Devising of God in it, and then he realized itself.

The Holy Quran says in this regard:

"Thus, did We show Abraham the dominions of the heavens and the earth, that he might be of those who possess certitude!"

Or God Says:

"Certainly, We had given Abraham his rectitude before, and We knew him!" (An'am: 51.)

Abraham himself says to his father:

"Father! Indeed a knowledge has already come to me which has not come to you. So, follow me that I may guide you to a right path!"

(Maryam: 43.)

(Almizan: V. 13, P. 253.)

Study on Real Father and Godfather of Abraham (AS)

« وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ آزَرَ...! »
 (٧٤ / انعام)

“When Abraham said to Azar, his father...!”

(Holy Quran, An'am: 74.)

It is understood from the Verses related to the story of Abraham (AS) ar that in his first encounter with his people, he first encounters a man whom the Holy Quran calls "Azar" and calls him Abraham's father. Abraham has insisted him to give up idols and follow him in the Religion of Monotheism. The man, in turn, rejected Abraham and told him that he should stay away from him forever!

A Careful study in the Verses of the Surah Maryam gives us the following facts:

“And mention in the Book Abraham.

Indeed, he was a truthful one, a prophet!

When he said to his father:

- **Father! Why do you worship that which neither hears nor sees, and is of no avail to you in any way?**
- **Father! Indeed, some knowledge has already come to me which has not come to you. So, follow me that I may guide you to a right path!"**

His father replies:

- **“Abraham! Are you renouncing my gods?
 If you do not relinquish, I will stone you.
 Keep away from me for a long while!”**

Here, Abraham greets him and promises him for seeking forgiveness from the God Almighty so that he may believe in the greed of this meaning and find happiness.

The Holy Quran then narrates the fulfillment of the covenant and promise of Abraham about asking for forgiveness for his father in the Surah Shuara, who said:

- "My Lord! Grant me unerring judgement,
and unite me with the Righteous!
Confer on me a worthy repute among the posterity!
And make me one of the heirs to the paradise of bliss!
Forgive my father, for he is one of those who are astray!"

(This prayer was offered by Abraham (AS) after the death of his father or after his separation from him.) At the end of the prayer, he says:)

**"Do not disgrace me on the day that they will be resurrected!
the day when neither wealth nor children will avail,
except him who comes to Allah with a sound heart!"**

From this last part of the prayer, it becomes clear that this prayer was not a serious one for the father, but had the form of a prayer with which he wanted to fulfill the covenant he had made with him, because on the one hand he says:

"Forgive my father, for he is one of those who are astray!"

On the other hand, he says:

**"The day when neither wealth nor children will avail,
except him who comes to Allah with a sound heart!"**

The Holy Quran explicitly states the same point in Surah Taubah:

"The Prophet and the faithful may not plead for the forgiveness of the polytheists, even if they should be their relatives, after it has become clear to them that they will be the inmates of hell.

Abraham's pleading forgiveness for his father was only to fulfill a promise he had made him. So, when it became manifest to him that he was an enemy of God, he repudiated him...!"

This prayer and ablution were both in the beginning of his Mission and before his migration to the land of Jerusalem. Abraham then decides to

travel to the Holy Land and asks God Almighty for the children, which the Holy Quran tells the story of his children in Surah Maryam and Anbiya.

**"So, when he had left them and what they worshipped besides Allah,
We gave him Isaac and Jacob, and each We made a prophet!"**

The Real Parents of Abraham

Abraham (AS) reached old age and at the late days of his life, after migrating to the Holy Land and having children and bringing Ishmael to Mecca and building that city and the House of God for worshipers, there he made a pray that reveals the truth about his real father.

This prayer is quoted in the Holy Quran in Surah Abraham as follows:

**"Our Lord! Forgive me and my parents,
and all the faithful, on the day when the reckoning is held!"**

(Ibrahim: 41.)

His "father" who is praying for him here is other than the person who was in the previous Verses and his name was "Azar" and was "interpreted" as his father.

Because it was already known that Abraham turned away from Azar and rejected him and realized that he was the enemy of God, so Azar was not his real father, the one that Abraham (AS) has asked God for forgiveness in this prayer at the end of his life.

(The word "parents" in this prayer refers only to rigid parents, but the word "father" refers also to non-rigid fathers, that is, it also refers to ancestors, uncles, and others. In Surah Baqara, Verse 133, there has also been a similar use of the word father.)

Azar was not the real father of Abraham (AS) and he must have had a title because of which he called him "Father."

The true father of Abraham (AS) was someone other than Azar, but the Holy Quran does not name him, but in our narrations, whose name is

introduced as "Tarikh," and the Torah confirms it.

(Almizan: V. 13, P. 254.)

CHAPTER TWO

APPERANCE OF ABRAHAM IN SOCIETY

And His Struggle with Nimrud

Observation of God's Angelic Kingdom and Beginning of Abraham's Struggles

"وَكَذَلِكَ نُرِيَ إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ"
(An'am / 75)

"Thus, did We show Abraham the dominions of the heavens and the earth, that he might be of those who possess certitude!"

(Holy Quran, An'am: 75.)

From the Verses related to the history of Abraham's struggles, it appears that the first time he started inviting, he first invited his father while he was in his house, and then he invited the people and opposed their religion.

Abraham's protesting the lordship of the stars and the sun and the moon was after his denial of idols.

It is clear from the above facts that his conversation with the king of the time was after the spread of his opposition to idolatry and star-worship and after the story of his idol-breaking.

Therefore, Abraham's struggles can be summarized as follows:

- 1- Protest with the father about his idolatry,
- 2- Fighting the people about idols and their idolatry,
- 3- Controversy about the denial of the Lordship of the stars, the sun, and the moon,
- 4- Conversation with his contemporary king.

How can Abraham (AS) did start and carry out such debates and

struggles and what support he received from his Lord is understood from the concept of the next Verse, that the God Almighty Says:

- "We showed Abraham the Angelic Kingdom of the heavens and the earth, and this meaning caused him to realize the misguidance of his father and his people, and to argue with them, and we confirmed him one after another with this presentation of the Angelic Realm, until when night darkened over him, and his eyes fell on the star and...."

The purpose of showing the Angelic Kingdom of the heavens and the earth is to show God to Abraham through the observation of things, and through the attribution of the things having to God, because when this attributions could not be shared by any partner, everyone who observes the creatures of the universe, he immediately justifies that none of these creatures is in charge of Upbringing and Devising the running system of others, therefore it is not reasonable for the "manmade" of man to be the Lord and the Owner of himself, and it is also not reasonable for the celestial bodies to be the Owner an Creational Deviser of the universe while they themselves have evolution, and rise and set!

The scene depicted by the Holy Quran with the Phrase: "**When night darkened over him...**," is summarized as follows:

- "We showed the Angelic Kingdom of things to Abraham, and the result was that he immediately invalidated the divinity of idols, and at the same time the night cast his veil of darkness over him, and he looked at a star and said...!"

(Almizan: V. 13, P. 266.)

Star-Worshipers of Abraham's Era

"فَلَمَّا جَنَّ عَلَيْهِ الَّلَّيْلُ رَأَى كُوكَبًا...."

(٧٦-٧٧ / انعام)

When night darkened over him, he saw a star ...!"

(Holy Quran, An'am: 76-77.)

It is understood from the appearance of the above Verses that in the time of Abraham (AS) there were people who worshiped a certain planet (the same planet referred to by Abraham.)

From the study of the case of star-worshipers (Sabians,) we understand that they did not respect all the stars, but they worshiped only the "planets."

According to the evidence, their favorite star was the planet of "Venus," because the Sabeans respected only the seven planets, namely the Moon, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn, and attributed the events of the universe to them.

But it was the Indians, some lords of magic, and Arab and non-Arab pagans who worshiped the "fixed stars."

Since the Holy Quran has mentioned the sun and the moon in the story of Abraham (AS) after the Verse in question, the star was one of the other five planets. As the Mercury has a narrower orbit, it is rarely seen, but Venus among the other four planets cannot be more than forty-seven degrees away from the Sun due to its narrow orbit and is always with the Sun, so it comes to mind that the named planet was the same "Venus."

The Venus sometimes rises before the sun, and the common people call it the "morning star," and sometimes it follows it, and as a result, after sunset, it appears on the same side of the west, and nothing passes that it sets. Sometimes this situation occurs in the second half of the month, i.e., the nights of the eighteenth, nineteenth and twentieth of lunar months, the appearance of Venus almost coincides with the setting of the sun and its setting almost coincides with the rising of the moon, because on these nights the sun sets first and then the star Venus appears and after an hour or two

sets in the same western direction of the horizon and then the moon rises immediately or a short distance later.

These properties are only in the star "Venus" and if it happens in Jupiter, Mars, and Saturn, it will be very rare and accidental.

The star of Venus is the most beautiful and brightest among the stars, so that after nightfall, it is the first star that attracts the viewer's attention, and therefore it can be said that the star mentioned by Abraham (AS) was the same star, and the contents of the Holy Verse fits this star better, as it does not appear to be a distance between the setting of the star and the rising of the moon, and is considered that the rising of the moon followed the setting of the star.

This has been confirmed in some narrations.

Therefore, Abraham (AS) saw the same star "Venus" that his people worshiped and sacrificed for it. This event took place on one of the nights of the second half of the month, and he saw Venus in the western direction of the horizon and after sunset he has seen the moon.

(Almizan: V. 13, P. 270.)

Moon and Sun Worshipers of Abraham's Era

"فَلَمَّا رَأَى الْقَمَرَ بِازْغَا قَالَ هَذَا رَبِّيْ ... !...
(An'am / 77)

"Then, when he saw the moon rising, he said: This is my Lord! But when it set, he said: Had my Lord not guided me, I would surely have been among the astray lot!"

(Holy Quran, An'am: 77.)

In the above Verse, the Holy Quran narrates the confrontation and argument of Abraham (AS) with the worshipers of the moon.

Abraham (AS) proves the invalidity of the lordship of the moon with the last Phrase of the Verse because he at the beginning of the discussion had

invalidated the lordship of the planets according to the criterion of their setting off, which is a general criterion. Then, when he sees the moon and finds out that it has also set, he was transferred to what he had already said about the stars and said: "**I do not like those who set!**"

Inevitably, without repeating the same word again, he referred to by the following way:

**"Had my Lord not guided me,
I would surely have been among the astray lot!"**

This word makes us to understand clearly that his previous statement that he had said: "The moon is my Lord," is also misguidance, and if he wants to resist that misguidance, he will be one of those misguided people who believed in the lordship of the moon.

We understand from this word that:

At the time of Abraham (AS) when he said such a thing about the moon, there were moon-worshipping tribes, as the next verse indicates:

"O my people, indeed I disown what you take as partners to the Lord!"

In the next Verse he says:

"Then, when he saw the sun rising, he said: This is my Lord! This is bigger!" But when it set, he said: O my people, indeed I disown what you as partners to the Lord!"

In this search, Abraham (AS) had twice realized that his hypothesis was false, and although he no longer had the right to repeat the same false hypothesis about the sun, saying: "This is my Lord!" So that he could have an excuse added: "This is bigger!"

By quoting the Phrase of Abraham in the Quran with the word "this" (for the masculine, while the sun is feminine,) the Holy Quran wants to make it clear that Abraham (AS) in this discussion does not really know the sun, or has assumed himself instead of someone who has not seen the sun at all, and does not know that this object is one of the celestial bodies that rises and sets once every day and night, and the emergence of night and day and the four

seasons is attributed to it!

(Almizan: V. 13, P. 279.)

Time Condition of Abraham's Observations

"فَلَمَّا جَنَّ عَلَيْهِ اللَّيلُ رَأَى كُوكَبًا...."
(An'am / 76-77)

When night darkened over him, he saw a star ...!"

(Holy Quran, An'am: 76-77.)

We have already talked about the time of observation and the type of star that Abraham (AS) saw and argued about it with star-worshipers of his era. In this part we study the time of his observation of the moon and the sun worshiped by moon and sun worshipers of that age.

Abraham (AS) had these conversations on one of the nights of the second half of the month, and the planet he saw was "Venus," which was worshiped by the star-worshipers.

He first saw the star of Venus in the west descending to the bottom of the horizon, and after a moment it disappeared from his sight, he saw the moon rising from the east. At that moment when the moon set, Abraham (AS) saw the sun rising.

(This is understood from the word "then" which links the next sentence to its predecessor.)

This situation happens only in the lands that are situated at the same lands as the Chaldean lands at the north latitude, and it should also be the season of autumn or winter, when the nights are longer, especially if the moon is in one of the southern towers, such as Sagittarius and Capricorn. It is under such circumstances that the moon sets in the second half of the lunar months before sunrise.

It is understood from the Verses that:

Abraham (AS) had been arguing with the people about idols before start

of the night, and this argument continued until nightfall, and his eyes fell on Venus, which was the god of a tribe of that people, and he was forced to argue against them.

At the same time, he was waiting to see what will happen to this star, until he saw that it was setting after a few hours, so he put his argument in this sense and hated its lordship.

At the same time, he sees that the moon has risen from the east, and he while continuing his argument, begins to talk to the people who believed in the lordship of the moon and were present there. First, Abraham (AS) says to them by way of compromise: "**This is my Lord,**" and then he watches the movement of the moon and sees that it has also set.

The inclusion of the Verse related to God's showing Abraham the Angelic Kingdom of the heavens and the earth, in the middle of these Verses, is a proof that Abraham (AS) construed and used the arguments he had with his people by observing the Angelic Kingdom of the heavens and the earth, and as a result of this observation the God Almighty also had Bestowed him the Certainty which was the consequence of this presentation. This itself is the clearest evidence that his arguments were proofed arguments that originated from a heart full of Certainty.

The purpose of Abraham (AS) also by stating that: "**I do not like those who set,**" was to understand his people that the things which do not survive and set off, they do not deserve to be loved and worshiped by man, but the God, Who is deserved to be worshiped by man should be a God whom man is inevitably in love with by his nature, so it should not be something that declines and sets off.

The constellations that set at sunset or morning are not worthy of being called "Lord!"

(Almizan: V. 13, P. 286.)

Idol-Worshipers of Abraham's Era

أَتَتَّخِذُ أَصْنَامًا آلَهَةً إِنِّي أَرَاكُ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ...!

(٧٤ / انعام)

"...Do you take idols for gods?

Indeed, I see you and your people in manifest error...!"

(Holy Quran, An'am: 74.)

Idols were statues that either related to religious subjects such as the god of heaven and earth and the god of justice and the like, or of tangible and material subjects such as the sun and the moon.

It is understood from the Verses in question that the people of Abraham also had these two types of idols, which the ancient relics of the ruins of Babylon confirms it.

They made idols out of whatever was possible for them, such as metals and various stones. According to the narrations, the Arabian tribe of "Bani Hanifa," made their idol out of curd. Sometimes idols were made of mud, and perhaps they were content with just a form and a face.

The people of Abraham worshiped these idols in order to get closer to their Lord and to get closer to God Almighty. This is itself a clear example of human foolishness, which makes the highest stage of humility which is the humility of the servant before the God Almighty, to perform in front of the statue of something which seems great to him, unaware that he has made such humility to his hand-made that he carved wood with his own hands and named it a god!

The meaning of the above Verse is that:

- **"Do you take such worthless idols for your gods and give the status of the God Almighty, who is the highest authority, to a handful of stone and wood?"**
- **Indeed, you (O father) and your people are in clear error! How, indeed, can you not recognize such a clear error? How can you not understand that idolatry is the humiliation and degradation of the worship of one who is himself a craftsman and has knowledge and power in front of his artifact that has no effect of knowledge and power!"**

(Almizan: V. 13, P. 264.)

Abraham's Objection towards Fear of Idols

"وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ ..."
(Surah An'am 80-81)

"I do not fear what you ascribe to Him as His partners...!"

(Holy Quran, An'am: 80-81.)

The God Almighty has narrated the arguments of Abraham (AS) in two ways:

- 1- First are the arguments that Abraham had with the people before expressing his hatred of idols,
- 2- The argument that the people started after hearing about Abraham's hatred of idols.

Although it is not explicitly stated in these Verses of Holy Quran about the details of the arguments that the people made against Abraham, but from the Phrase: "**I do not fear what you ascribe to Him as His partners,**" is implicitly clear what they were saying, because Abraham said in refuting their words that I am not afraid of these idols of yours, it turns out that their argument is polytheism and idol-worshipers were in the fear of idols.

It is understood from the words of Abraham that the polytheists, in argument against the idolatry, took the path of threatening him, warning him of the wrath of the gods, and advising him, so that they could lead Abraham to idolatry and abandoning the Monotheism. When Abraham saw that their argument was divided into two arguments: one was the rejection of the Lordship of God Almighty and the other was the proof of the belief in the Lordship of the idols, so he answered from both.

In response to the first argument, he said:

- I am in a state of accomplishment, and I have found the path of Truth under the Guidance of God, and He has given me knowledge and proofs by showing the Angelic Kingdom of the heavens and the earth, so that I have understood I am not needless of a Lord, Who Devises my affairs, and my Lord must be the One Who Devises my affairs,

and He is the Glorious God. With this Guidance that He has given me, I no longer need to listen to your argument about the Lordship of idols! It is a matter of understanding and finding the way, and I have found the right way and I have reached the destination!

Abraham (AS) said: "**Your idols can do no harm to me unless God wills...!**" and as already he said: "**Do you argue with me concerning Allah, while He has guided me for certain?**" In fact, he wanted to say that:

- First, I'm not afraid of these idols!
- Secondly, assuming that I was afraid of the harm of your partners, this same fear was another reason for the Lordship of God Almighty and a Sign of the Signs of Monotheism, because if it happens that I become afraid of your partners, it is by God's Will not the will of your partners, who has not ability for doing anything!

(Almizan: V. 13, P. 300.)

Adventure of Breaking Idols

"إذ قال لآبيه و قومه ماذا تعبدونَ ؟ ..."

(صفات / ٨٥)

"when he said to his father and his people:

What is it that you are worshiping?"

(Holy Quran, Saffat: 85.)

In the continuation of these Verses, the Holy Quran mentions a part of Abraham's struggles and arguments with his people and says:

"when he said to his father and his people:

- What is it that you are worshiping?

Is it a lie, gods other than Allah, that you desire?

Then what is your idea about the Lord of all the worlds?

In these Verses, the Holy Quran mentions the early days of the beginning of the struggle of Abraham (AS) against the idolatry of his people and says:

“Then he made an observation of the stars!

and said:

- Indeed, I am sick!

So, they went away leaving him behind.

Then he stole away to their gods and said:

- Will you not eat?

Why do you not speak?

Then he attacked them, striking forcefully!”

In the first part of these Verses, it shows Abraham announcing his illness, and this announcement is related to looking at the stars, that is, he got sick because of looking at the stars, whether this looking at the stars was to find the time and hour, like a person who has a fever and wants to know what time the fever comes to him again, for example, when a star rises or sets, or when the stars assume a certain position. Or it was to determine the future events that astronomers get from the constellations by looking at the stars, and the Sabeans believed in such a foretelling very much, and at that time, many of the contemporaries of Abraham (AS) were from the same Sabeans.

But the first point seems more appropriate with the situation of Abraham (AS.) in which case the meaning of the Verse is that when the people of the city wanted to go out of the city to perform their religious ceremony outside the city, Abraham looked at the stars, and informed them that soon my illness begins, and I cannot attend this feast.

When the people left him alone in the city and left the city, Abraham went to the idols house and looked at idols and found them right in the form of human beings, human beings who have food ahead and are busy eating, so, he became angry and asked: Why do not you eat? Why do not you talk? Even though you are gods that your worshipers think you are wise, capable, and devising their affairs??!

It was here that he made his last decision and struck the idols on the

head with his right hand and a strong ax!

Change of Fire into Garden

The people became aware of him and came to him immediately, because of their concern for the incident, and it was probable that it had happened by Abraham (AS.)

