**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 NINETEEN**

**CHILDREN OF ISHMAEL (AS)**

**First Dynasty of Abraham’s Sons**

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&

 **His Masterpiece:**

 "**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**

**إِنهُ لَقُرْآنٌ كَريم في‏ كِتابٍ مَكْنُون‏ لا يَمَسُّهُ إِلاَّ الْمُطَهَّرُون**

**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 arrange-ments, 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**](http://almizanref.epage.ir/images/almizanref/content/files/2-ALMIZAN%20English%20CLASSIFICATION%20-COMPLETE-%20Devising%20Predestination%20Destiny%20.pdf)

**BOOK 3 - DIVINE DECREE AND DIVINE TRADITIONS**

**BOOK 4 - START AND END OF THE UNIVERSE**

**BOOK 5 - CREATION SYSTEM**

**BOOK 6 - ANGELS**

**BOOK 7 - JINN AND SATAN**

**BOOK 8 - CREATION OF MANKIND**

**BOOK 9 - SOUL AND LIFE**

**BOOK 10 - PERCEPTUAL, EMOTIONAL, INTELLECTUAL SYSTEM OF HUMAN**

**BOOK 11- HUMAN SELF AND LOVE**

**BOOK 12 - HEART, WISDOM, KNOWLEDGE, AND SPEECH**

**BOOK 13 - HUMAN SPIRITUAL DEVELOPMENT AND CORRECTIVE MOTION**

**BOOK 14 - SECRET OF SERVITUDE**

**BOOK 15 – HUMAN REQUESTS AND PRAYERS**

**BOOK 16 – GENERAL HISTORY OF RELIGIONS**

**BOOK 17 – EARLY NATIONS AND EARLY PROPHETS**

**BOOK 18 – ABRAHAM, FOUNDER OF UPRIGHT RELIGION**

**BOOK 19 - CHILDREN OF ISHMAEL - FRIST DYNASTY OF ABRAHAM SONS (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**](http://www.almizanref.ir)

Also, the following digital libraries:

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

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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. April 25, 2022 – August 5, 2022.**

### CHAPTERONE

## HISTORY OF ISHMMAEL (AS)

##  Transfer of Abraham’s Generation to Mecca

# Immigration of Prophet Abraham (AS)

# " وَقالَ اِنّي ذاهِبٌ اِلي رَبّي سَيَهدينِ ...."

# ( 99-113 / صافات )

# “And he said:

# Indeed I am going toward my Lord, Who will guide me!"

# (Holy Quran, Saf'fat: 99-113.)

# From these Verses, another chapter begins with the life of Abraham (AS,) which is his migration from among his people, and then asking for a child from God, and God's complying with his wishes, finally, the story of Ishmael's sacrifice, and coming a sheep to be slaughtered instead of Ishmael.

This immigration begins when Abraham leaves out his father and his people who are idolaters. The Holy Quran mentions this event in the following Verse:

**"And I will withdraw from you**

**and what you call on besides Allah,**

**and I will call upon my Lord;**

**may be I shall not remain unblessed in calling upon my Lord!"**

**(Maryam: 48.)**

It turns out from this Verse that Abraham's intention when said*:* **“I am going toward my Lord,"** was his looking for a safe place, where he would pray for God in peace, and that place was the Holy Land of Jerusalem.

What he said: I will ask my request from my Lord, was the same request for a child, who said: **"O. Lord! Grant me a son of righteous ones!”**

God gave good news to him that soon he will give birth to a "Tolerant" child, and that child will be a son!

In this Verse, God has called as "Tolerant," as He has called his father Abraham as "Tolerant" too, in Sura Hud. In the Holy Quran, none of the Prophets have been praised for being "Tolerant" except for these two honorable Prophets!

**(Almizan: V. 33, P. 242.)**

# Abraham's Prayer to Have a Son

**" رَبِّ هَب لي مِنَ الصّالِحينَ ! "**

**)100 / صافات(**

**"My Lord! Give me [an heir,] one of the righteous!”**

**(Holy Quran: Saffat: 100.)**

The Holy Quran has quoted an etiquette in many Verses that God the Almighty taught His Prophets and they also expressed it in their speech and actions. It is among these literary customs the etiquette that Prophet Abraham used when he asked for a child from God Almighty, and the following Verse talks about it, where he said:

**"My Lord! Give me [an heir,] one of the righteous!”**

In this short Verse, there lies a very high etiquette, and the fact that has the intention of asking for a child, which is a worldly matter, but this Holy Prophet of God gave it a spiritual aspect and a God-pleasing form and bound it with the adverb of "Righteous," which shows that while asking for his needs, he disliked the wicked and unrighteous children and took refuge in his Lord, and requested for a righteous child, so with this limitation, he emphasized more on spiritual and Divine aspect of this request, rather than just a worldly request!