Abraham (AS) addressed them and asked:

- **“Do you worship what you have yourselves carved? When has Allah created you and whatever you make?”**

(In these Verses, omission and brevity have been used, the story of return of people from the ceremony, their coming to the idols, and seeing that scene has been omitted, because these details were mentioned in Surah Anbiya. Also, parts about arresting Abraham and bringing him to public interrogation and other details have been removed.)

The people began to build a place to torment Abraham with fire. They built a place that could hold the burning fire. Then they threw Abraham into the fire.

God Almighty says:

- **“So, they sought to outwit him, but We made them the lowermost!”**

The plan was to burn Abraham, but God overpowered Abraham, so that their evil plan had no effect on him, and that was God Who Said to the fire:

“We said:

- **O fire! Be cool and safe for Abraham!” (Anbiya: 69.)**

(Almizan: V. 13, P. 237.)

Nimrud, the Tyranny of Abraham's Era

"أَلَمْ تَرَءُ إِلَيَّ الَّذِي حَاجَ إِبْرَاهِيمَ فِي رَبِّهِ"
(بقرة/ ٢٥٨)

**"Have you not regarded him
who argued with Abraham about his Lord...!"**
(Holy Quran, Baqara: 258.)

After completing the first two stages of arguments with his father and people, Abraham (AS) argues with his contemporary king Nimrud. Nimrud, like other tyrants who lived in ancient times, claimed to be a lord, and it was also the wrong method of tyrants at that time that created the idea of idolatry in man, so we see that the people of Abraham (AS) had countless gods. There was a statue for every deity, some of whom worshiped the gods of these statues, such as the sun, the moon, and the planet Venus.

Abraham Against Nimrud

Argument of Prophet Abraham (AS) with Nimrud, the king of his time which claimed to be divine, is quoted in the Holy Quran as follows:

**"Have you not regarded him who argued with Abraham about his Lord,
because Allah had given him kingdom?**

When Abraham said:

- **My Lord is He who gives life and brings death!**

Nimrud replied:

- **I too give life and bring death.**

Abraham said:

- **Indeed, Allah brings the sun from the east
now you bring it from the west!**

Thereat the faithless one was dumbfounded.

And Allah does not guide the wrongdoing lot!"

(Baqara: 258.)

According to history and narratives, Nimrud was one of the sultans of "Ancient Babylon." At that time, people worshiped idols. They considered

a lord for everything, such as: the lord of the earth, the lord of the seas, the lord of fire, and then they made faces and statues for those lords, so that because they did not have access to the lord himself, they worshiped these statues as representations of the lord, and these statues interceded for them with their owners, and the owner of idol interceded for them with "the Great God," and through him to secure the happiness of his life and death.

They thought that the lords of idols, that is, those to whom the control of land, sea, and fire were entrusted, had an effect on their way of life, so that the will of that lord prevails over their own will, and their tactics dominate their own.

It is possible that some authoritarian and dictatorial sultans abused these beliefs of the common people and fed their royal orders to the people in this way, seizing the lives of the people, and gradually greedily gaining the status of divinity.

History has quoted this meaning from Pharaoh and Nimrud and others. As a result, although they worshiped idols like their own people, they also placed themselves in the lord's line. Gradually, people worshiped them more than imaginary idols.

The Holy Quran quotes Pharaoh as saying:

"I am your exalted lord!" (Nazeat: 24.)

Although Pharaoh himself worshiped idols, he also considered himself the greatest lord. This claim is also narrated from Nimrud, who said: **"I am the one who gives life and death!"**

In the quotation of the Holy Quran in the Verse under discussion, it is quite clear that Nimrud, when arguing with Abraham, believed in God Almighty, otherwise when Abraham said to him: "**Indeed, Allah brings the sun from the east now you bring it from the west,**" Nimrud would not give in to what he said and could say I will bring the sun from the east, not the God you believe in, or he could say that this is not the work of your God at all, but the work of other gods, because Nimrud believed in gods other than God Almighty.

The people of Nimrud also had the same belief. As all the stories of

Abraham (AS) mentioned in Quran indicate this meaning, such as the story of the planet, the moon and the sun, or the conversation he had with his father about idols, and his address to his people, and the story of breaking idols and leaving the big idol untouched, and other stories.

So, it turns out that Nimrud also like his people believed in God Almighty, but in the meantime, he believed in other gods too, but he still considered himself a god, and considered himself the highest deity. It was for this reason that in response to Abraham (AS) and his argument, he argued for his Lordship, and did not say anything about other deities, it turns out that he considered himself above all.

Hence, we conclude that there was a challenge between Abraham (AS) and Nimrud when Abraham (AS) said:

"My Lord is only Allah and no other!" Nimrud had said in response:

"Nope! I am also your god, your god, and all people!"

Nimrod began to deceive and ordered the two prisoners be brought, one ordered to be killed and the other kept alive, then said: "I will live and die too!" By doing so, he made the audience suspicious, and they acknowledged him. When Abraham saw that those people did not accept logical reasoning, he gave an argument that defeated the enemy. He said:

- **"Indeed, Allah brings the sun from the east
now you bring it from the west!"**

When Abraham made this offer, Nimrud was astonished and could not answer.

Although the Verse is not mentioned the time of this discourse, but it is reasonably probable that it was after Abraham's fall in fire and his salvation, because it appears from the stories in the Holy Quran about Abraham (AS) from the very beginning of his emergence and his argument with his father and people and his breaking the idols, that the first time that he met Nimrud was when the news of his idol-breaking was heard by Nimrud and he ordered him to be burned, and it is clear that at such a time Nimrud was not talking about his own deity with him, because he was arrested for

breaking idols, not for denying the deity of Nimrud, and if Abraham had any argument with Nimrud, it must have been about whether the idols are gods or the God Almighty.

It is stated in Islamic narrations that:

"The one who had argument with Abraham (AS) about his Lord was the Nimrud, son of Canaan." (From Imam Ali (AS) in book Dur-manthor.)

(Almizan: V. 4, P. 255, & V. 13, P. 254.)

Hammurabi and Nimrud of Abraham's time

An Academic and Historical Analysis

Hammurabi was not a contemporary of Abraham (AS.) He lived about three hundred years after Abraham. The life of Abraham (AS) was about two thousand years BC, and the life of Hammurabi was about one thousand seven hundred years BC.

However, history has shown that Hammurabi was a righteous, pious, and just king among his subjects, and a law-abiding and steadfast man in his laws, and he carried out the rules he had laid down well, and his laws are the oldest civil laws that it has been compiled, but the same historical document clearly states that he was an idolater.

In the same stone-manuscripts obtained from him in the ruins of Babylon, after expressing his law, he has resorted to many idols, and has expressed his gratitude to those idols giving him such great kingdom and the success provided for him in expanding the justice and law-making and has requested from those idols to preserve his legislation from deterioration and distortion.

Hammurabi has named those idols as follows:

- 1- "Mirudakh" god of gods
- 2- "Oى" the god of law and justice
- 3- "Zamama" and the goddess "Ashtar," the two gods of war

- 4- "Shamash" the ruling god of heaven and earth
- 5- "Hadad" the god of cheapness and abundance of blessings
- 6- "Nirgal" the god of conquest and victory
- 7- "Bell" the god of destiny
- 8- "Goddess Bilitis," and "Goddess Nino," and "Goddess Sajila" and others.

(In the book of Genesis 11 to 25 of the Torah,) it is said that a truthful king, King Shalim, who was the priest of God, took bread and wine to Abraham and blessed him. Some have justified that this truthful priest king is the same "Amrafel" the king of "Shan'ar" which is mentioned at the beginning of the said story, and he is the same "Hammurabi" who owns the famous laws and is one of the offspring of the first kings of Babylon.

There are so many differences in his royal history that most of what has been said about him is not compatible with the time of Abraham (2000 BC.) For example, in the book "Arabs before Islam" says: Hammurabi reigned in Babylon in 2287-2232 (BC.) In the book "Legislation of Hammurabi" quoting from "The oldest laws of the world," written by Professor F. Edward says: His reign was in 2205-2167 (BC.)

The "Dictionary of the East and the West" states that he ascended to the throne of Babylon in 1728-1686 (BC.) The Dictionary of Bible traces his reign to 1975-1920 (BC.)

The clearest reason for refuting this opinion is that the stone-inscriptions found in the ruins of Babylon, with the law of Hammurabi engraved in, include the mention of some of the Babylonian gods. This shows that Hammurabi was one of the idolaters, so it is not correct to consider him as the priest of God.

(Almizan: V. 14, P. 15.)

Analysis of Abraham's Arguments

"فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَ كُوكُباً"

(انعام / ٧٦-٧٧)

When night darkened over him, he saw a star ...!"

(Holy Quran, An'am: 76-77.)

The Holy Quran narrates the arguments of Abraham (AS) with the star-worshipers, moon-worshipers, and idolatrous tribes of his time in the above-mentioned Verses, which we have seen in detail in the previous articles. We will now analyze and explain these arguments. First of all, we find out that Abraham (AS) in his statement about the planet, the moon, and the sun, sought the correct opinion, certainty, and Guidance and Grace of his Lord with the following ways:

- 1- Attributing the word of Abraham (AS) to its true meaning we say that his purpose was to achieve the truth of word through the hypothesis and to gain a certain belief for himself.
- 2- Another way is to attribute his word to its apparent meaning and say Abraham (AS) for the sake of tolerance has said this word and wanted to express its corruption.
- 3- That Abraham (AS) was certain that he has a Lord Who Guides him and devises his other affairs, and if in these Verses he really or apparently sought and discussed of his Lord, he meant to know whether the One Who devises his affairs is the same One Who is the Creator of the heavens and the earth, or is he one of His creatures? When it became clear to him that the stars and the moon were not worthy of lordship, because they had disappeared from his sight, he inevitably expressed his hope and said: "**Had my Lord not guided me, I would surely have been among the astray lot!**"

Regarding the first possibility, it should be said:

It is not unlikely that Abraham (AS) was ignorant of its characteristics when he referred to the sun, and it was the first time that he opened his eyes to the vast world from his hiding place, and saw a complex of human beings and objects in the sky, one called the star and one the moon and one the sun, and because he did not know their characteristics, he said to each one: "This is my Lord!"

After seeing the star or the moon and the sun, Abraham (AS) said: "This is my Lord," then, unaware of setting that mass, he remained steadfast in his words until the mass set, and then he realized that he was wrong, and that mass was not his Lord. Otherwise, if he like one of us had a mental history of the sunset of a mass, to which he answered for the first time without interruption: "This is not my Lord, for this mass will soon set!"

Regarding the second possibility, it should be said:

Abraham (AS) wanted to tolerate with his people, and if he stood about these objects until sunset and then turned away from what he said, it was to advance his argument step by step with the senses of the people, as when he breaks idols, he leaves the great idol and says that this great idol of your gods did break them, in order to make them well aware of the helplessness of the idols and to assure them that these stones and sticks cannot repel evil from themselves, let alone others!

The result of Abraham's arguments:

Abraham (AS) presented this argument against the Lordship of the three bodies that he does not like every setting object because of its setting down! Since, the setting of everything is that man loses something after finding it, and something that has such a description it is not appropriate to be loved, because the criterion and worthiness of worship is love, and since this characteristic is present in all physical beings and all are exposed to decaying and perishing, therefore it can be said that the argument of Abraham (AS) is, in fact, an argument against all forms of polytheism and paganism, not only the issue of idolatry and star-worship, even the beliefs that some polytheists have about the divinity of the lords of species and ultra-natural light creatures pure from physic and movement.

(Almizan: V. 13, P. 280.)

Proclamation of the Religion of Nature

"إِنِّي وَجَهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا آنَامْنَ الْمُشْرِكِينَ!"
(انعام/٧٩)

"Indeed, I have turned my face toward Him who originated the heavens and the earth, as a hanif, and I am not one of the polytheists!"

(Holy Quran, An'am: 79.)

After that Abraham (AS) was kept away from the polytheism of his people and their partners, he now turned to complete Monotheism with the words of the above Verse and proves the Lordship and Deity exclusively to the One Who Created the heavens and the earth from nothingness, and has denied polytheism and dualism in His Sacred Realm:

"I turned to the One who originated the heavens and the earth, While I am moderate, and I am not one of the polytheists!"

The meaning of turning my face, is a remark to the fact that I turn to God Almighty alone in my worship, since the requirement of worship and obedience is that the obedient depends on his Lord in his power and will, and calls Him, and in all his affairs refers to Him, and it is clear that prayer and recourse cannot be achieved except by turning face and recourse, so the turning the face is a remark to the same worship which is done by the prayer and recourse.

In this speech, Abraham (AS) did not explicitly mention his Lord's Name but mentioned a description of His Attributes in which none of the polytheists had any dispute or disagreement, and that description was His being the Creator of the heavens and the earth, that is, the One Who Created the heavens and created the earth.

That is, by my worship, I turn to someone to Whom the creation of everything leads, and you yourself know him above your gods.

The fact that he chose the Name "**Originator**" from among all the special attributes of God, and among the words that indicate creation - such as Creator, and the like, indicates that the religion that Abraham (AS) choose

from among the religions is the Religion of Nature!

For this reason, in the Holy Quran, the religion of Monotheism has been repeatedly described as the Religion of Abraham, the Religion of Hanif, and the Religion of Nature, because the religion of Monotheism is a religion whose teachings and laws are all based on human creation and the type of his existence, and according to the characteristics that are inherent in humans and cannot be changed in any way.

The fact that Abraham (AS) has invited man to the Religion of Islam, that is, the submission to the Almighty God, because the creation of man also indicates it and leads him to it.

(Almizan: V. 13, P. 298.)

Abraham, a Follower of Noah, with a Pure Heart

« وَانِ مِنْ شَيْعَتِهِ لِإِبْرَاهِيمَ إِذْجَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ...! »
(صفات / ٨٣)

**“And verily, Ibrahim was a true follower of Nuh!
He came towards his Lord with a pure heart...!”**

(Holy Quran, Saffat: 83.)

People who follow someone's way, such people are that person's Shiite (follower,) whether that person is before that people or after that people. In this Verse, God says that Abraham was one of the Shiites of Noah, because his religion was in accordance with his religion, that is, the religion of Monotheism.

The God Almighty has introduced Abraham (AS) as:

“He came towards his Lord with a pure heart...!”

Rushing and coming to God is an indication of his acknowledging God and believing in Him.

A pure and healthy heart or soul is one that is free from everything that is harmful to acknowledging and believing in God Almighty, neither overt

polytheism nor secret polytheism, nor ugly morals, nor the effects of sin, nor any belonging to a non-god that causes the destruction of the limpidity of one's attention towards God.

From this it becomes clear that a healthy heart means a heart that has no affiliation with other than God.

(Almizan: V. 33, P. 236.)

Abraham, the Best Exemplar

"قد كات لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ ...!
(٤ / مِمْتَحَنَه)

**"There is certainly a good exemplar for you in Abraham
and those who were with him...!"**

(Holy Quran, Mumtahina: 4.)

The Holy Quran says:

- **There is certainly a good exemplar for you in Abraham and those who were with him,
when they said to their own people:**
- **Indeed, we repudiate you and whatever you worship besides Allah.
We disavow you,
and between you and us there has appeared enmity and hate for ever
unless you come to have faith in Allah alone...!"**

The Almighty God says to the believers that you have a good example, and you should declare enmity with the enemies of God like Abraham, who declared enmity with his people because of their enmity with God!

Historically, the appearance of this Verse implies that Abraham (AS) was accompanied by his followers at the time and place when he announced the severance of ties with the polytheists. That is, besides Lot (AS) and Abraham's wife, other people also believed in him and were with Abraham (AS) in this time, and like him, they declared disgust and severed ties with the

infidels, the enemies of God.

Another point is that the above Verse interpret the severance in its effects, and the effect of severance is to disbelieve in the belief of disbelievers, and as long as they are polytheists, they are enemies, until the day when they worship God Almighty.

To disbelieve in them is to disbelieve in their "polytheism."

The meaning of disbelief in their polytheism is that their polytheism to be practically opposed since enmity is opposition and heart incompatibility.

They themselves have interpreted their severance from the polytheists into three things:

- 1- Practical opposition to their polytheism,
- 2- Heartfelt enmity with them,
- 3- Continuation of this situation as long as they remain on their polytheism unless they give up their polytheism and believe in the One God!

A Model for the Absolute Separation from Polytheists

From the totality that the above Verses indicate, God Almighty declares an exception to their announcement and Says:

"except for Abraham's saying to his father:

- I will surely plead forgiveness for you,
though I cannot avail you anything against Allah!
- Our Lord!
**In You do we put our trust,
and to You do we turn penitently,
and toward You is the destination!**
- Our Lord!
**Do not make us a trial for the faithless,
and forgive us! Our Lord!**
Indeed, You are the All-mighty, the All-wise!"

Abraham (AS) and the believers who were with him were completely and utterly absolved from their polytheistic people and cut off any relationship that connected them to them except one relationship and that was what

Abraham said to his father, when he said:

- **"I ask God's forgiveness for you!"**

This Phrase does not mean the expression of Abraham's friendship with his father, but the promise he made to him that he might repent of polytheism and believe in the One God.

When Abraham promised his father that he was not clear that he was an enemy of God and that enmity with God had penetrated his heart and that he was steadfast in polytheism, he hoped that he would turn away from polytheism and believe in God, but only when it became clear to him that his enmity with God had penetrated his heart, so he became disillusioned with his faith and hated him.

A Model for Believers in God and the Day of Judgment

In the continuation of the Verses, the Holy Quran draws the attention of the Muslims to other points of Abraham and his followers and says:

**"There is certainly a good exemplar for you in them
for those who look forward to Allah and the Last Day
and anyone who refuses to comply should know that
indeed, Allah is the All-sufficient, the All-laudable!"**

In this Verse to emphasize the issue of being a model, the God Almighty repeats it, so that in addition to emphasizing this meaning, He has also stated that this model of goodness is only for those who hope in God and the Day of Judgment, and also the model of such people to Abraham (AS) is not only in hatred of infidels, but also, they follow him in prayers and supplications, too.

The prayer that God Almighty defines for Abraham and his companions, first they prayed to their Lord and said:

- **"Our Lord! In You do we put our trust,
and to You do we turn penitently,
and toward You is the destination!"**

These are the prayers and supplications of those followers of Abraham

to the Sacred Presence of God, and a chanting after announcing separation from disbelievers, because that separation could have such severe effects and deprive a person of faith, so they prayed that we would rely on You, O Lord, and we return to you penitently, the return is to You! They wanted to say that it is not we who devise our affairs, it is only your providence! We pray You to Devise our affairs it any way You Wish!

But their main prayer was that they said:

- **“Our Lord!**
**Do not make us a trial for the faithless,
and forgive us! Our Lord!”**

In this prayer, they pray to God to protect them from the effects of their disgust with the infidels and to have Mercy on them.

They were afraid to be exposed to a trial by encountering in a battle with infidels and the infidels dominate them and the believers be tested in such disaster, and the corruption of infidels expended, therein Abraham and the believers suffer with all kinds of persecutions because of their belief in God and abandoning the gods of infidels and their worship, us and you have hated them and their worship!

In his prayer, Abraham (AS) and his companions repeated the call of "O, Our Lord" successively to invoke the Divine Mercy:

- **“You are the winner who will never be defeated!
One whose actions are all convincing!
Who do not fail to answer our prayers!
You and only You can protect us against your enemies!
You know how to save us!
Indeed, You are the All-mighty, the All-wise!”**

(Almizan: V. 38, P. 113.)

CHAPTER THREE

ABARHAM'S IMAMATE And His Examinations

Concept of Imamate and its Value

«أَنِي جَاعَلُكَ لِلنَّاسِ إِمَامًاً...!...»
(بقرة/١٢٤)

“And when his Lord tested Abraham with certain words,
and he fulfilled them,
He said:
I am making you the Imam of mankind!
Said he:
And from among my descendants?
He said:
My pledge does not extend to the unjust!”
(Holy Quran, Baqara: 124.)

There are words in the Holy Quran that are considered simple in the eyes of the people because those are used for a long time and the people thought that they knew their meaning, and this thought has caused them not to pay more attention to them.

One of those words is "Imamate."

The commentators have used it everywhere absolutely in the sense of: Prophecy, Precedence, Obedience, Caliphate, Guardianship, and Leadership in the affairs of religion, while none of them conveys the truth of "Imamate."

Divine Gifts are not just a handful of literal concepts, but each of these titles is the title of one of the truths and true teachings. The word "Imamate" also has a real meaning, other than the other truths that the other words

describe them.

The Truth that is called "**Imamate**" is determined by the following Verses:

**"And We gave him Isaac, and Jacob as well for a grandson,
and each of them We made righteous!
We made them Imams,
guiding by Our Command...!"**
(Anbiya: 72-73.)

**"And amongst them We appointed Imams
to guide the people by Our Command,
when they had been patient
and had conviction in Our Revelations!"**
(Sajda: 24.)

Therefore, wherever the Holy Quran mentions **Imamate**, it is followed by **Guidance**, as if it wants to interpret the word. On the other hand, the God Almighty everywhere bound this **Guidance** to "**Our Command**" and through this adverb He has made it clear that:

- 1- "**Imamate**" does not mean "**Guidance**" in the absolute sense, but it is "**Guidance**" that is done with the "**Command**" of God!
- (**The "Command" of God is what when He Wills to Create something Says to it: "Be!" It becomes to "Existence!"**)
- 2- "**Imam**" is a leader who "**Guides**" with a "**Command of Angelic Kingdom,**" that he possesses.

Thus, "**Imamate**" is inwardly a kind of "**Guardianship Power**" that "**Imam**" has in the "**deeds of the people.**" The "**Guidance of the Imam**" is not like the "**Guidance of the Prophets and Messengers and the Believers**" which is merely "**Guidance**" through Good Advice or Preaching or merely "**Giving Address,**" but the "**Guidance of the Imam**" means "**taking the hand of the people and leading them to the final destination**"

On the other hand, God Almighty has introduced a reason for the "**Gift**

of Imamate" and that is "Patience and Certainty:"

"And amongst them We appointed Imams
to guide the people by Our Command,
when they had been patient
and had conviction in Our Revelations!"

(Sajda: 24.)

"Thus, did We show Abraham
the dominions of the heavens and the earth,
that he might be of those who possess Certitude!"

(An'am: 75.)

- 1- "Imam" must have "Certainty," and is a "Human Being" to whom the "Angelic Kingdom" is revealed, and also is ascertained with the "Words" through the Glorious God.
- 2- "Imam" is a person to whom and in front of him the inward of hearts and deeds, and the truth of which is present, and is not hidden from him. Imam is aware of all the deeds of the people, whether good or evil, as if what everyone does it is done in front of the Imam.
- 3- "Imam" is Preponderant and Overlooking the path of happiness and the path of misery.
- 4- "Imam" is the one who, on the day when the inward of selves appear, leads people to God, just as he leads people to God in the world's outer and inner aspect:

"The day We shall summon every group of people with their Imam...!"

(Isra: 71.)

The Holy Verse explains that:

- The "Position of Imamate" is not a job that may be finished at one time of human ages, but it will constantly exist in all periods and eras. This truth is understood by the Phrase "every group of people," that wherever there are human beings, there is an "Imam" who is a "witness" to their "deeds."

- A position with this greatness of "**Imam**" can never be found in anyone unless he is inherently "**Blessed and Pure.**"

- "**Imam**" must be "**infallible**" from any misguidance and sin, otherwise he will not be a self-guided, but will need the guidance of others.

- Whoever is not "**infallible,**" he will not be "**Imam**" and "**a guide to the truth.**"

This is the meaning of the Verse:

"God said: My pledge does not extend to the unjust!"

(Baqara: 124.)

That is, absolutely anyone who has committed unjust, even if he has committed in his lifelong only one injustice, is not considered infallible!

Qualifications of Imam

"Imam" means the religious Authority and the leader that people follow him and comply with his words and deeds in every aspect. The result of the above studies show that "**Imam**" should have the following characteristics:

- 1- The "**position of Imamate**" must be determined by God Almighty.
- 2- "**Imam**" must be "**infallible**" by Divine Infallibility.
- 3- As long as there is a creature in the name of man on the earth, "**the earth is not empty of the existence of the "Imam."**"
- 4- "**Imam**" must be "**Confirmed**" by God.
- 5- The "**deeds of the servants of God**" should never be hidden from the view of the "**Imam,**" and the "**Imam**" should be "**aware**" of what the people are doing.
- 6- "**Imam**" must have "**knowledge**" of all the needs and requirements of human beings, whether in the matter of worldly livelihood or in the matter of Resurrection and their religion.
- 7- In the existence of "**Imam**" it is impossible to find someone who is

"superior to Imam" in terms of virtues.

These seven issues are the main issues of **Imamate** which are used in the Verses of Quran.

Meanwhile, Verse 90 of Surah An'am shows that the **Guidance of the Prophets is something whose status cannot be changed or violated, and this Guidance is still in his nation after the Messenger of God and will not be removed from his nation, rather, among his nation, those who are Descendants of Abraham (AS) always have this Guidance:**

"And He made it a lasting word among his posterity...!"

(Zukhruf: 28.)

(Almizan: V. 2, P. 98.)

History of Abraham's Imamate

"وَإِذْ أَبْتَلَيَ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا !"
(بقره / ۱۲۴)

**"And when his Lord tested Abraham with certain words,
and he fulfilled them, He said:
I am making you the Imam of mankind...!"**

(Holy Quran, Baqara: 124.)

This Verse indicates the history of the "Imamate" of Abraham (AS.) This event took place late in that Holy Prophet's lifetime, and it was a time in the old age of Abraham, after the birth of Ishmael and Isaac, also after he moved Ishmael and his mother from the land of Palestine to the land of "Mecca:"

"And when his Lord tested Abraham with certain words, and he fulfilled them, He said:

- I am making you the Imam of mankind!

Said he:

- Do you bring some of my descendants to the Imamate?

God Said:

- Yes, if they deserve it!
That my covenant will not reach the oppressors!"

The analysis of the above Verses confirms that this choice was made after the birth of the children of Abraham (AS,) because if the subject of Imamate was before the good news of the birth of Ishmael and Isaac, Abraham (AS) did not know that he would have a descendant, because even after the good news of the Angels, according to Quran, Abraham did not believe it again, and in response to the Angels, he said something that shows the despair of having children:

He said:

- Do you give me good news though old age has befallen me?
What is the good news that you bring me?

They said:

- We bring you good news in truth,
so do not be among the despondent!"
(Hijr: 54-55.)

As the Quran says, his wife also did not hope to have a child, so when she heard this conversation, she laughed and said:

- Oh, my! Shall I, an old woman, bear children?
and while this husband of mine is an old man?!
That is indeed an odd thing!

They said:

- Are you amazed at Allah's dispensation?
That is Allah's Mercy
and His Blessings upon you, members of the household.
Indeed, He is all-laudable, all-glorious!"
(Hud: 72-73.)

So, when Abraham (AS) reached the position of "Imamate," these stages were over, and it could not actually be before this date, because Abraham, after hearing the good news that God would raise him to the position of "Imamate," asked God to give this position to some of his descendants as well, therefore, at this time he had a child, and his old age had begun some

time ago - the time of the evangelization of his children - because his wife said: "**And while this husband of mine is an old man,**" and Abraham himself states the date of having children in old age as follows: "**All praise belongs to Allah, who, despite my old age, gave me Ishmael and Isaac!**" (Ibrahim: 39.)

At the time for Abraham to reach the Imamate is when his Lord tested him and he was victorious in all of them, and for this reason his Lord Said:

"I am making you the Imam of mankind!"

(Bagara: 124.)

It is clear that these trials were the same kinds of calamities that befell them in life, and the Holy Quran has specified them.

The clearest of these trials and tribulations was - the story of the beheading of his son Ishmael. Therefore, the existence of Ishmael and the process of his beheading has happened before the time of giving the position of Imamate by God, that is, the Imamate of Abraham was at the cost of all these afflictions and his success in the exams, that is, the time of his perfect old age.

**"And when his Lord tested Abraham with certain words,
and he fulfilled them, He said:
I am making you the Imam of mankind!"**

Order of Abraham's Positions

The positions obtained by Abraham (AS) were as follows:

- 1- The Position of Servitude,
- 2- The Position of Prophethood,
- 3- The Position on Apostleship (Messenger,)
- 4- The Position of Chosen Friend,
- 5- The Position of Imamate.

The Almighty God gave Abraham's growth before making him a prophet, the growth is the same "servitude."

The day Abraham protested to his father as to why you worshiped the idols, he was a prophet!

- (The difference between a Prophet and a Messenger is that the Prophet sees the Medium of Revelation in the dream and receives Revelation, but the Messenger sees the Angel of Revelation in awakening and talks to him.)

The Position of Apostleship (Messenger) granted Abraham late at his life and his old age, and after his separation from his father and people, in which he saw the Angels of God awake and spoke to them. It was then that he was given the good news of a child and he said I am old!

If God Almighty chose Abraham as a “Dedicated Friend” for himself, it is because of his Legislating this Hanif (moderate) Religion and Nation that he legislated by the Command of his Lord, and because of the honor of that Religion, Abraham was promoted to the Position of “Dedicated Friend.” **(God Almighty has called the renunciation of Abraham's Religion, which is a kind of oppression, as a "foolishness"!)**

The “Position of Imamate” of Abraham (AS) is confirmed by the following Verse:

“I am making you the Imam of mankind!”

As previously discussed, the time and date of this Divine Selection was the late of his life.

(Almizan: V. 2, P. 91.)

Abraham's Imamate Constancy till Muhammad's Nation

” قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرَيْتِي ”

(١٢٤ / بقره ، ٩٠ / انعام)

“...He Said: I am making you the Imam of mankind!

Said he: And from among my descendants?

He said: My pledge does not extend to the unjust!”

(Holy Quran, Baqara: 124 & An'am: 90.)

In the history of Abraham's Imamate in the Holy Quran it is stated that:

**"And when his Lord tested Abraham with certain words,
and he fulfilled them, He said:
I am making you the Imam of mankind!"**

Abraham (AS) asked:

"And from among my descendants?"

The God Almighty replied:

"My pledge does not extend to the unjust!"

Now, we must see that considering the condition of God Almighty which one of the offspring of Abraham (AS) deserves this position to continue the "Imamate" of him?

The Verse 90 of Surah An'am indicates that:

**"And We gave him Isaac and Jacob
and guided each of them.**

**And Noah We had guided before, and from his offspring,
David and Solomon, Job, Joseph, Moses, and Aaron
thus, do We reward the virtuous!**

and

**Zechariah, John, Jesus and Ilyas,
each of them among the righteous!**

and Ishmael, Elisha, Jonah, and Lot

Each We graced over all the nations!

and

**from among their fathers,
their descendants
and brethren**

We chose them and guided them to a straight path!

That is Allah's Guidance:

With it He guides whomever He wishes of His servants.

**But were they to ascribe any partners to Allah,
what they used to do would not avail them!**

- **They are the ones whom**

We gave the Book, the Judgement and Prophethood!

If some people do not accept Our Guidance,
 it should not grieve you (Muhammad,)
 for We have made others who accept and protect Our Guidance!
 They are the ones whom Allah has guided.
 So, follow their Guidance...!"

It is understood from the context of the above Verses that the "**Guidance of the Prophets**" is something that the status of it cannot be changed or violated. This "Guidance" after Muhammad (PBUH,) the Holy Messenger of God is still in his nation, and will not be removed from his nation, since among his nation, those who are the "descendants" of Abraham always have this Guidance....

"And He made it a lasting word among his posterity!"

The God Almighty made that Guidance a Word remaining in the lineage of Abraham!

This "Guidance" is a Guidance by the "Command" of God, and is "Guidance to the Truth," not guidance in the sense of counsel!

The God Almighty announced that Guidance in this sense is a remaining Word in the lineage of Abraham (AS.)

Considering above it became clear that the "Imamate" will be in his descendants after Abraham (AS.) because Abraham (AS) asked God to place the Imamate in some of his descendants, not in all! The answer was given that even in this some of them also it does not reach the "oppressors" among his children!

It is very clear that not all the children of Abraham (AS) and his descendants were oppressors and tyrants, so it does not mean that none of the children of Abraham (AS) will achieve the covenant of Imamate.

So, the answer that God gave to his request was in fact accepting his request, but by stating that the Imamate is a "covenant," and the "Covenant of God Almighty" does not reach the "oppressors!"

Concept of Abraham's Words, Involvements, and Exams

"وَإِذْ أَبْتَلَيَ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ...!"
(بقرة / ۱۲۴)

**"And when his Lord tested Abraham with certain Words,
and he fulfilled them...!"**

(Holy Quran, Baqara: 124.)

In the history of the life of Abraham (AS,) there have been many trials and tribulations that God has asked him, and finally has Awarded the highest position of "Imamate" to this Holy Prophet, Servant, and Dedicated Friend of Himself.

It is clear that the exams of Abraham (AS) were the same types of calamities that befell him in life and the Holy Quran has specified them. The clearest of those tests is the story of the beheading of his son Ishmael, which the Holy Quran states:

"Abraham said:

- **My son! I see in a dream that I am sacrificing you.
See what you think!**

He said:

- **Father! Do whatever you have been commanded.
If Allah wishes, you will find me to be patient!
So, when they had both submitted to Allah's will, and he had laid him
down on his forehead!**

We called out to him:

- **O Abraham!
You have indeed fulfilled the vision!
Thus, indeed do We reward the virtuous!
This was indeed a manifest test...!"**

(Saffat: 102-105.)

This affliction is the test that clarifies the truth of the believers!

As mentioned in the previous discussions, this case happened at the old age of Abraham (AS.) According to the explicit narration of Quran, God had

bestowed Ishmael and Isaac to Abraham at his old age.

Although in the Verse under discussion, Abraham's exam is considered by means of "**Words,**" but in fact it was the Words that has determined the Practical Duties for him and recounted of the covenants and instructions, so the exam is done only with practical programs, and it is action that manifests the inner qualities of man, not speech!

The "Words" in the Verse in question are the same cases with which Abraham (AS) was tested, and they were Divine Covenants that he was asked to fulfill, such as the case of the stars, idols, fire, migration, child sacrifice, and so on.

If the God Almighty did not mention these exams in the Verse in question, it was because He did not need to mention them, but as He Said: "**And when his Lord tested Abraham with certain words, and he fulfilled them, He said: I am making you the Imam of mankind!**" He understands us that those cases were affairs that proved his merit for the Position of Imamate, because God considered the Imamate as resultant of those matters.

So, these scenes that we enumerated were the same "**Words.**"

(Almizan: V. 2, P. 93.)

Concept of "Word" and "Fulfilment" of Word

"وَإِذْ أَبْتَلَيْ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ...!
(بقرة / ١٢٤)

**"And when his Lord tested Abraham with certain Words,
and he fulfilled them...!"**

(Holy Quran, Baqara: 124.)

"Word," however, in the Holy Quran, refers to external things and beings, not to sayings and speech, but this is also in terms of words and expressions. Wherever in the Holy Quran the "Word" is attributed to God, it refers to God's Command of "**Be,**" and "**Exists!**" Such as:

“... O Mary, Allah gives you the good news of a Word from Him whose name is Messiah, Jesus, son of Mary...!”

(AL-Imran: 45.)

“Indeed, the case of Jesus with Allah is like the case of Adam: He created him from dust, then said to him: " Be," and he was!”

(AL-Imran: 59.)

“...Nothing can change the Words of Allah...!”

(An'am: 34.)

“...There is no altering the Words of Allah...!”

(Yunus: 14.)

“...But Allah desires to confirm the truth with His Words...!”

(Anfal: 7.)

“Thus, the Word of your Lord became due against those who transgress that they shall not have faith!”

(Yunus: 33.)

“...But the word of punishment became due...!”

(Zumar: 71.)

“That is how the Word of your Lord became due concerning the faithless, that they shall be inmates of the Fire!”

(Ghafir: 6.)

“...Had not a Word gone forth from your Lord till an appointed term, certainly judgment would have been given between them...!

(Shura: 14.)

“...The Word of Allah is the highest!”

(Taubah: 40.)

“He said: The Truth is that and I speak the Truth!”

(Sad: 84.)

“All His Command, when He Wills something, is to Say to it: “Be,” and it is!”

(Yassin: 82.)

In all the above cases, the "Word" means a saying and speech, in the

sense that it does the task of a "Word," because a Word is that the speaker announces what he wants to the listener, or informs him, or asks him.

This is why it is so common that in the Word of God Almighty, the "word" or "words" are described as "Completed and Fulfilled," such as:

**"The Word of your Lord has been Fulfilled in Truth and Justice.
Nothing can change His Words...!"**

(An'am: 115.)

**"...And your Lord's Finest Word (of promise) was Fulfilled
for the Children of Israel...!"**

(A'araф: 137.)

It seems that the word is not finished when it is uttered by its speaker, and when it is finished to put on the dress of action, that is when it becomes "finished" and becomes "true."

Regarding Prophet Abraham (AS,) when God Said:

**"And when his Lord tested Abraham with certain Words,
and he fulfilled them...!"**

The meaning of the "Words" here are the cases with which Abraham was tested, and they were Divine Covenants which he was asked to fulfill, such as: The cases of the stars, idols, fire, migration, the sacrifice of Ishmael, and so on. So, these scenes that we enumerated were the same the "Words!"

But what does the "**Fulfilment of Words**" mean?

If we interpret it according to the cases of Abraham, it means that:

- Abraham fulfilled those Words, that is, he did and obeyed what God wanted him to do!

If we interpret from the point of view of God Almighty, it means that:

- God Completed the Words, that is, He Bestowed Abraham's Success and helped him to do His Commands as He Wanted.

(Almizan: V. 2, P. 95.)

Required Certitude for Abraham's Position of Imamate

« وَكَذِلِكَ نُرِي إِبْرَاهِيمَ مَلْكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ! »
 (انعام / ٧٥)

**"Thus, did We show Abraham
 the dominions of the heavens and the earth,
 that he might be of those who possess Certitude!"**

(Holy Quran, An'am: 75.)

The above Verse in the Holy Quran indicates that the God Almighty had presented to Abraham (AS) the Angelic Kingdom of the heavens and the earth to achieve to the "Position of Certainty!"

This Verse makes it clear that "Presenting the Angelic Kingdom" was an introduction to impart the Blessing of "Certainty" to Abraham.

Thus, it seems that "Certainty" is never separate from "Observation of the Angelic Kingdom"!

On the other hand, in recognizing the "Imam" in previous discussions, we said that the "Imam" must be a human being with "certainty," a human being for whom the realm of the Angelic Kingdom is revealed, and it has been fulfilled for him with the Words of God Almighty.

The "Angelic Kingdom" is the same "Command" and the "Command" is the "Inner part of this world!"

"Imam" is the one who sees the Inner part of hearts and deeds, and the truth of them is present before him, and is not hidden to him.

The God Almighty has introduced a criterion for the Gift of "Imamate" which is "Patience" and "Certainty." This criterion can be understood from the following Verse:

"And amongst them We appointed Imams to guide the people by Our Command, when they had been Patient and had Conviction in Our Signs!"

(Sajda: 24.)

According to this Verse, the criterion for reaching the Position of "Imamate" is Patience in the way of God, the "Absolute Patience!" This

concludes that those who are worthy of the position of Imamate, they evince **patience** facing all the scenes that have occurred to test them, until the status of their servitude and the basis of their submission is clarified, while before those events also they have "Certainty!"

This is the same Certainty that the above Verse has introduced as the result of observing the Angelic Kingdom of the heavens and the earth.

(Almizan: V. 2, P. 102.)

Observing Angelic Kingdom and Reviving Dead

"وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحِيِ الْمَوْتَىٰ إِنِّي أَعْلَمُ بِكُلِّ شَيْءٍ"

(بقرة/ ٢٦٠)

**"And when Abraham said:
My Lord! Show me how You revive the dead...?"**

(Holy Quran, Baqara: 260.)

The Holy Quran narrates from Abraham (AS) when he asked God Almighty to show him how He revives the dead. Of course, this request was not for "argumentative expression" but for clarification of the truth through "practical expression," namely "to show," not "to express with scientific and argumentative proof!"

He asked God to show him "the way of reviving," not the "principle of reviving," that is, he said: How do You raise the dead?!

Abraham did not mean to know how the material organs of the dead adopts life and the disintegrated parts come together again and form into a living being, but he intended to know the **Quality of the Life-giving** to the dead, and what does God do with the parts of the dead that he comes to life?

The question is about the **Cause** and the **modality of the Effect of the Cause**, which in another sense is to see the "**Angelic Realm of Things**," as the God Almighty Says:

"All His command, when He wills something,

is to say to it: "Be," and it is!"

(Yassin: 82.)

"All that We Say to a thing, when We will it,

is to Say to it "Be!" and it is!"

(Nahl: 40.)

"Therefore, Glory be to Him in Whose hand is

the kingdom of all things...!"

(Yassin: 83.)

On the other hand, the God Almighty has Said:

**"Thus, did We show Abraham
the dominions of the heavens and the earth,
that he might be of those who possess Certitude!"**

(An'am: 75.)

One of the Angelic Kingdoms of the heavens and the earth is the Resurrection of the birds by Abraham (AS,) which the following Verses say:

"And when Abraham said:

- **My Lord! Show me how You revive the dead?**

He said:

- **Do you not believe?**

He said:

- **Yes indeed, but in order that my heart may be at rest!**

He said:

- **Take four of the birds. Then cut them into pieces,
and place a part of them on every mountain,
then call them!**

They will come to you hastening.

And know that Allah is all-mighty and all-wise!"

(Baqara: 260.)

So, this story, as it seems at first, is not a simple story, and if it were so simple, it would have been enough for God Almighty to resurrect a dead, whatever it is, a bird or another animal, in front of Abraham. But you will

notice that certain features and restrictions are incorporated as follows:

- 1- The dead creature who wants to resurrect is the "Bird,"**
- 2- The Bird should be special and in a special number,**
- 3- Birds are alive,**
- 4- Abraham should kill them personally,**
- 5- He should mix them together so that their body parts are mixed.**
- 6- To divide the minced meat into four parts,**
- 7- Place each part in a place away from other parts, for example, place each one on a separate mountain peak.**
- 8- The act of resurrection should be done by Abraham himself, that is, by the person who requested it.**
- 9- They will be revived by the invitation and call of Abraham.**
- 10- All four Birds should be present with Abraham!**

These characteristics are related to Abraham's question. There were two issues in Abraham's request:

- 1- Abraham (AS) wanted to observe "revival" as it is the act of God Almighty and not as it is the description of the components of matter coming to life. Therefore, it was necessary for this to be done by him, so God Said:**
 - **"Take four of the birds. Then cut them into pieces, and place a part of them on every mountain, then call them!"**

Here, the God Almighty made the revival and flight of birds dependent to the Call and Invitation of Abraham.

It turns out, then, the main Cause that imparts life to the dead who are to be revived is the "**Call and Invitation**" of Abraham.

Although we know that there is no resurrection without the Command of God Almighty, then it turns out that the "**Call and Invitation**" of Abraham was by the "**Command of God**" and it was in a way so connected to God's Command that the resurrection of the birds was both by God's Command

and by his Invitation. It was here that Abraham (AS) observed the manner of the resurrection of birds, that is, the "**Impart of life**" by "**Command of God**" to those dead.

Abraham's "Call" was connected to the "**Command of God**," that is, the **Command of "Be,"** whenever God wants to create something, Says: "**Be,**" and it **exists!** If the Call of Abraham was not connected to the Command of God and it was like our words, and he called something to be created nothing came to existence, even if he called it for a thousand times.

2- The second characteristic of the subject was related to the number of the dead, and multiplicity of them.

That is, when many corpses rot and their parts disintegrate, and no one realizes that this soil is of which dead, and all are lost in the darkness of annihilation that there is no news of them outside or in the minds. . . With such a situation, how does the life-giving power surround them one by one, while there is no one left for anyone to surround?

When God Almighty creates a creature of living beings or restores life to the components of its dead matter, its creation first belongs to the soul of its living being, and then, of course, its material components also exist and the same relation which was once between the parts of it will be re-established, because those relations are safe with God, and it is we who are not surrounded by those relations.

So, the determination of the body is by the determination of the soul. The body is determined immediately after the soul is determined, and nothing can stop it. The following Verse points to the same urgency where it says:

**“...Then call them!
They will come to you hastening!”**

(In terms of chronological history, this story happened after the migration of Abraham (AS) from the land of Babylon to Syria, because the land of Babylon has no mountains.)

(Almizan: V. 4, P. 255.)

CHAPTER FOUR

ABARHAM'S NATION

Abraham was a Nation!

"إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا...."
(١٢٠-١٢٣ / نَحْل)

**"Indeed, Abraham was a nation obedient to Allah, a hanif,
and he was not one of the polytheists!
Grateful as he was for His blessings,
He chose him and guided him to a straight path...!"**
(Holy Quran, Nahl: 120-123.)

"Indeed, Abraham was a nation!"

- The Religion that we have revealed to you,
O Messenger of God!

It is a nation that we first gave to Abraham,
and We chose him and guided him to a straight path!

And with that nation, we reformed his world and his hereafter!

It is a moderate nation and running according to nature,
in which only pure things is lawful,
and only evil is forbidden in it,
and by applying it, the goodness that Abraham achieved,
will be obtained!"

The word "Umma-the whole community of Muslims bound together by ties of

"religion" stands for the position of the congregation in the worship of God, or it means the Imam who follows him.

Some have said: Abraham was a nation that had a person for a while and that was himself, because for a while there was no other Monotheist Person other than him. It was narrated from Imam Sadiq (AS) that:

- "There was a time when there was not more than a single person on the earth who did worship God, and if there was another person besides him, God would add him in the Verse: "**Indeed, Abraham was a nation obedient to Allah, a hanif,**" and after a while the God Almighty added him with Ismael and Isaac and they became three."

The word "**Hanif**" means tending to the moderation and avoiding the desire for excess.

"Purified and chosen by Lord" means that God purifies someone for himself and collects him from different religions. The reason for choosing Abraham as mentioned in the Holy Quran was his being thanksgiving of Blessings: "**Grateful as he was for His blessings, He chose him...!**"

The Holy Quran says:

"We gave him good in this world, and in the Hereafter, he will indeed be among the Righteous!"

(Nahl: 122.)

The meaning of "good in this world" is a good livelihood, and Abraham (AS) had a lot of wealth and great compassionate.

In describing Abraham (AS) with the above-mentioned attributes, the God Almighty points out that the above-mentioned attributes are the good effects of this Hanif Religion, and if a person enters this religion, God will gradually lead him to the path that He led Abraham (AS) to it.

God Almighty Says: "**O, the Messenger of God! Then We Revealed to you to follow the creed of Abraham, a hanif, and he was not one of the polytheists!**"

(Almizan: V. 2, P. 123.)

Concept of Abraham's Nation

" مَلَّةُ آبِيكُمْ إِبْرَاهِيمَ وَهُوَ سَمَاكُمُ الْمُسْلِمِينَ "

(Surah Hajj: 78)

**"...The Nation of your father, Abraham,
he named you "Muslims" before, and in this...!"**
(Holy Quran, Hajj: 78.)

The Holy Quran considers the Religion of Islam as "the Nation of Abraham" and his "Religion of Hanif" and says:

"...The Nation of your father, Abraham...!"
"Say! Rather we will follow the creed of Abraham, a hanif...!"
(Baqara: 135.)

When we call the religion of Islam the nation of Abraham, it does not mean that the religion of Islam with all its principles and sub-principles was legislated in the time of Abraham (AS,) and we cannot say such a thing because the following Verse indicates the opposite meaning:

- **"He has prescribed for you the religion
which He had enjoined upon Noah
and which We have also revealed to you,
and which We had enjoined upon Abraham, Moses, and Jesus...!"**

What we understand from the above Verse, as well as the following Verse is that the laws and rules of Islam also originate from the same nature that Abraham (AS) legislated, and any action that agrees with nature is commanded, and it forbids any action that is contrary to nature:

**"Say: Indeed, my Lord has guided me to a straight path,
the upright religion, the creed of Abraham, a hanif...!"**
(An'am: 161.)

(Almizan: V. 14, P. 16.)

Foundation of Abraham's Nation

"وَمَن يَرْغَبُ عَنِ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَن سَفِهَ نَفْسَهُ"
(بقرة / ١٣٠)

**"And who will ever renounce Abraham's creed
except one who fools himself?
We certainly chose him in the present world,
and in the Hereafter, he will indeed be among the Righteous!"**

(Holy Quran, Baqara: 130.)

In the above Verse, the Holy Quran describes the moments when the Command of Islam was issued to Abraham (AS) and Abraham declared Islam and the Religion and Nation of Abraham were founded, and God orders all human beings in all periods of history, and all the followers of all the Prophets to follow Islam, Creed, and the Nation of Abraham, and God considers the renouncing from the Nation and Creed of Abraham is stupidity of self, and from the result of not recognizing the things that are beneficial to the soul and the things that are harmful to it. This is the same Verse that the famous narration about "Intellect" has been copied from it:

- **"The "Intellect" is something with which the Beneficent God is worshiped!"**

The God Almighty Said:

**"And who will ever renounce Abraham's creed except one who fools himself?
We certainly chose him in the present world, and in the Hereafter, he will
indeed be among the Righteous!"**

**"When his Lord said to him: Submit, he said:
I submit to the Lord of all the worlds!"**

(Baqara: 130-131.)

- 1- When God Almighty narrates this part of the history of Abraham to the Prophet of Islam and Says: **"When his Lord said to him: Submit!"** It is obvious from the composition of the statement that what was told therein was of the secrets discussed in a position of intimacy occasion!

- But in the answer given by Abraham (with all the freedom in conversation that the above Phrase reveals,) it is clear from the tone of Abraham's words that he maintained his humility of servitude and observed the etiquette of Presence, without considering himself close to the Position of Nearness and Presence of Intimacy, but maintaining his etiquette of servitude, humiliation, and obedience to the One to Whom the worlds surrendered, so did not say: "**I surrender to you!**" Rather, he said: "**I submit to the One that the whole universe is in obedience and submission to Him!**"

- 2- Apparently, the Phrase: "**When his Lord said to him: Submit, he said: I submit to the Lord of all the worlds!**" shows that the Command of "Submit" was a legislative Command, and Abraham (AS) obeyed the Call of his Lord and submitted to God willingly, and this Command was not a Genetical Command, that is, Islam and Submission at this stage was not a God-given Islam!

- It is also certain that this was one of the Commands that Abraham understood at the beginning of his task, because Abraham (AS) once again asked God for Islam for himself and his son Ishmael late at the end of his life, and that was when they completed the construction of the Kaaba. But at this stage he asked for something that was not by his own will and no one can obtain the kind of Islam that Abraham as a Prophet, a Messenger of God, a Sincere Friend of God, and an Imam requested it. It turns out that his request for Islam at this stage is a God-given thing and is a Gift that is bestowed by God and human will does not interfere in obtaining it!

(The description of the levels of Islam and Faith is given in a separate article.)

- 3- The Choosing and Purifying of Abraham by God has also been narrated among these Verses.

"Purifying" means getting the abstract and pure of everything. This word, when considered with the Guardianship authorities, corresponds to the

Purity of Servitude and Worship. The "Purification" in this position is that the servant should act in accordance with his servitude in all his affairs, that is, he should submit to his Lord absolutely. This meaning is realized by the same practice of religion in all things. God has introduced religion as submission to God: "**Indeed, with Allah Religion is Islam (Submission!)**

The Purification and Selection of Abraham also took place on the same date that he said: "**I submit to the Lord of all the worlds!**"

(Almizan: V. 2, P. 157.)

Reminders of Abraham (AS) in Human Society

The first reminder that Abraham (AS) left in his memory is the Religion of "Monotheism." From that day until now, every individual or every society has enjoyed this blessing is the blessing of his existence and struggles.

Even today, the Religions that are apparently called the Religion of Monotheism are among the relics and existential effects of that Holy Prophet, because one of those religions is the "Jewish" religion, which leads to and is attributed to the Holy Prophet Moses son of Imran. Moses is considered one of the sons of Abraham (AS) because his descendants lead to "Israel- Jacob the son of Isaac," and Isaac is the son of Abraham (AS.)

Another is the Religion of "Christianity," which leads to the Holy Prophet of Jesus, the son of Mary (SA,) and the lineage of Jesus leads to Abraham (AS.)

Also, the Religion of "Islam," which is one of the Monotheistic religions, because this religion is attributed to the Holy Messenger of God Muhammad (PBUH) son of Abdullah, and his lineage leads to Prophet Ismael, the son of Abraham (AS.)

So, it can be said that the Religion of Monotheism in the world is one of relics and blessings of the Holy Prophet Abraham. In addition to the

principle of Monotheism, some requirements of religion also remained as a remembrance by him, such as:

- **Prayer, Zakat, Hajj, Consumption of cattle meat,**
- **Separation from the enemies of God, to salute by "Salaam," and**
- **Ten rules related to purity and cleanliness:**
- **(Of which five are related to the head, and the other five are related to other parts of the body,**

The five Rulings related to the head are:

- **To cut mustache's tips, to have beard, to braid hair, and to brush teeth.**

The other five Rulings related to other organs are:

- **Shaving and removing hair from the body,**
- **Circumcision, clipping nails, ablution bath after ejaculation, and washing with water.)**

It can be said that what the good tradition, whether in belief or in practice, is found in human society is all the effects of the Missions of the Holy Prophets of Allah, which one of the greats of this glorious dynasty is Abraham (AS,) the Sincere Friend of God!

Abraham (AS) has a great contribution and effect on the development of humanity, whether man knows it or not!!

(Almizan: V. 14, P. 25.)

Abraham and the Righteous

" وَ إِنَّهُ فِي الْآخِرَةِ لَمَنِ الصَّالِحِينَ"

(بقرة / ١٣٠)

"...And in the Hereafter, he will indeed be among the Righteous!"

(Holy Quran, Baqara: 130.)

What was the Status and Position of Abraham (AS?)

He was a Messenger, one of the Supreme Resolution Prophets, also

had the Position of Imamate, and Leader of a number of Prophets and Messengers. The Holy Quran says about the Prophets:

"...And each of them We made Righteous!"
(Anbiya: 72.)

So, Abraham is also one of the Righteous.

It is narrated from Abraham in many Verses that he asks God to join him to the Righteous before him. It turns out that there were Righteous people before him that he asked God to join him to them and God answered his request and in several places in the Holy Quran announced that He would join him to the Righteous in the Hereafter.

"...And in the Hereafter, he will indeed be among the Righteous!"

This Phrase is repeated in (Baqara: 130,) and in (Ankabut: 27,) and in (Nahl: 122.)

"Righteousness" has a hierarchy, some of which are superior to others.

In the above Verses, we see that the God Almighty, in response to Abraham's prayer Says that He will join him to the Righteous in the Hereafter. The Holy Messenger of God also claims this Position for himself, and in the Holy Quran says:

- **"My Guardian and Supporter is indeed Allah,
Who has revealed this Book,
and He is the Guardian and Supporter of the Righteous!"**

(A'raf: 196.)

The appearance of the Verse indicates that the Holy Messenger of God claims Guardianship for himself, and it is also understood from the appearance of the Verse that the Holy Messenger of God is the one who has the "Righteousness" pointed in the Verse, and Abraham (AS) asks God to achieve him to the level of the Righteous whose "Righteousness" is higher than his own, so he meant the same Righteous Prophet!

(Almizan: V. 2, P. 168.)

Concept of Abraham Nation's Being "Hanif"

"قُلْ بَلْ مَلَّةُ إِبْرَاهِيمَ حَنِيفًا...."

(بقرة / ١٣٥)

"...Say: Rather, we will follow the creed of Abraham, a hanif...!"

(Holy Quran, Baqara: 135.)

It was narrated from Imam Sadiq (AS) that: "**Abraham's Hanifness is in Islam!**" It was also narrated from Imam Baqir (AS) that: "**Being Hanif is a comprehensive word covers everything, even to cut a mustache, to clip nails, and to circumcising a newborn, which are all of Hanifness!**"

The Qomi's commentary mentions that:

- "God revealed the Hanifness to Abraham (AS,) and that was the ten Commandments in purity and cleanliness, five of which are from the neck up and the other five are from the neck down.

The five Rulings related to the head are:

- **To cut mustache's tips, to have beard, to braid hair, and to brush teeth.**

The other five Rulings related to other organs are:

- **Shaving and removing hair from the body, Circumcision, clipping nails, ablution bath after ejaculation, and washing with water.)**

This is the Purity Hanifness that Abraham (AS) made it prevalent, and it has not been abrogated until now, and it will not be abrogated until the Day of Resurrection!"

(Almizan: V. 2, P. 186.)

CHAPTER FIVE

RELIGION AND BOOK OF ABRAHAM (AS)

Content of Abraham's Scripture

"آمَ لَمْ يُنَبِّأْ بِمَا فِي صُحْفِ مُوسَى، وَابْرَاهِيمَ الَّذِي وَقَيْ ...
(٦٢-٣٣ / نجم)

**"Has he not been informed of what is in the scriptures of Moses!
And of Abraham, who fulfilled his summons!"**

(Holy Quran, Najm: 33-62.)

The following Verses refer to the contents of the books of Abraham and Moses as follows:

- "Tell me about the one who turned away from charity.
He gave a little and left.
Does he have knowledge of the unseen? And he sees?
Did he know what is in the Scriptures of Moses?
And in the Scriptures of Abraham?
Who kept his promise!
In the Scriptures were written:
That no bearer shall bear another's burden...!"
And that..."

No One Will Suffer for the Sin of Others

This is the first point that the Holy Quran narrates from the Scriptures of Abraham (AS) and Moses (AS.). Of course, this narration begins with this Verse and

continues to some more Verses. All Verses start with the word of "Verily," and "Indeed," which altogether are 17 Verses.

The first meaning and issue that was in the Scriptures of the two Holy Prophets it was: No man tolerates the sin of another human being! Namely, the soul of no one suffers for the sin that the other one is committed, and no one will be forcibly charged guilty or punished for any other one's sin.

Man Owns Nothing but What He Strives For

The second issue that the Holy Quran quotes from the books of Abraham and Moses is that:

- **No human being has a real ownership on anything that its effect affects him, whether good or evil, except one's own deed that he has done and the efforts he exerted, only he has it, but what others have done, its effect does not affect him, whether good or evil.**

The "Real Ownership" is such ownership that man has on his eyes, ears, and body parts, not like man's ownership to houses and carpets, etc., which are creditable ownership, nor real ownership.

- **Man is the real owner of his deeds. So as long as there is a human being, there is also that deed, and it will never be separated from man by its nature, so after a person is transferred to that other house, all his deeds, whether good or evil, righteous, or unrighteous, will be with him.**

Result of One's Effort Will Soon Be Observed

The third point narrated from the books of Abraham and Moses in the Holy Quran is that:

"And that he will soon be shown his endeavour!

Then he will be rewarded for it with the fullest reward!"

"His endeavour" is what man has strived to do something, whether good or bad. The time for "seeing" its reward, whether good or bad, is the

Day of Judgment.

This Verse is similar in meaning to another Verse which says:

"The day when every soul will find present whatever good it has done; and as to whatever evil it has done it will wish there were a far distance between it and itself...!"

(Al-Imran: 30.)

Also, the Holy Verse that says:

"On that day, mankind will issue forth in various groups to be shown their deeds!

**So, whoever does an atom's weight of good will see it!
And whoever does an atom's weight of evil will see it!"**

(Zalzala: 6- 8.)

The appearance of Verse has a remark to the fact that on the Day of Resurrection, there will be those who will be offered deeds that they themselves have not done!

The Final End Is unto Thy Lord

The fourth point, which is also one of the prominent Verses of this Surah, says:

"And that the terminus is toward your Lord!"

In this Verse, the "Terminus" or "Destiny" is stated in absolute mood, and it is understood that the absolute aspect of the end is towards your Lord. Therefore, what exists in the world of existence leads to God Almighty in its existence and the effects of its existence, direct or with some intermediary. There is no Devising or System running in the universe, whether generally or detailed, it also leads to God Almighty, because the Devising that exists between the creatures of the universe is nothing but the relations that God has established between them to protect and preserve every creature with such relations that it has with other creatures.

It is clear that the Creator of the relations of beings is the same as the

Creator of beings themselves. So, the only One, who is absolutely the End of all beings in the universe is the One and only God Almighty.

Since the Verse in question considers the end of everything to be absolutely God Almighty, this absoluteness includes all Devising too, it must be said that the Verse covers the both Ends in everything: One End in terms of the beginning of creation, which if we go back to the creation of everything, we lead to God Almighty, and again in terms of Resurrection, when we move forward to the future End, we will see that all beings are returned to Him.

The next twelve Verses enumerate the cases of the End of creation and Devising to God Almighty. The context in all these Verses is the context of monopoly, and it understands us that Lordship is exclusive to God Almighty and He has no partner in Lordship, and this monopoly does not contradict the mediation of natural or unnatural causes in those matters:

**“...And that it is He who makes men laugh and makes them weep!
And that it is He who brings death and gives life!
And that it is He who created the mates, the male, and the female!
From a drop of seminal fluid when emitted!
And that with Him lies the Second Genesis!
And that it is He who enriches and grants possessions!
And that it is He who is the Lord of Sirius!
And that it is He who destroyed the former Ad!
And Thamud, sparing none of them!
And the people of Noah before that,
indeed, they were more unjust and rebellious!
And He overthrew the town that was overturned!
Covering it with what covered it!
Then which of the bounties of your Lord will you dispute?
(Najm: 43-55.)**

In the last article, the Holy Quran says: When God Almighty is the One who created this innovative system and created and designed this world, and put laughter, crying, death, life, and destruction in human beings, to which one do you hesitate in seeking the blessings of your Lord, and which of them

do you doubt?

(Almizan: V. 37, P. 92.)

Summary of Scriptures of Abraham (AS) and Moses (AS)

"إِنَّ هَذَا لَفِي الصُّحْفِ الْأُولَىٰ ، صُحْفِ إِبْرَاهِيمَ وَمُوسَىٰ ...".
(١٨-١٩ / أَعْلَىٰ)

**"This is indeed in the former scriptures!
The scriptures of Abraham and Moses!"**

(Holy Quran, A'ala: 18-19.)

A summary of what is in the books of Abraham and Moses (AS) is the content of the following four Verses which the Holy Quran informs about in the Surah A'ala, and says:

**Felicitous is he who purifies himself!
Celebrates the Name of his Lord and prays!
Rather you prefer the life of this world!
While the Hereafter is better and more lasting!
This is indeed in the former scriptures!
The scriptures of Abraham and Moses!"**

"Purification" means returning to God Almighty and repenting.

"Repentance" is one of the means that protects the human heart from immersion in material things.

"Giving in the way of God" also cleanses the heart from the filth of financial belongings.

The so-called "ablution," which has been called "purification," in fact, embodies the purity from the filth that cover the human face and hands in dealing with affairs of the world.

It is quoted from Imam Sadiq (AS) in book Faqih that he said in the meaning of purification: The meaning of the Verse is that whoever pays

zakat al-fitr will be successful!

Apparently mentioning the Name of God is oral mentioning.

"Praying" refers to the daily prayer, which is the special attention of the worshiper that is legislated in Islam.

Finally, at the end of the above Verses the God Almighty addresses to the general public of humans and Says:

- **The Truth is what We Said: The salvation is in the purification and remembrance of God, but you human beings do not seek to be purified, and according to the invitation that your human nature has, it calls you to the belongings of the world and work to improve it and prefer it to the life of the Hereafter!**
- **But the life of the Hereafter is more everlasting and better!**

What is addressed to you is also mentioned in the early Scriptures:

In the Books of Abraham and Moses!

(Almizan: V. 40, P. 198.)

Rulings of Abraham's Shariah

(Analytical Discussion)

From the Verses of the Holy Quran in which a mention of the Holy Prophet and the sincere friend of God is recorded, some of the rules of his Shariah can be extracted:

1- Prayer:

The Holy Quran in "Surah Ibrahim" refers to a request of this Holy Prophet from God, in which Abraham (AS) asks his God to ordain he and his descendants to be of those who establish praying for God!

2- Zakat:

It is narrated in Surah Anbiya that Abraham (AS) said to his people:

“We made them imams, guiding by Our command,
and We revealed to them the performance of good deeds,
the maintenance of prayers,
and the giving of zakat,
and they used to worship Us!”

(Anbiya: 73.)

3- Hajj:

In Surah Hajj, the Holy Quran attributes to Prophet Abraham the Obligation of Hajj Rituals and allowance of eating flesh of the cattle.

4- Rejecting Enemies of God

In Surah Mumtahina, the Holy Quran attributes avoiding and rejecting the polytheists to Abraham (AS.)

5- Prohibition of Oppression:

In Surah An'am, the Holy Quran quotes from Abraham (AS) Forbidding any Oppression and any action contrary to human Nature.

6- Salaam:

The Holy Quran in Surah Maryam and Surah Hud considers the issue of greeting by Salaam as one of the rulings of Abraham's Shariah. (**Salaam means safety.**)

It is reported in narratives that the purification and cleanliness that Abraham (AS) legislated among his nation and mentioned in Surah Hajj is the same as the famous "Hanif" and the ten rules, the five rules of which are related to the head and the other five rulings are related to other organs of the body, including "circumcision."

(The full description of the ten commandments has been mentioned in the previous chapters of this section.)

(Almizan: V. 14, P. 16.)

CHAPTER SIX

THE POSITION OF ABRAHAM (AS)

Abraham's Position and His 16 Privileges

The Almighty God in His Glorious Words praised Abraham (AS) in the best way and praised his struggles and sufferings he had endured in the way of his Lord. God mentioned his name in 64 Verses of His beloved Book and referred to His Blessings that were given to him in many occasions.

Here are some of those Blessings and Gifts:

- 1- The God Almighty had already bestowed the **Growth and Guidance** of Abraham (AS.) (Anbiya: 41.)
- 2- God **chose** him in the world. (Baqara: 130.)
- 3- Abraham will be among the **Righteous** in the Hereafter, because when his God Said to him in the world: Surrender! He said: I submit to the Command of the Lord of the universes! (Baqara: 130 – 131.)
- 4- He is the one who turned his heart to God in purity and **sincerity**, and never committed polytheism. (An'am: 79.)
- 5- He is the one whose heart was assured and powered in the Remembrance of God, and for this reason he **believed** and achieved **certitude** after his God showed him the Angelic Kingdom of the heavens and the earth. (Baqara: 260 and An'am 75.)
- 6- God called Abraham His "**Khalil**-Sincere Friend." (Nissa: 125.)

- 7- God bestowed His **Mercy** and **Blessings** on him and his household and praised him for his loyalty. (Najm: 37.)
- 8- God described him as "**most forbearing, plaintive, and penitent.**". (Hud: 75.)
- 9- God also praised him that **Abraham himself was a God-fearing and Hanif nation and never associated polytheism** and was always **grateful for God's Blessings**. God praised him also that He **chose** him and **guided him to the straight path** and gave him a **worldly reward** and he is one of the **Righteous in the Hereafter!** (Nahl: 120-122.)
- 10- Abraham (AS) was a "**truthful one, a prophet.**" (Mary 41)
- 11- The Holy Quran considers Abraham one of the faithful and one of the righteous servants and **greets** him! (Saffat: 83 – 111.)
- 12- God has introduced Abraham as one of the **possessors of strength and insight** whom God has purified them by remembering the Day of Resurrection. (Sad: 45 – 46.)
- 13- God made him "**Imam.**" (Baqara: 124.)
- 14- God introduced him one of the five **Supreme Resolution Prophets**, owners of the Book and the Shariah. (Ahzab:7, Shura: 13, and A'ala:19.)
- 15- God gave him "**knowledge, wisdom, book, property, and guidance**" and left his guidance in his descendants as a "**lasting word.**" (Nissa: 41, An'am: 74-90, and Zukhruf: 28.)
- 16- God placed **Prophethood and Book** as a legacy in his descendants. (Hadid: 26,) and placed for him a **good name as a sign of Truth in the posterity.** (Shuara: 84, Maryam: 50.)

This was a list of the Divine Positions and servitude positions that God bestowed on Abraham (AS) and mentioned in the Holy Quran.

The Holy Quran does not mention the virtues of any of the Holy Prophets in such detail.

In order to preserve the personality and life of Abraham (AS,) the Holy Quran called our Upright Religion "Islam" and attributed it to Abraham (AS)

and said:

“...The faith of your father, Abraham.
He named you" Muslims" before...!”
(Hajj: 78.)

Also said:

“Say: Indeed, my Lord has guided me to a straight path,
the upright religion,
the creed of Abraham, a hanif,
and he was not one of the polytheists!”
(An'am: 161.)

God Ordained the “Kaaba,” that Abraham built it, as the Holy House and the Qibla for the worlds and Legislated the Rituals of Hajj to visit it. By this means the God Almighty commemorated Abraham's migration to this land and to place his wife and child there, and for his success in trial of Ishmael's slaughter, and for all hardships he suffered in the way of God!

(Almizan: V. 14, P. 23.)

Raising Abraham's Degree, Knowledge and Wisdom

«نَرَفَعُ دَرَجَاتٍ مِّنْ نِسْأَةٍ!...»
(آل عمران / ٨٣)

“This was Our argument that We gave to Abraham against his people.
We raise in rank whomever We wish.
Indeed, your Lord is all-wise, all-knowing!”
(Holy Quran, An'am: 83.)

The God Almighty has raised Abraham (AS) to degrees in knowledge, since the guidance, presentation of Angelic Realm of the heavens and the earth, the certainty of the heart, the conclusive proof, are all of the degrees and levels of knowledge.

At the end, God Says: “**Indeed, your Lord is all-wise, all-knowing,**” in order to stabilize this meaning that all these advantages and privileges that He has bestowed to Abraham (AS) were out of His Knowledge and Wisdom.

Positions of Abraham (AS)

The positions obtained by Abraham (AS) were as follows:

- 1- Position of Servitude**
- 2- Position of Prophethood**
- 3- Position of Messengership**
- 4- Position of Friendship**
- 5- Position of Imamate.**

The following Verse confirms the **Position of Abraham's Servitude**:

“Certainly, We had given Abraham his rectitude before...!”
(Anbiya: 51.)

This Verse indicates that the God Almighty, before making Abraham a Prophet has bestowed him his "Growth." The “Growth” is the same “Servitude.”

The following Verse confirms **Abraham's Position of Prophethood**:

**“And mention in the Book Abraham.
 Indeed, he was a truthful one, a prophet!”**
(Maryam: 41.)

It is understood from this Verse that the day Abraham opposed his father why he worshiped idols, he was a prophet!

The following Verse confirms **Abraham's Position of Messengership**:

**“Certainly, Our messengers came to Abraham with the good news,
 and said: Peace! Replied him: Peace!”**

(Hud: 69.)

- (The difference between a Prophet and a Messenger is that a Prophet sees the Angel of Revelation in a dream and receives Revelation, but the Messenger sees the Angel of Revelation in awakening and talks to him.)

The subject of this Verse occurred in the late life of Abraham (AS) and his old age, after the separation from his father and people, in which he saw the Angels of God awake and spoke to them. The same time that they gave him the good news of having a child and he said I am old!

The following Verse confirms **Abraham's Position of Friendship:**

**"And follows the creed of Abraham, a hanif.
And Allah took Abraham for a dedicated friend!"**
(Nissa: 125.)

It appears from the Verse that if God took him as "Friend" for Himself, He would have taken him for the sake of this Hanif nation whom he legislated by the Command of his Lord, because the state of Verse is the state of expressing the honor and dignity of Abraham's Hanif Religion, for the sake of the dignity of that religion Abraham was promoted to the Position of "Friendship."

- **(God Almighty has called the renunciation of Abraham's religion, which is a kind of oppression, as "foolishness"!)**

The following Verse confirms **Abraham's Position of Imamate:**

"God Said: I am making you the Imam of mankind!"
(Baqara: 124.)

As we already said, the time and date of this Divine Selection was at the late of Abraham's life.

(Almizan: V. 13, P. 318.)

Abraham's Position of Friendship

" وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ! "
(نساء / ١٢٥)

**"And who has a better religion than
him who submits his will to Allah,
being virtuous,**

and follows the creed of Abraham, a hanif?

And Allah took Abraham for a dedicated friend!"

(Holy Quran, Nissa: 125.)

This Verse says:

- **The Dignity of religion is not in doubt, and it is not hidden from any wise person that to submit God's Command and being Righteous is the best Creed!**
- Man cannot escape from religiosity, and the best religion is that man turns by submission to a God to whom everything in the heavens and the earth belongs, and to submits this God by servitude, and to act according to the way and custom and ritual of "Abraham" who performed his duty while turning away from falsehood!
- The "**Religion of Abraham**" means the "**Religion of Nature**," in which the God Almighty has chosen Abraham as **His Friend**, the first person who Righteously turned his face to God and turned away from the false belief and converted to the Religion of Truth!

In Islamic narrations, it is quoted from Imam Reza (AS):

- God called Abraham "Dedicated Friend" because he did not reject the request of anyone and did not ask anyone except God!

The above narration is the most correct narration that has been included about the naming of Prophet Abraham (AS) as "**Khalil** - in Arabic: Dedicated Friend," since this narration agrees with the meaning of the word "**Khalil** - in Arabic," that means "**Need**," and "Khalil- your sincere friend - is the one who tells you his needs.

(Almizan: V. 9, P. 141.)

Abraham, the Forbearing and the Plaintive

«إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُّنِيبٌ!»
(هود / ٧٥)

**"Abraham was indeed most forbearing,
plaintive, and penitent!"**
(Holy Quran, Hud: 75.)

Here the Holy Quran explicitly praises Abraham (AS) and states that he argued Angels about the people of Lot because he was forbearing. He did not hurry about the punishment coming down on the oppressors because he hoped that they would succeed and turn to goodness. He was greatly affected by the misguidance and destruction of the people and turned to God to save them.

The Holy Quran praises him with the above Phrase for his being Forbearing, Plaintive, and Penitent:

"Forbearing" is someone who does not rush to retribution and revenge.

"Plaintive" is someone who sighs a lot about the evils suffer him.

"Penitent" means one who in all things refers to God.

(Almizan: V. 2, P. 199.)

CHAPTER SEVEN

ANALYSIS OF ABRAHAM'S PRAYERS

The Prayers and Requests of Abraham_(AS)

"وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّي أَجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ...!"
(بقرة/١٢٦)

"And when Ibraheem said:

- My Lord, make it a secure town and provide its people with fruits,
such of them as believe in Allah and the Last Day!

God said:

- And whoever disbelieves, I will grant him enjoyment for a short while, then I
will drive him to the chastisement of the Fire

And it is an evil destination!"

(Holy Quran, Baqara:126.)

The God Almighty has quoted so many prayers in His Holy Quran from Abraham (AS,) His Favored Prophet, in which he made some requests from his Lord, such as:

- 1- The first prayer that he made for himself,
- 2- The prayer that he made when he migrated to Syria,
- 3- The prayer that he made about the survival of his good remembrance in the world,
- 4- The prayer for himself, his generation, his parents, and for all the believers,
- 5- The prayer made after the construction of the Ka'ba for the people

of Mecca,

6- The prayer which requested God to choose Prophets from his offspring!

It is from these prayers and demands that his ideals, desires, and the value of his efforts in the way of God, as well as the virtues of his sacred soul, his position and nearness to the Glorious God, are known.

Also, from all over of his stories, and from the praises God made on him, one can comprehend the description of his life story!

(These prayers have been analyzed and used in other chapters of this section too.)

(Almizan: V. 2, P. 120.)

The First Prayer of Abraham (AS)

"رَبِّ هَبْ لِي حُكْمًا وَالْحِقْنِي بِالصَّالِحِينَ"
(شعراء / ٨٤)

**"My Lord! Grant me unerring judgement,
and unite me with the Righteous!"**

(Holy Quran, Shuara:84.)

In the Verses of Surah Shuara, Abraham (AS) reminds us of the continuous and successive Blessings of God Almighty, the Blessings that have been bestowed on him from birth to infinity. Mentioning these Blessings and remembering Divine Grace gives him such state that is a mixture of the Mercy appeal and the servitude penury, this state makes him express his need to the Presence of God and open the door to requests:

"My Lord!

- **Grant me judgement,**

and unite me with the Righteous!

Confer on me a worthy repute among the posterity,

and make me one of the heirs to the Paradise of Bliss!

Forgive my father,

for he is one of those who are astray!

**Do not disgrace me on the day that they will be resurrected,
the day when neither wealth nor children will avail,**

except him who comes to Allah with a sound heart!"

(Shuara: 83-89.)

"Judgment" here means to have correct opinion in general doctrinal and practical issues, as well as in applying practice to those general teachings.

General Teachings are: Doctrinal and Practical Teachings, altogether include Monotheism and Piety:

- **"We made them Imams, guiding by Our Command, and We revealed to them the performance of good deeds, the maintenance of prayers, and the giving of zakat, and they used to worship Us!"**
(Anbiya: 73.)
- Which declares acquiring the Path of Rectification and Guidance to the Correctness in the position of action.

The fact that Abraham (AS) asked his Almighty Lord to join him to the Righteous, he, in fact, referred to one of the Requirements of the Gift of Judgment, one which the Grace of Judgment requires it. So, the meaning of his words is:

- **O Lord, first give me the Gift of Judgment,
then complete its effect on me, which is the Rectification of Essence!**

Apparently, when he asked that - **Confer on me a worthy repute among the posterity**, he requested the God Almighty to grant him an offspring in the future centuries, who is his tongue of truthfulness, that is, a language like his own language, to say his intentions and desires, as his own language talks about his desires. In short, the meaning is that –

- **May God send someone in the last centuries,
to rise up following his Call,
and invite the people to his religion and nation,
which is the same Religion of Monotheism!**

From the fact that Abraham (AS) in his first prayer asked his Lord not to humiliate him on the Day of Judgment, it is understood that on that Day every human being needs the help of God, since the weak human body cannot withstand the horrors and fears that he faces on that Day, unless God helps him!

(Almizan: V. 30, P. 148.)

An Analysis of Abraham's Etiquette in his Prayers

While analyzing the first prayer of Abraham (AS) which the Holy Quran has quoted it in Surah Shuara, we find how this Holy Prophet of God in his very early life, in a discussion with his idolatrous people, while expressing hostility to their false gods and introducing the Lord of the Universes, suddenly leaving the controversy turns his face to the Holy Presence of the Glorious God, and with a heavenly words and most delicate feelings asked for things from his Lord that each phrase of which conveyed some profound and historical effects in human life in the course of ages and epochs

The timing of this prayer shows that he prayed early in his entry into society of that day, the time when he had not yet become disillusioned with his father's faith. In addition to arguing with his people, he began to introduce his Lord and then pray for his father, himself, and said:

"He said:

- **And have you considered what you have been serving!
you and your fathers, the elders?
They are an enemy to me, except the Lord of all Being!
Who created me, and Himself guides me,
and Himself gives me to eat and drink,
and, whenever I am sick, heals me,
who makes me to die, then gives me life,
and who I am eager shall forgive me my offence on the Day of Doom!**

My Lord:

- Give me judgment and join me with the righteous!
 - And appoint me a tongue of truthfulness among the others!
 - Make me one of the inheritors of the Garden of Bliss!
 - And forgive my father, for he is one of those astray!
 - Degrade me not upon the Day when they are raised up!
- (Shura: 75- 87.)

In terms of etiquette and method used in this prayer, it can be seen that Abraham (AS) first praises his Lord beautifully. It is the etiquette of servitude that requires in prayer one should first praise God.

This praise is the first detailed praise that God Almighty narrates from Abraham (AS.) His previous praises were short and have been quoted in several places in the Holy Quran:

“Indeed, I have turned my face toward Him who originated the heavens and the earth, as a hanif, and I am not one of the polytheists!”
 (An'am: 79.)

“He said: Peace be to you! I shall plead with my Lord to forgive you. Indeed, He is gracious to me!”
 (Maryam: 47.)

When we analyze the method of this prayer, we see that he has used very high etiquette in it. He has included in this prayer the care of his Lord from the beginning of his creation until he returns to him. He considers himself poor and needy before Him but praised his Lord in a way that He has all Affluence, Bounty, and Generosity. He considers himself a humble servant who is not capable of anything, but the Divine Destinies manage him in all situations of his life periods from one state to another. He gives him food, drink, and healing from disease. He gives death and resurrects and prepares the servants for the remuneration of the Day of Judgment, and he (Abraham) is nothing but pure obedience and greed for the forgiveness of sins!

Another etiquette that Abraham (AS) has followed is to attribute the

disease to himself and said: "**When I get sick, He heals me!**" Because in this position, which is the position of Praise, it was not appropriate to attribute the disease to God, although the disease is also an accident and in this respect it is not unrelated to God, but the context of the word is not the context of narrating events to attribute any event to Him but the context of the word to express this meaning that the healing of the disease is from His Mercy and Care, in this respect he attributed the disease to himself and the healing to his Lord. It seems that he wanted to make such a claim that nothing can be issued from God Almighty except beauty!

Then, after Praising, he began to pray, and it is in this prayer that he used extraordinary etiquette:

First, he started with the name of "Lord," second, he asked for only real and lasting Blessings. He asked for the most precious Blessings, and that was the Judgment (Legislation) and joining the Righteous and a good name in the future.

He asked his God to appoint some Messengers in every age of the future to propagate his Call and to promote his law and Sharia. In fact, the meaning of his request is to give him a law that will remain until the Day of Judgment. Then he asked for the inheritance of Paradise, the forgiveness of the father, and the safety from the disgrace of the Day of Judgment.

Accepting Abraham's Prayers

As it is understood from the Word of God Almighty, all the prayers of Abraham (AS) were accepted and answered except his prayers about the Father! Of course, God Almighty was not expected to reject the prayers of any of His honorable servants out of indifference!

God Almighty says about this Holy Prophet:

**"The faith of your father, Abraham.
He named you" Muslims" before...!" (Hajj: 87.)**

**"And He made it a lasting word among his posterity
so that they may come back to the right path!" (Zukhruf: 28.)**

**"We certainly chose him in the present world,
and in the Hereafter, he will indeed be among the Righteous!"**
(Baqara: 130.)

"Peace be to Abraham!"
(Saffat: 109.)

A journey in the history of several thousand years after Noah (AS) also confirms everything that the Holy Quran quotes from the virtue ethics of Abraham (AS.). The history has also recorded the fact that he was a Holy Prophet who singly established the religion of Monotheism and revived the nation of nature and moved against the dualism to destroy its pillars, in the period when the effects of Monotheism and the customs of Prophethood were disappearing and the world was forgetting the names of Noah (AS) and other Divine Prophets. He established the Religion of Monotheism, and promoted the Call to Monotheism among the people, as a result today, after four thousand years of his age, still the name of Monotheism remains and the hearts of his descendants still believe in it, because the religions that the world knows today as the Religions of Monotheism, are the Judaism, whose Prophet is Moses (AS,) and the other is the religion of Christ, whose Prophet is Jesus (AS,) and these two Holy Prophets are both of the lineage of Israel, namely Jacob, and Jacob is the son of Isaac and he is the son of Abraham.

**Also, the Religion of Islam, whose Prophet is the End of Prophets,
Muhammad son of Abdollah (PBUH,) who is one of the descendants of
Ishmael, the son of Abraham (AS!)**

(Almizan: V. 12, P. 125.)

Conditions on Accepting Abraham's Prayers

"... واجتنبي وبنبي أن نعبد الأصنام"
(ابراهيم) / ٣٥

"When Abraham said:

**- My Lord! Make this city a sanctuary,
and save me and my children from worshiping idols!"**

(Holy Quran, Ibrahim: 35.)

Abraham's request to the God Almighty, to turn him away from the worship of idols and also his children, is in fact his refuge in God Almighty from the misguided evil that he has attributed to idols. It is clear that this distancing, whatever it may be, ultimately requires that God Almighty somehow take possession of His servant. What is there is this possession is not enough to make the slave involuntary and compulsive and deprive the slave of authority. Because if the distance is to this extent, it is no longer such a perfect distance that a person like Abraham (peace be upon him) should ask God for it!

So this prayer, in fact, indicates whoever becomes steadfast by God in His Way, God wants to understand them that whatever goodness, whether it is an obeying or disobeying, whether it is existential or non-existential, is all first attributed to God Almighty, and then it is attributed to one of His servants, unlike evil, whether it is an obeying or disobeying, it is first attributed to the servant, and if we attribute it to God, we attribute the kind of evils that God has involved His servant with as punishment.

Avoiding idolatry, then, is possible when God avoids one out of His Mercy and Care for a servant.

It should be understood that the result of prayer is for some of those who have been prayed for, not for all of them, although the word prayer is general, but it is answered only for those who themselves have talents and desires, but the disobedient and the arrogant who refuse to accept the right, the prayer for them will not be answered!

The prayer that Abraham (AS) made about his children includes all the children who come from his descendants, and they are the descendants of Ishmael and Isaac, because the word "Ibn" (in Arabic,) as it refers to the immediate child, it refers to the subsequent children too. The Holy Quran calls Abraham (AS) the father of the Arab people, and the Jews of the time of

the Holy Messenger of God and says: “**The faith of your father, Abraham,**” and the reference of the children of Israel (sons of Jacob) to the Jews of the time of the revelation of the Quran is also from this aspect, which may have been applied in forty places in the Holy Quran.

When Abraham (AS) asked God to keep him away from worship of idols, he asked for both himself and his descendants, in the same sense that was said.

Thanksgiving in Abraham's Prayers

**“All praise belongs to Allah, who, despite my old age,
gave me Ishmael and Isaac...!”**

(Ibrahim: 39.)

Amongst his requests Abraham (AS) suddenly remembered the greatness of the Blessing that God had bestowed on him, and had given him two Righteous children, such as Ishmael and Isaac, after his desperation from normal means of having children. If God gave him such Blessing, it was because of his prayer being answered.

In the midst of his prayers, when Abraham remembers this Blessing, he suddenly abandons the rest of prayer and begins to give thanks to God, and Praises God Almighty for answering his prayers: “**All Praise belongs to Allah, who, despite my old age, gave me Ishmael and Isaac...!”**

Last Prayer of Abraham (AS)

Abraham (AS) ended his last prayer with this Phrase:

“Our Lord!

- **Forgive me and my parents,
and all the faithful,
on the day when the reckoning is held!”**
- (Ibrahim: 41.)

This is the last prayer that Abraham (AS) made and the Holy Quran quoted from him, and how similar it is to the prayer that Quran quoted from

Noah (AS,) where he said:

"My Lord!

- **Forgive me and my parents,
and whoever enters my house in faith,
and the faithful men and women...!"**
- (Nooh: 28.)

The Verse indicates that Abraham (AS) was not the son of polytheistic Azar, because in this Verse he has asked for forgiveness for his father, while Abraham is in the latest years of his life, and he had rejected Azar after the promise he has given to him at the beginning of his life.

(Almizan: V. 23, P. 104.)

Subtlety of Abraham's Prayers

One of the subtleties that can be seen in the prayers of Abraham (AS) is the difference of interpretation in the Call that in one place "Lord" is mentioned and in another place "Our Lord!" In the first case, he attributed God to himself, because of the Blessings that God has specially bestowed upon him, such as precedence in Islam and Imamate.

In the second case he attributed the Lord to himself, because of the Blessings that God has bestowed on him and on others.

When Abraham (AS) settled his son and his wife in the land of Mecca, he prayed for the city of Mecca and for all human beings and for his descendants, all of which are recorded in the Holy Quran in the following Verses to be registered in History:

"When Abraham said:

My Lord!

- **Make this city a sanctuary,
and save me and my children from worshiping idols!**

My Lord!

- Indeed, they have misled many people.
So, whoever follows me indeed belongs to me,
and as for someone who disobeys me,
well, You are indeed all-forgiving, all-merciful!

Our Lord!

- I have settled part of my descendants in a barren valley,
by Your sacred House!

Our Lord!

- That they may maintain the prayer.
So, make the hearts of a part of the people fond of them,
and provide them with fruits,
so that they may give thanks!

Our Lord!

- Indeed, You know whatever we hide and whatever we disclose,
and nothing is hidden from Allah on the earth or in the sky!
- All praise belongs to Allah, who, despite my old age,
gave me Ishmael and Isaac.
Indeed, my Lord hears all supplications!

My Lord!

Make me a maintainer of the prayer,
and my descendants too.

Our Lord!

- Accept my supplication!

Our Lord!

- Forgive me and my parents, and all the faithful,
on the day when the reckoning is held!
(Ibrahim: 35-41.)

This prayer was prayed by Abraham (AS) at the end of his life, as he mentioned in it that:

**“All praise belongs to Allah, who, despite my old age,
gave me Ishmael and Isaac.”**

At the time when Abraham (AS) prayed this prayer the city of Mecca has already been built by his hand and Ishmael, because he said:

“My Lord! Make this city a sanctuary...!”

As in his previous prayer, which he said before the city of Mecca was built, he requested a safe city in that land:

“My Lord! Make this land a sanctuary city...!”

One of the etiquettes that Abraham (AS) used in this prayer is that, for each need that he requested he mentioned its legitimate purpose, because every need may have a legitimate use and an illegitimate use, and he uttered it with such expression that everyone can realize from it how much he hoped for the Mercy of his Lord in his heart. For example, when he said:

“My Lord! Make this city a sanctuary and save me and my children from worshiping idols!”

He immediately justified his intention by saying:

“My Lord! Indeed, they have misled many people.”

Also, after he said:

“Our Lord! I have settled part of my descendants in a barren valley, by Your sacred House!”

He justified his intention from this request as follows:

“Our Lord! That they may maintain the prayer.”

Also, after he requested:

“So, make the hearts of a part of the people fond of them, and provide them with fruits!”

Following this, he stated his intention as follows:

“So that they may give thanks!”

Another etiquette that he has observed in his prayer is that in the line of any need, he has mentioned a **Name of God’s Finest Names**, such as "**Forgiver**," and "**Merciful**," and "**Hearer of Prays**," appropriate to the occasion of that need, and repeated the **Sacred Name of "Lord,"** in all those needs, because the "**Lordship of God**" is the means by which the servant communicates with his God and opens the door in every prayer!

Another etiquette of Abraham (AS) was that he said:

**"So, whoever follows me indeed belongs to me,
and as for someone who disobeys me,
well, You are indeed all-forgiving, all-merciful!"**

He did not curse who disobeyed him, but after mentioning their case, he mentioned two of the **Finest Names of God**, which are the mediators of the blessing of happiness for every human being, that is, the Names of "**All-forgiving, All-merciful!**" Because he loved to save his nation and expand the Grace of his Lord!

(Almizan: V. 23, P. 119 & V.12, P.131.)

PART TWO

HĀJJ

LEGISLATION OF Abrahamic Hajj

CHAPTER ONE

BUILDING THE HOUSE OF KAABA AND LEGISLATION OF ABRAHAMIC HAJJ

Raising the Foundations of Kaaba

"وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبِّنَا تَقَبَّلَ مِنَنَا"
(بقرة / ١٢٧)

"As Abraham raised the foundations of the House with Ishmael,
they prayed:

Our Lord, accept it from us!

Indeed, You are the All-hearing, the All-knowing!

(Holy Quran: Baqara: 127.)

The above Verse tells the story of the prayers of Abraham (AS) and Ishmael (AS.). Even though it is the story of the past, but with which the present of the two Holy Prophets is embodied. It is as if the two Prophets are seen laying the foundation stones of the Kaaba, and their voices are now heard by the hearers that they are praying. The Verses of Quran bring the words to hearer in the way that there is no need for the narrator to tell his audience that the two said: Our Lord!

There are many such phraseology in the Holy Quran, and this is one of the most beautiful contexts of Quran - although the Quran is all beautiful! The characteristic of this context is that it wants to express a history, embody it, and bring it closer to the listener's sense.

Abraham and Ishmael (AS) did not say what service should God accept from them? They only said: O, Lord! Accept from us! So that in the position of servitude, they observed humility and incompetency of their service, i.e.,

building the House of Kaaba.

In fact, the meaning of their words is that:

- **O, God accept this small act of ours,
That you hear our prayers, and you know our intentions!**

Then they continue their prayer as follows:

"Our Lord!

- **Make us submissive to You,
and raise from our progeny a nation submissive to You,
and show us our rites of worship,
and turn to us clemently.**
- Indeed, You are the All-clement, the All-merciful!**

"Our Lord!

- **Raise amongst them an apostle from among them,
who should recite to them Your Revelations,
and teach them the Book and wisdom,
and purify them.**
- Indeed, You are the All-mighty, the All-wise!"**
- (Baqara: 128-129.)**

(Almizan: V. 2, P. 123.)

Journey of Abraham on the Path of Servitude

(AN ACADEMIC DISCUSSION)

When we refer to the life history of Abraham (AS,) who moves his wife and children from their original homeland, and brings them to the land of Mecca, and settles there, as well as the story that took place after this settlement, until where he is commissioned to sacrifice Ishmael, and another sacrifice is offered by God Almighty in place of Ishmael, and then he builds the house of the Kaaba.

- **We see that this story includes a complete period of servitude, a movement that begins with the servant's self and leads to the**

Nearness of God!

Or say it started from a distant land and ends in the Vicinity of the Lord of the Universes.

He renounces the pleasures of the world and its delicacies and the false desires, his own wealth and even his wives and children - because the demons make a mire in his path with their obsession - he walks so fast that his foot does not sink into that mire. Because those demons with their "artificial" sympathies want to darken the purity of his servitude and love and attention to the Position of his God, but he moves so fast that the devils fail to reach him.

So, in fact, the life story of this Holy Prophet is apparently some different events, which actually join together like a chain, and forms a historical story, which tells the story of Abraham's servitude - a journey that begins from a servant to God, the journey that every aspect of it is an etiquette, etiquette in movement, etiquette in request, etiquette in Presence, in all ceremonies of love and sincerity! The more one pays attention to it, the clearer and brighter he sees these rituals well.

At the end of this journey, he is commissioned by God Almighty to legislate the "Practice of Hajj" for the people, as the Holy Quran narrates:

**"And proclaim the hajj to people:
They shall come to you on foot and on lean camels
coming from distant places!"**

(Hajj: 27.)

The fact is that the characteristics he legislated in the Practice of Hajj are unknown to us, but this Practice was still a religious slogan among the Arabs of ignorance, until the Holy Prophet of Islam appointed and legislated rulings that did not object to what Abraham (AS) had legislated, but in fact complemented it.

We say this from the fact that God Almighty has generally called "**Islam**" and "**the rules of Islam,**" "**the Nation of Abraham:**"

"...The Upright Religion, the Creed of Abraham, a Hanif...!"

“Say!

- **Indeed, my Lord has guided me to a straight path,
the upright religion, the creed of Abraham, a hanif...!”**
(An'am: 161.)

- **“He has prescribed for you the religion
which He had enjoined upon Noah
and which We have also revealed to you,
and which We had enjoined upon Abraham, Moses, and Jesus,
declaring: Maintain the religion, and do not be divided in it...!”**
(shura: 13.)

In any case, what the Holy Messenger of God legislated as the Rituals of Hajj, like the wearing Mecca Pilgrim's garb from the tryst, stay in Arafat, spending one night in Mash'ar, sacrificing in Mena, rami Jamrat (throwing pebbles at the symbol of Satan,) trying between Safa and Marwa, tawaf around the Kaaba, and praying in the position of Abraham..., each refers to one of the processes of Abraham's journey to Mecca.

This ritual embodies the situations and observations of Abraham and his family, all of which were really most splendid situations and observation! How pure and how heavenly! Situations whose Guidance to those situations was the attraction of the Lordship, and its driver was the humiliation of servitude!

Yes, the rituals that have been legislated (the best greetings to the Prophets who legislated them,) are forms of the attention of some great Prophets to their Lord. Those are parables that tell the path of such Holy Prophets from the beginning to the end of the path, the path that they had towards the position of nearness and prosperity.

**“In the Messenger of God there is certainly a good exemplar
for those of you...!”**

(Ahzab: 21.)

The above Verse makes it clear that what the Muslim Nation worships is an example of the path of their Prophet. This is a principal that in the narratives in which the wisdom and secrets of the worships and the reason

for their legislation have been explained, there are a lot of evidence for this issue, which needs a smart researcher to investigate about that information!

(Almizan: V. 2, P. 153.)

Preparing the Place of House of God

"وَإِذْ بَوَّأْنَا لِأَبْرَاهِيمَ مَكَانَ الْبَيْتِ ..."
(حج ٢٦-٢٧)

**"When We settled for Abraham the site of the House, saying:
Do not ascribe any partners to Me...!"**

(Holy Quran: Hajj: 26-37.)

The practice of Hajj, with its pillars and components, embodies a complete period of the journey of Abraham (AS) in the stages of Monotheism, denial of polytheism, and sincerity of servitude:

"When We settled for Abraham the site of the House, saying:

- **Do not ascribe any partners to Me,
and purify My House for those who go around it,
and those who stand in it for prayer,
and those who bow and prostrate!"**
- **And proclaim the hajj to people:
They shall come to you on foot
and on lean camels
coming from deep valleys...!"**

In these Verses, the God Almighty describes the beginning of the history of the Kaaba as a temple for the people so that everyone can better understand how it is an oppression to prevent people from worshiping in that place.

The fact that God attributed the "House" to Himself and Said: "My House," He wanted to understand that this House is for My worship.

Where He said: "Cleanse My House," that is, purify My House for

those who circling in Tawaf, and worshipers, supplicants, and prostrators, and clean it from dirt and filth (of polytheism) and return it to a state whose original nature requires that state.

The purification of the temple, as it is the temple, is to purify it from the ugly deeds and filth that corrupt the worship, and such filth is the same as polytheism and the manifestations of polytheism, that is, idols.

The purification of the house of God is its purification from spiritual evils, and Abraham (AS) was commissioned to teach the people the way of worship in a way that is free from the filth of polytheism, just as he himself was commissioned to do so.

It may also mean that its purification is absolute from impurities and filth, both material and spiritual, although the first meaning is more in the context of the Verse.

The result of purifying the temple from the filth and spiritual filth for the worshipers who come from near and far, is to establish a worship for them that is pure for God, free from impurity of polytheism, where they worship only God and do not associate something with Him.

In this Verse, there is an indication that the principal worship of the worshipers in the Kabbah is Tawaf, Prayer, Bowing and Prostration, and also indicates that bowing and prostration are always together like two companions that are never separated from each other.

Issuance the Hajj Declaration

- “And proclaim the hajj to people:
They shall come to you on foot
and on lean camels
coming from deep valleys...!”
- “That they may witness the benefits for them,
and mention Allah's Name during the known days...!”

The word "Hajj" basically means "intention." If the special act in the Sacred House, which was first legislated by Abraham (AS) and which was

also performed in the Religion of Islam by Muhammad (PBUH,) it is called "Hajj," it is because whoever wants to perform this act intends to go to the house of God.

The Benefits of Hajj

The God Almighty Said:

- **Announce to the people, that if you announce, the people, whether on foot or on skinny camels, will come from any distant distance, to see their own benefits.**

In this Verse, "**Benefits**" are absolutely mentioned and do not say the Afterlife benefits, because there are two types of benefits:

One is the worldly benefits that gain in this world's social life and refresh human livelihood, and meet his various needs and eliminate various shortcomings, such as: Trade, politics, management, and various customs, traditions, ceremonies, and types of cooperatives and social assistance and the like. The worldly benefits of Hajj are also of the same types:

When different tribes and nations from different parts of the earth, with all the differences in their genealogy, colors, traditions, and customs, all come together and then get to know each other and understand that the "**Word**" of all is "**One**" and that is the "**Word is Truth,**" and the "**God of all is One,**" and He is the "**God Almighty,**" and the face of all is towards one direction, and that is the **Kaaba!** This spiritual union of them leads to the physical unity, and that "unity of the word," leads them to similarity in action, and one learns from other one, this one benefits from other one's promotions and helps, as a result, the small communities become a large society, then the partial forces also become a general force, and finally they gain such a high power that no one can resist in front of them!

There is no way to solve problems except **cooperation** and there is no way to cooperation except understanding, and there is no way to understanding like "**religious understanding!**"

But the **benefits of the Hereafter**, which are the very existence and types of Closeness to God, the Closeness that embodies the servitude of man and its effect is evident in the action and speech of man:

The practice of Hajj with its rituals includes all kinds of worship and attention to God because it involves leaving some of the pleasures of life and worldly deeds and efforts for the world, enduring hardships, Tawaf around His House, prayers, sacrifice, almsgiving, fasting, and the like.

Therefore, the practice of Hajj with its pillars and components embodies a complete period of the journey of Abraham (AS) in the stages of Monotheism and denial of polytheism and sincerity of servitude.

Olden House and the Age of Kabbah

The Olden House means "Kaaba," which is so named because of its antiquity. Because the first house built on earth for the worship of God was this "Kaaba," as the Holy Quran says:

**"Indeed, the first house to be set up for mankind
is the one at Bakkah,
blessed and a guidance for all nations!"**

(Al-Imran: 96.)

Today, nearly 4,000 years have passed since the birth of this Blessed House, and it is still inhabited. In the days when these Verses were revealed, more than two thousand five hundred years had passed since the life of the Kaaba.

Forgotten Traditions of Abrahamic Hajj in Pre-Islamic Arabs

Although the tradition of Hajj was left from the traditions of Abraham (AS) among the Arabs of the pre-Islamic era, but they had altered it in such a way that they had installed idols on the roof of the Kaaba, and they had placed idols on the top of Safa and Marwa, and on top of the Mena, and they sacrificed in their names.

The Holy Quran teaches Muslims:

- Avoid idols and sacrifices for them, while inclining to God from other than God, and do not associate partners with Him in your Hajj.

The polytheists used to say in the practice of Hajj:

- **Here am I, O God!**

There is no partner for you except a partner who is yours.

You own it and you own its properties!

Therefore, the Holy Quran generally forbids approaching idols and making false statements about the specifics of Hajj, and says:

- **"So, avoid the abomination of idols,
and avoid false speech!"**

**As persons having pure faith in Allah,
not ascribing partners to Him!"**

(Hajj: 30-31.)

In the above Verse, God Says: "**So stay away from the filth of idols
and avoid false speech...!"**

The choice of these two cases of "forbidden" was only because in Practice of Hajj, these two cases were afflicted on that day and the polytheists insisted on approaching the idols and sacrificing for them and in their name.

Worships and Sacrifices in the Past Nations

"For every nation We had appointed a rite...!"

(Hajj: 34.)

The God Almighty states in this Verse that worship and sacrifice have always been prescribed in the past nations and those who believed. In all these sacrifices, it was prescribed for all nations to mention the Name of God on the sacrificing animals that their God had provided for them. In this Verse, the God Almighty reminds the Muslim Nation that you, the followers of Abraham (AS,) are not the first nation for whom the sacrifice has been prescribed, but it has also been prescribed for the nations before you.

Then He Says:

“Your God is the One God.
So, submit to Him.
And give good news to the humble!”
(Hajj: 34.)

That is, when your God is the same God who legislated your rulings for the previous nations, then know that your God and those nations are One, so convert to Islam and submit to Him to bring your deed pure and only for Him, and do not approach another god in your sacrifices! Whoever has Islam and sincerity for God in his Hajj, he is one of the humbles. The humbles according to the Holy Quran are those whose hearts feel fear when the Name of God is mentioned, they are patient in events, they establish prayer, and spend from the substance that God Bestows them!

Philosophy of the 'Sacrifice' at Hajj Rites

The God Almighty specifies the philosophy of the ‘sacrificing’ at Hajj Rituals as follows:

- “We have appointed for you the sacrificial camels as one of Allah's sacraments.
There are other benefits for you in them.
So, mention the Name of Allah over them as they stand.
And when they have fallen on their flanks, eat from them,
and feed the self-contained needy and the mendicant.
Thus!
Have We disposed them for your benefit so that you may give thanks!
- **It is not their flesh or their blood that reaches Allah.**
Rather it is your God wariness that reaches Him.
Thus!
He Has disposed them for your benefit
so that you may magnify Allah for His guiding you.
And give good news to the virtuous!
(Hajj: 36-37.)

It may be some simple-minded to imagine that God uses this sacrifice and benefits from its flesh or blood, so God's enlightening answer is: No! None of these sacrifices and their flesh and blood come to God because God is pure from being a body, and from any need, only your piety reaches Him, which means that the pious have Nearness to Him.

These sacrifices have a spiritual effect on the one who brings them, and they are the spiritual effects and attributes that have a position to reach God, that is, a position to ascend to God Almighty, and to bring his owner closer to God, so close that there is no veil between him and the God Almighty!

(Almizan: V. 28, P. 238.)

Instructions on Legislation of Hajj and its Rituals

"وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِلنَّاسِ وَآمَنَا...
(بقره / ١٢٥)

**"We made the house (in Mecca) as a place of refuge
and sanctuary for men...!"**

(Holy Quran, Baqara: 125.)

With this Verse, the God Almighty refers to the legislation of Hajj and the safety and sanctuary of the House of God:

- **"And remember when We made the House a place of refuge for mankind and a sanctuary!"**

Declaring:

- **Take the venue of prayer from Abraham's Station.**

We charged Abraham and Ishmael with its upkeep,

Saying:

- **Purify My House for those who go around it,
for those who make it a retreat and
for those who bow and prostrate!"**

Where the God Almighty Said:

"Take the venue of prayer from Abraham's Station!" He refers to the criterion of the legislation of prayer. For this reason, He did not Say: "Pray in the place of Abraham," but He Said: "**Take the venue of prayer from Abraham's Station,**" therefore, in this position, the order has not been explicitly directed to prayer, but rather, directed to the taking a place for prayer in the standing point of Abraham!

The meaning of "**Purify My House,**" is to purify the House of God for those who worship and perform Tawaf and prayers, as well as for those who wish to enjoy seclusion there, or to purify that Holy Place from the filth that comes from the negligence of the people in the mosque.

(Almizan: V. 2, P. 118.)

Security and Prosperity in the City of Mecca

"وَإِذْ قَالَ إِبْرَاهِيمَ رَبِّ اجْعَلْ هَذَا بَلَادًا آمِنًا وَارْزُقْ أَهْلَهُ ...".

(بقرة / ١٢٩-١٢٦)

"And when Abraham said:

My Lord, make this a secure town, and provide its people with...!"

(Holy Quran, Baqara: 126-129.)

One of the instructive phrases in the history of Hajj legislation is a prayer that the Holy Quran quotes from Abraham (AS) for the first time, and that is when the building of the Sacred House of God is finished, and God Almighty Commands him and Ishmael to purify the House of the Kaaba, Abraham (AS) prays and asks his Lord, the Owner of the House, as follows:

- **"My Lord!**
Make this a secure town,
and provide its people with fruits,
such of them as have faith in Allah and the Last Day!"

God Said:

- As for him who is faithless, I will provide for him too for a short time, then I will shove him toward the punishment of the Fire, and it is an evil destination!"

The above Verses are the story of a prayer of Abraham (AS) who asked his Lord to provide security and sustenance for the people of Mecca, and God answered his prayer.

Abraham (AS,) after asking his Lord for security for the city of Mecca and then asking for sustenance of fruits for its people, suddenly realized that in the future the people of Mecca may be divided into two groups, one group of believers, and one group of the infidel, and this prayer that he prayed will be included in both categories, so he limited the generality of his prayer to "faith" and said:

- God, give sustenance only to the believers from Mecca!

Although he knew that according to the law of the social life of the world, when sustenance enters a city, it is impossible for the disbelievers not to share in it and not to benefit from it, but at the same time he dedicated his prayer to believers, to observe his defiance from the infidels everywhere, but an answer was given that included both the believer and the infidel.

In this answer, it is stated that: from his prayer, what is according to the normal flow and the law of nature is answered, and God does not break His Traditions in answering the prayers and does not invalidate the appearance of the rule of nature.

Abraham meant to receive dignity and honor for the city of Mecca where the Sacred House of God is located, not for its people, because the Sacred House is located in a land where cultivation is not possible, and if there was not the request of Abraham (AS) this city would never be settled, and no one would survive there at all, so Abraham (AS) wanted with his prayer to thrive the city of Mecca, as a result to prosper the House of God.

The Almighty God, in His reply to please Abraham (AS) added that what you asked Me by giving sustenance to the believers of Mecca to make this city prosperous, I answered, and with more dignity!

So, the disbelievers who come to this city should not be proud of their prosperous life and abundant sustenance and should not think that they have dignity and honor with God, but whatever Respect is there, is from the House of God, and I enjoy them a few days of worldly materials, then I suffer them to the fire of Hell, which is a bad place to return!

(Almizan: V. 2, P. 120.)

City of Mecca as the Sanctuary

**“And when Abraham said:
My Lord!
Make this a secure town...!”**

(Holy Quran, Baqara: 126.)

In this prayer, Abraham (AS) asks his Lord to make the land of Mecca, which was a dry, waterless, and grassless land that day, a sanctuary for him and his children, as a center of gravity for the religion of God and an earthly and material relationship between the people and their Lord, and let everyone turn there for the worship of God, and travel from their homelands there with determination, and observe its reverence among themselves, and may His Miracle and eternal remembrance be on earth, and until the Day of Resurrection, everyone who remembers God, remembers there as well, and whoever wants to turn to God, turn there, and as a result, the popularity of human believers will be determined and their words will become monotonous and one!

The purpose of Abraham (AS) was a legislative security and the sanctity of Mecca, not outward security, not that war and conflict and other incidents contrary to safety and disturbing events do not occur in it.

The Holy Quran says:

- **“Did We not establish a secure sanctuary for them**

**where fruits of all kinds are brought
as a provision from Us?"
(Qasas: 57.)**

As you can see, this Verse is to value the security of the sanctuary, that is, the place that God has made a sanctuary for Himself, and it is characterized by security that the religious people respect it, not because of external factors have saved there from corruption and murder, otherwise Mecca has so many bitter memories in the bloody wars such as the wars between the Quraysh and Jarham, and so many murder and immorality and corruption of its people that cannot be counted!

As also God Said:

**"Have they not seen that
We have appointed a safe sanctuary,
while the people are despoiled all around them?"
(Ankabut: 67.)**

This means that the people of that day exposed no irreverence to their city because they consider it sanctum.

In short, Abraham's intention was to have a Sanctuary for God on earth where his descendants would live, and this would not be possible unless a city was built where people from all directions could come there, and there would be a religious complex where people come for residence, worship refuge, and pilgrim until the Day of Judgment, so he asked God to make Mecca a safe city, and since it was a barren land, he asked God to provide for his offspring from fruits.

The necessity of answering this prayer is that this city be settled through the settlement, residence, and pilgrimage of the people. Then, when he felt that the dignity that he had requested included both the believer and the disbeliever, he limited his prayer to those who had faith in God and the Day of Judgment.

But how can this prayer be answered in a city where both the believer and the infidel or only the infidel live, even though it is a dry and barren city, Abraham did not express these aspects.

This is also from his etiquette in the position of prayer, because in this position the petitioner, if he wants to teach his Lord how and in what way to answer his prayer, even though his Lord is All-Knowing, All-Wise, and All-Able, and that is His work that whatever He wants to create, as soon as He says “be,” that thing comes into being, therefore teaching Him has in fact been curious and has gone beyond the etiquette of servitude.

But God Almighty, because He wanted to meet the needs of Abraham according to the current tradition in ordinary means, and did not differentiate between the believer and the disbeliever, so He restricted his prayer with the condition that He mentioned in His Word, and then He answered, and that restriction was that He Said:

- **“As for him who is faithless, I will provide for him too for a short time, then I will shove him toward the punishment of the Fire, and it is an evil destination!”**

This prayer caused the Divine Sanctuary to be legislated and the Holy Kaaba, the blessed House which is a means to guide the people of world, to be built as the first House of Worship for human beings in Mecca, which is one of the outcomes of the great and holy efforts of Abraham (AS,) and with this effect he favored on all future Muslims after himself until the Day of Judgment!

(Almizan: V. 12, P. 128.)

Analysis of Abraham's Prayer for Security of Mecca

**“And when Abraham said:
My Lord!
Make this a secure town...!”**
(Holy Quran, Baqara: 126.)

The God Almighty has quoted the prayer of Abraham (AS) about the security of the city of Mecca in two Surahs of the Holy Quran:

“My Lord! Make this a secure town...!”

(Baqara: 126.)

But interpreted in another:

“My Lord! Make this city a sanctuary...!”

(Ibrahim: 35.)

It is possible that one deduces from this difference between these two narrations that Abraham (AS) has prayed this prayer on two occasions, one when Mecca did not take the form of a city, and the other time when it became a city.

Because Abraham (AS) has repeatedly come to Mecca to visit “Hajar” and Ishmael, when he settled Ishmael and his mother there and returned to the land of Palestine, at this time he asked God Almighty to make this place a safe city and provide for the believers from the fruits of his family.

In the second time, when he saw that the people of “Jarham” had surrounded his son and turned to him, and then he saw the said land as a city and asked God to make this city a safe place.

In the Verse of Surah Baqara, he prayed for the people of the city and asked for the fruits, but in the second Verses, he asked for the fruits in addition to a few other things only for his descendants:

“When Abraham said:

- **My Lord! Make this city a sanctuary and save me and my children from worshiping idols!”**

In the above Verses, in addition to the security of the city of Mecca, he also asked God for success in avoiding idolatry, and the inclination of the hearts of the people towards the people of Mecca, and the provision of fruits, the performance of prayers and the forgiveness of parents.

Therefore, it can be understood that these Verses, which are the anecdote of the prayer of Abraham (AS) are the last thing that the Holy Quran quotes from the words and prayers of Abraham (AS,) and we can also be convinced that these prayers of Abraham (AS) was after the settlement of Ishmael and Hajar therein, and the gathering of the tribe of Jarham, and the building of the House of the Ka’ba, and the appearance of a city called

Mecca and settled by its inhabitants. All parts of these Verses are the proof and confirmation of this possibility.

Quality of Security in Mecca

The purpose of the security that Prophet Abraham requested is the legislative security, not creational security, and the purpose is that the law guarantees the security of this city, not that whoever wants to disrupt it, for example, God breaks his hand. This kind of security, contrary to what some may have deluded, is a great blessing, and it is one of the greatest blessings that God has bestowed on His servants.

If we pay attention to the same ruling of sanctity and legal security that Abraham (AS) legislated for this city with the Permission of his Lord, and evaluate the belief that people have had in the sanctity of this house for four thousand years, and still have, then we will understand what religious and worldly blessings have been bestowed on its people and other righteous people who have been and are the supporters of this city and the people of this city.

History, which has certainly not been recorded more than what it has recorded, if we turn the page, we will see what a great immunization against disasters the people of this city have, than the people of other cities, then we will understand that what a great blessing was this legislative security of Macca that the God Almighty has bestowed on His servants!

(Almizan: V. 23, P. 102.)

Observing the Truth of Hajj Rituals

"... وَآرِنَا مَنَاسِكُنَا وَتُبْ عَلَيْنَا إِنَّكَ آنْتَ التَّوَّابُ الرَّحِيمُ ...".
(Baqara / 128)

**"...And show us our rites of worship and turn to us clemently.
Indeed, You are the All-clement, the All-merciful!"**

(Holy Quran, Baqara: 128.)

One of the requests of Abraham and Ishmael (AS) to God during the construction of the Ka'ba was to show them the truth of the deeds and rituals that they performed as worship:

"They said: Lord! Show us our rituals!"

They did not, in fact, ask God to show them the way of their worship, or to make them successful in doing so, but to show them the Truth of the deeds and rituals that they have performed as worship.

This request is the same as we find in the following Verse which says:

**"...And We revealed to them
the performance of good deeds,
the maintenance of prayers,
and the giving of zakat...!"**

(Anbiya: 73.)

(Almizan: V. 2, P. 127.)

PART THREE

**DISTORTIONS
AND
CONTRADICTIONS
ABOUT**

**Abraham (AS)
AND HIS DESCENDANTS**

CHAPTER ONE

DISTORTION AND CONTRADICTION ABOUT HISTORY AND RELIGION OF ABRAHAM (AS)

Claim on Abraham's Being Jewish or Christian

"يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجِجُونَ فِي إِبْرَاهِيمِ"
(آل عمران / ٦٥)

**"O, People of the Book!
Why do you argue concerning Abraham...? (Holy Quran, Al-Imran: 65-67.)**

The Holy Quran narrates that at the time of the revelation of the Quran, there was a debate among the People of the Book about the Prophet Abraham (AS) and each group attributed this Holy Prophet to itself to prove its legitimacy.

As the Jews said:

- **Abraham, whom God has praised in His Book is of us!**

In contrast, the Christians also said:

- **Abraham (AS) was right, and it is clear that with the advent of Jesus (AS,) the truth will be with him!**

But later this debate became stubborn and nervous, and each claimed that Abraham was a Jew or a Christian, although it is clear that both Judaism and Christianity emerged after the revelation of the Torah and the Bible, but Abraham lived before the revelation of these two books. So how can he be considered a Jew, follower of the religion of Moses, or a Christian, follower

of the law of Jesus?!

If anything is said about Abraham, the absolute truth is to say that Abraham was in Right religion and submitted to the Divine Command!

The Verses of the Holy Quran state:

- **"O People of the Book!"**

Why do you argue concerning Abraham?

Neither the Torah nor the Evangel were sent down until long after him.

Do you not apply reason?

Ah! You are the very ones who argue about that of which you have knowledge.

Why then do you argue about that of which you have no knowledge?

And Allah knows and you do not know!

- **Abraham was neither a Jew nor a Christian.**

Rather he was a hanif, a Muslim, and he was not one of the polytheists!"

The Verses indicate that there was a dispute between the People of the Book about what they knew and what they did not know. The part in which the Christian had knowledge was the subject of the appointment and prophecy of Jesus (AS,) and the part in which they had no knowledge was the subject of the divinity of Jesus or the son of God or the subject of the Trinity. They argued with the Jews about what the Christians knew, but in what they did not know, the Jews took the side of knowledge. Therefore, both of them had knowledge in one of the levels.

But what they were protesting about what they did not know was the subject of Abraham (AS) and the issue of his being a Jew or a Christian!

Certainly, they knew that the former Prophet would not obey the next Prophet, but as the Quran says: "Why do you not apply reason?" They neglected what their knowledge made clear to them and insisted that Abraham (AS) was a Jew or a Christian, even though Abraham (AS) was a believer in the True Religion of God, which is "**Islam (Submission) for God!**"

The Jewish argument was that since the religion of truth is only one religion and that is Judaism, then inevitably Abraham was a Jew. Christians

made the same argument, but their ignorance was that they did not know that the religion of God is one and that is "**Islam (Submission) for God,**" which has been perfected in terms of the passage of time and the talent of the people.

Judaism and Christianity are two branches of the perfected branch of Islam, which is the principle of religion, and the great Prophets were the founders of this building, and each in turn had a share in organizing it.

Abraham was a Muslim and was clothed in the name of Islam, of which he was the founder.

"Islam" is the root of Judaism and Christianity, not the same of them. They are the branch and Islam is the principle!

It is also clear that naming Abraham a "Muslim" (neither a Jew nor a Christian) is other than saying that he was a follower of the religion of the "**Prophet of Islam and the Sharia of the Quran!**"

The fact that the Sharia of Quran is referred to as "**Islam**" is one of the terms that occurred after the revelation of the Holy Quran and after the **publication** of this Holy Sharia. The Islam which Abraham (AS) is described with is the principle of "**Submission to God Almighty and humility for the position of His Lordship.**"

In addition to the Jews and Christians who claimed to be Abrahamian, the pagan Arabs of the pre-Islamic era also claimed that they belonged to the Hanif religion, that is, the religion of Abraham (AS.) This word was so prevalent that the People of the Book called them "Hanifs," and they meant "Hanifs" as paganism and idolatry.

That is why when the Almighty God described Abraham as "Hanif," and said: "**But he was a Hanif,**" He immediately specified that he was a "**Hanif Muslim**" and continued: "**And he was not the polytheist!**"

God made it clear that Abraham was in a religion which is consented and favored by God, and is the same "**Islam,**" and was not among the polytheists - like the Arabs of the age of ignorance!

(Almizan: V. 6, P. 101.)

Rejecting Abraham's Being Jewish or Christian!

"وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهَنَّدُوا قُلْ بَلْ مِلَّةُ إِبْرَاهِيمَ حَنِيفًا!"

(بقرة / ١٣٥)

"And they say: Be either Jews or Christians, that you may be rightly guided.

Say: Rather, we will follow the creed of Abraham,
a hanif, and he was not one of the polytheists!"

(Holy Quran, Baqara: 135.)

As mentioned above, Jews and Christians at the time of the revelation of Quran believed that Abraham, Ishmael, Isaac, Jacob, and Prophets after them belonged to their nation, namely, they considered those Prophets were Jews. The Christians also considered them to be Christians, and finally, they believed that the true nation and religion is the Christianity and Judaism, that is given to Moses and Jesus (AS!).

In these Verses, the God Almighty emphasizes that the religion of "truth" on which the descendants of Abraham from Ishmael and Isaac and Jacob and his descendants were the "Islam." Abraham himself had it as his "Hanif Religion."

God Says:

"And they say:

- Be either Jews or Christians,
that you may be rightly guided.

Say:

- Rather we will follow the creed of Abraham,
a hanif, and he was not one of the polytheists!

Say:

- We have faith in Allah,
and that which has been sent down to us,
and that which was sent down to Abraham,
Ishmael, Isaac, Jacob, and the Descendants,
and that which Moses and Jesus were given,

**and that which the prophets were given from their Lord,
we make no distinction between any of them,
and to Him do we submit!"**

(Baqara: 135-136.)

In these Verses, it is concluded that the differences and divisions that have arisen among human beings, and one group called themselves Jews, and the other group called themselves Christians, are all created by their human desire and lust, that they played in the religion of Abraham. What the enmity they had with each other they attributed it to God and His religion!

As a result, different sects and religious parties dispersed, and turned the color of their lusts, intentions, and their greed to the religion of God Almighty, that is, the religion of Monotheism, even though the religion in general was "One," just as the God who is worshiped in the religion was "One," and that is the "religion of Abraham," which the Muslims should adhere to that religion, and not follow the schisms and differences of the People of the Book, and leave it to their own!

When the religion takes on the color of ethnicity, it calls to an objective other than its real objective, to the extent that what is denied in religion gradually becomes favorite and becomes part of religion, and people prejudiced on it.

"God Said:

- Say, But the Nation of Abraham We follow

**Which is an innate religion,
and it is a single nation,
that all your Prophets,
from Abraham on,
everyone was on that nation,
and the owner of this Nation, Abraham, was not one of the polytheists!"**

Heretics Among Followers of Abraham (AS)

When in the nation of Abraham, there were divisions and appendages that the heretics attached to it and started these disputes, in fact, Abraham was also considered a polytheist, because what is not part of the religion of God is never invited to God Almighty, but it calls to non-gods, and this is polytheism!

Whereas the nation of Abraham is a Monotheistic religion in which there is no ruling or belief other than God.

In the continuation of the Verses,

God Says:

- "So if they believe in the like of what you believe in, then they are certainly guided, and if they turn away, then they are only steeped in defiance. Allah shall suffice you against them, and He is the All-hearing, the All-knowing!"

Say:

- Our religion takes its hue from Allah!
And who can give a better hue than Allah!
And it is He Whom we worship!

Say:

- Will you argue with us concerning Allah?
While He is our Lord and your Lord,
and our deeds belong to us, and your deeds belong to you,
and we worship Him dedicatedly!

Do you say that:

- Abraham, Ishmael, Isaac, Jacob, and the Descendants, were Jews or Christians?

Say:

- Is it you who know better, or Allah?"
And who is a greater wrongdoer than him who conceals a testimony
that is with him from Allah?
And Allah is not oblivious of what you do!

- That was a nation that has passed:
**for it there will be what it has earned,
 and for you there will be what you have earned,
 and you will not be questioned about what they used to do!"**
 (Baqara: 137-141.)

People of the Book's Insistence on Ethnicity of Abraham to Show own Superiority

The last part of the above Verse clarifies more the situation of the Jews and Christians of that time, where it mentions: Basically, what benefit is in dispute over what tribe one person belongs to? What you have to deal with now are the issues that you will be held accountable on tomorrow!

If this Verse is repeated twice, it is because the Jews and the Christians insisted on this controversy, and they exceeded in this issue, even though it was of no use to them, knowing that Abraham (AS) was before the Torah of Jews, and the "Bible" of Christians!

The People of the Book had no good reason to argue with the Muslims. For example, if they wanted to say: Our God is better than your God, that the God of Muslims is the God of the People of the Book!

If they say: We, the People of the Book, have more devotion and closeness to God, that Muslims worship God with more sincerity!

If they say: Your behavior is a disgrace to God, the opposite is true!

So, the argument of Christians and Jews with Muslims had no correct justification, at all!

(Almizan: V. 2, P. 177.)

Torah's Contradictions in Mention of Abraham's History

Analytical Discussion

The contradictions that the present Torah contains only in mentioning the story of Abraham (AS) are a conclusive proof of the truth of the Quran's claim that the Torah and the Bible that was revealed to Moses (AS) have been distorted and completely invalidated! For example:

- 1- The Torah does not mention the brightest memories of the life of Abraham (AS,) which are his struggles and protests against his nation and his suffering from the people!
- 2- The construction of the Kaaba, and making it a sanctuary by Abraham and the rulings that he legislated for Hajj, have not been mentioned in the Torah, while no one familiar with religious teachings and social issues has doubted in this sense that the House of Kaaba is the first house to be built in the name of the House of God and the House of Blessing and Guidance, which has been based on its foundations since four thousand years ago, and is the greatest Divine Sign causing the people of the world to remember God and kept the Signs of God alive in their memories and have preserved the Word of Truth in the world for a long time!

This disregard of the Torah is due to the prejudice of the writers of the Torah towards their religion. They even mentioned the names of the Altars built by Abraham (AS) in "Shechem," and in the eastern part of "Bethel" and in "Jabal al Rabb," but they did not mention the name of the "Altar of the Kaaba."

- 3- When they come to the name of "Ishmael," they describe this great Prophet in such a way and say things about him that are definitely considered as an insult and humiliation to the most ordinary people! For example, he is introduced as a savage man who is incompatible with the people and despised by his father, and in short, a young man who has acquired nothing of human perfection but the skill of shooting!
- 4- The current Torah has imputed an attribute to Abraham (AS) that is in no way worthy of the honorable Position of Prophethood and the spirit of piety and magnanimity! That is what it says: An honest king, King

"Shalim," who was the priest of God, took bread and wine for Abraham and blessed him!

Contradictions of Torah in Expressing Events

1- The Torah mentions somewhere:

- Abraham falsely told the Pharaoh of Egypt that "Sarah" is my sister, and he also instructed Sarah herself to confirm this lie and say: I am Abraham's sister, so that he may earn money and escape the danger of being killed!

Elsewhere, it narrates the same story about Abraham (AS) in the court of "Abi Malik," an oppressor king.

2- Elsewhere the Torah states:

Abraham hid and said: Sarah is my sister; he meant a religious sister! Elsewhere it is said that Abraham meant that Sarah was his paternal sister not maternal sister!

Now, how can Abraham (AS,) who is one of the great Prophets, the Supreme Resolution Prophets, marry his sister, the answer to which must be demanded from the Torah itself!

If Abraham was not a Prophet, and he was an ordinary person, how could he be willing to use his wife as a means of subsistence and use her as a real estate to get money from Pharaoh or Abi Malik and send his wife to their home as their wife?!

Interestingly, before mentioning this matter, the Torah states that in those days, "Sarah" was an old woman and a witch woman! Where does Pharaoh or Abi Malik or any other king longs for such an old woman, let alone fall in love with her beauty?!

Paradox of Torah in Considering Isaac as "Sacrifice"

The Torah considers the name of Abraham's son who was the subject of the sacrifice to be "Isaac," while the sacrifice was "Ishmael" not "Isaac!"

The issue of transferring Hajar to the land of Tahamah, which is the

land of Mecca, and building the Kaaba there, and legislating the rulings of Hajj, all of which, especially the Tawaf and its endeavors and sacrifices, indicate the hardships of Hajar and his son in the way of God, everyone confirms that the mentioned sacrifice was Ishmael and not Isaac!

The Gospel of Barnabas also rebukes the Jews for this mistake and says in the forty-fourth chapter (Verses 11 and 12,) of his Gospel:

- **"God spoke to Abraham and said: Take your first child "Ishmael" and lift him up from this mountain, and slaughter him as a sacrifice and offering!"**

If "Isaac" was the sacrifice of Abraham, the Bible would not have named him as the only and first child of Abraham, because when Isaac was born, Ishmael was a seven-year-old child.

It is well understood from the Verses of the Holy Quran that the sacrifice of Abraham (AS) was his son Ishmael (AS.) not Isaac (AS.) The Holy Quran mentions the story of sacrifice after the story of Abraham's breaking idols and being fallen in fire by his people and coming out safe and sound of fire, as under:

**"So, they wanted to harm him,
but We made them the losers!"**

And he said:

- **I am going to my Lord; He will guide me!
My Lord, grant me from among the righteous!**
- **So, We gave him good news of a compassionate child!
And when he grew enough to work with him, he said:**
- **My son, I am seeing in a dream that I am sacrificing you!
What do you think?"**

He said:

- **O my father, do what you are commanded to do.
You will find me, God willing, patient!**
- **So, when they both had surrendered,
and he put his forehead down.**

And We called him:

- O Abraham!

You have fulfilled the vision!

Surely, this was a clear test!

And We ransomed him with a great animal sacrifice!

And We kept his history for those who came later!

Peace be upon Abraham!

It is thus that We reward the righteous!

He was of Our believing servants!

And We gave him the good news of the coming of Isaac,

a prophet from among the righteous!

And We blessed him and Isaac.

And from among their progeny,

some are righteous, and some are clearly wicked!"

(Saffat: 98-113.)

If one pays attention to these Verses, he will have no choice but to admit that the sacrifice is the one whom God has announced to Abraham in the Phrase: "**So, We gave him good news of a compassionate child!**"

The Phrase: "**And We gave him the good news of the coming of Isaac, a Prophet from among the righteous!**" is another good news other than that good news, and the issue of sacrifice has been mentioned about the first good news. After the subject of sacrificing, the God Almighty again tells the good news of the birth of Isaac. This is a clear view that the sacrifice of Abraham was Ishmael and not Isaac!

Paradox of Torah in Mentioning the Age of Ismael

The Torah specifies that Ishmael was born fourteen years before Isaac, and says:

- **"And when Ishmael had mocked Sarah, Abraham rejected him and his mother, and took them to a valley without water and grass."**

Then the Torah mentions the story of Hajar and Ishmael getting thirst and that **an Angel showed them the water**. This is a contradiction because

it states in its story: "**Hajar threw her child under a tree so she would not see him die!**"

This and other sentences in the Torah are used to describe this story in which Ishmael was an infant. It is also mentioned in Islamic narrations that he was an infant in those days.

(The first part of the story that "**Ishmael had mocked Sarah,**" is completely contradictory with the second part that "**he was an infant.**")

Disregard and Contradiction of Torah on Ishmael's Position

Unlike the Holy Quran, which pays full attention to the story of Abraham and his two noble sons, the Torah quotes this story with complete disregard. The Torah only mentions Isaac, who is the father of the children of Israel, it does not mention Ishmael except for some of the things that insult and humiliate him. The same amount that he has mentioned is not also free from contradictions.

Once it said:

"God told Abraham that

- **I will ramify your generation from Isaac!"**

Once again it says:

"God told him that

- **I will ramify your generation from Ishmael and will make him a great nation soon!"**

Elsewhere, it introduced Ishmael as a savage and incompatible with the people, and a creature from whom the people fled, a man who had been shooting since he was a child and whose family and parents had driven him away!!

Finally, it said somewhere else:

"God is with Ishmael."

Orientalists' Comment on Abraham's History in Quran

Regarding the history of Abraham (AS) in Quran, some orientalists have made comments that indicate their ignorance of the Holy Quran, **and show their fallacy in order to distort the Divine Revelation and attribute it to the policy of the Holy Prophet of Islam:**

In the Islamic Encyclopedia, it is quoted from "Fensang" that he says:

"The Holy Quran does not expose the characteristics of Abraham and Ishmael in the Surahs that were revealed in Mecca, and mentions them briefly like the other Prophets, and also mentions that these two Prophets, like the other Prophets, had the religion of Monotheism. They warned the people and invited them to God, but neither the construction of the Kaaba and going to see Ishmael, and the fact that they invited Arabs to the religion of nature and the Hanif nation, have not been included in such Surahs, but in non-Meccan Surahs such as Baqara and Hajj and the like, these details are mentioned, also the relationship of the father and son between the two, and their being the father of Arab, and the legislation of Islam and the construction of the Kaaba by them are mentioned in that Surahs.

The secret of this difference is that the Prophet of Islam did not have a bad relationship with the Jews for a while in Mecca, but he trusted them to some extent, but when he migrated to Medina and faced a strong and deep-rooted enmity of the Jews, he had no choice but to seek help from non-Jews and with the help of them he protected himself from the Jews. It was here that his God-given intelligence (?) led him to the plan to call Abraham, the founder of the Monotheistic religion, the "Father of Arab" in order to collude with the Arab polytheists, and even to consider his own lineage to Abraham. For this purpose, and to save him from the evil of the people of Mecca, who were preoccupied with him more than any other people, he named the founder of their holy House, the Kaaba, Abraham, and in this way, he made the people of that city consenting with him!!!

Lack of proper study of the Quran and history and narrations, or the

evil intentions of Orientalists, has forced them to make such completely unconscious comments.

With these attributes that they have attributed to the Beloved Book of God, they have left no reputation for themselves. Because the Holy Quran, with its worldwide fame, its legitimacy is not hidden from any one of East or West, unless someone who is unaware of its teachings but wants to judge about it, otherwise there is no prudent scholar who has seen the Quran and finds the slightest contradiction in it, (or to deny the heavenly revelation and attribute the Quranic Verses to the rich intelligence of the Prophet!!)

Both the West and the East all acknowledge that the Holy Quran has not compromised with the polytheists, nor with the Jews and the Christians, nor with any other nation, and in this respect, there is no difference between the Surahs of the Meccan or Medinan, and all in the same way have criticized the Jews, Christians, and the polytheists.

(Of course, this is clear that since the Verses of Quran were revealed gradually and according to the events related to the religious invitation, therefore, the Prophet's struggle with the Jews was after the migration, and there was a forced public outcry against the Jews in the Verses revealed in those days, just as the Verses about the rulings whose subject matter took place in those days were revealed in those days.

A Response to the first Fallacy of Orientalists

1- They have said: The story of the construction of the Kaaba and Abraham's visit of Ishmael and the legislation of the Hanif religion has not been mentioned in the Meccan Surahs, the response is the Verses of Surah Ibrahim, which is revealed in Mecca, and narrates the famous pray of Abraham as:

"When Abraham said:

- **My Lord! Make this city a sanctuary,
and save me and my children from worshiping idols!" (Ibrahim: 35.)**

Similar Verses are mentioned in Surah Saffat, which is also Meccan and refers to the story of the Sacrifice of Ishmael (AS.)

2- Also, when they said: Muhammad (PBUH) protected himself from the evil of his contemporary Jews and connected his lineage with the Judaism of Abraham (AS,) the answer is that in Verse 67 of Surah Al-Imran God explicitly states:

**"Abraham was neither a Jew nor a Christian.
Rather he was a hanif, a Muslim,
and he was not one of the polytheists!" (Al-Imran: 67.)**

A Response to the Second Fallacy of Orientalists

The other fallacy objection to the Holy Quran is about the history of Abraham (AS,) that they said: The star-worshipers that the Holy Quran has narrated Abraham's argument with them in the Verse: "**When night darkened over him, he saw a star and said...."** (Ar'am: 76,) they lived in the city of Harran which Abraham migrated there from Babylon. The necessity of this meaning is that there has been a long distance between his protest against the star-worshipers and his protest against the idolaters and his breaking and burning of idols, while the appearance of the Verses about these two show that these two protests took place within two days of his first encounter with his father.

Answer: These objections are in fact objections to the interpretation of the Verses and not to the original Quranic Verses, and the answer is that this statement is due to negligence and ignorance of history as well as not having a correct account. Because if they had calculated correctly, they would have realized that when a religion like star-worshiping is common in a big city of a country, there are people who believe in that religion in every corner of the country. How is it possible that the residents of the city of "Harran" are star-worshipers wholly and some of these star-worshipers are not found in the center of the country, the city of Babylon or Ur?!

This orientalist's ignorance of history is due to the fact that history has proven that in the city of Babylon, the religion of star-worshiping was as common as the religion of idolatry, and the worshipers of that religion, like the believers in this religion, had many temples, and built a temple in the

name of each star, and the statue of that star was erected in that temple. Especially in the history of the land of Babylon and its surroundings, it is recorded that the star-worshipers built a temple called "goddess of the Sun" and a temple called "god of the Moon" in this land around 3200 BC. In the stones that archaeologists have discovered and in which the law of Hammurabi is engraved, the goddess of the sun and the god of the moon are mentioned. The time of writing and engraving of these stones coincides with the days of Abraham's life.

"Abu Rihan al-Biruni" is also mentioned in the book "Asar al-Baqiyya" that Yusasef called the people to the religion of star-worshiping and that the kings of the Pishdadian dynasty and some of the Kiyans who lived in Balkh worshiped the sun, moon, and stars until the advent of Zarathustra.

- **(The details of this topic are discussed in the Book 16: Chapter Three, History of Star-worshipers.)**

وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدِّلٌ لِكَلِمَاتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ

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

NOTHING CAN CHANGE HIS WORDS,

AND HE IS THE ALL-HEARING, THE ALL-KNOWING!

June 1, 2022 – July 20, 2022.

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