**(Almizan: V. 12, P. 128.)**

# Good News of Ismael's Birth

**" فَبَشَّرناهُ بِغُلامٍ حَليمٍ ...."**

**)99-113/ صافات (**

**“So, We gave him the good news of a forbearing son!”**

**(Holy Quran: Saffat: 99-113.)**

The good news that brings the birth of Ishmael is the above Verses where the God Almighty Says:

**“So, We gave him the good news of a forbearing son!”**

The story of sacrificing this boy is also mentioned in these Verses, so it continues:

* **“…Thus, do We reward the virtuous!**

**He is indeed one of Our faithful servants!**

**And We gave him the good news of [the birth of] Isaac,**

**a Prophet, one of the righteous!**

**And We blessed him and Isaac.**

**Among their descendants [some] are virtuous,**

**And [some] who manifestly wrong themselves!”**

**(Saffat: 110-113.)**

 Therefore, in the first Verses, God gives good news to a boy who takes him to the altar, and after explaining that Abraham's dream came true, he mentions again the news about the birth of Isaac.

It is a matter of fact that Ishmael was older than Isaac, and he was born a few years before Isaac to his mother Hajar, but Isaac was born to Sarah.

**(Almizan: V. 20, P. 212.)**

# Birth of Ishmael (AS) and his Transfer to Mecca

**" رَبَّناِ اِنّي اَسكَنتُ مِن ذُرِّ يَّتي بـِوادٍ غَيرِ ذي ذَرعٍ عِندَ بَيتِكَ الْمُحَرَّمِ …."**

**)۳۷/ ابراهيم (**

**“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!”**

**(Holy Quran: Ibrahim: 37.)**

* **(The history of the loneliness of Hajar and her young child in the land of Mecca and the history of their settlement on that valley without water and plants, along with the history of long years of turning that dry soil into the Kaaba, the hoped point of millions of Monotheists and believing people of God, is a history in which every step and every movement has turned into a beautiful and lasting rituals and ceremonies after the appearance of Islam... Amin.)**

This history is being correctly narrated by Imam Sadiq (AS,) to be recorded in pages of the history:

* “Abraham (as) had settled in Levant region of Syria. As soon as "Hajar," (his second wife,) gave birth to Ishmael, "Sarah" (his first wife,) became sad, because she had no children, and for that reason she always bothered Abraham about Hajar and made him sad.
* Abraham (AS) complained to God, and the God Almighty revealed him that the woman is like a crooked rib, if you tolerate her, you will benefit from her, and if you want to make her straight, you will kill her!

Then God ordered him to take Ishmael and his mother out of the Levant.

He asked:

* **Lord! Where should I go?**

God Replied:

* **To My Sanctuary, and My safety!**

 **The first House that I created on earth, and that is the land of Mecca!**

After that, the Almighty God sent Gabriel to him with "Buraq- Heavenly Horse," and he mounted Hajar, Ishmael, and Abraham himself on it, and set off.

 Abraham (AS) did not pass by any point with good weather, and by any plantation or palm grove, except when he asked Gabriel:

- Is this the place? Here Should we walk? Gabriel used to say:

- No, go ahead, go ahead!

They continued to advance until they reached the land of Mecca.

 Abraham (AS) made Hajar and Ishmael walk in the same place where God's House was built, and because he had made a covenant with "Sarah" that he would not walk until he returned to her, he did not walk himself.

There was a tree in the place where the well of Zamzam is currently located. Hajar (SA) threw a cloth she had with her on the branch of the tree so that she would be comfortable under its shade.

As soon as Abraham (AS) settled his family there and wanted to return to Sarah, Hajar **(whose faith is truly amazing,)** asked one word:

- Are you going to leave us in a land where there is no human, no water, and no grain in it?

 Abraham (AS) said:

* **God who Commanded me to do this,**

**Will suffice you from everything else!**

He said this and went to Levant. As soon as he reached the mountain "Kada," a mountain in Dhi-Tuwa, he looked back (inside that dry valley,) and said:

* **“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!”**

He said this and left...

So as soon as the sun rose, and after an hour the weather warmed up, Ishmael became thirsty. Hajar got up and came to the place where the pilgrims perform the ritual of "Sa’y" today and went up to the “Heights of Safa." She saw that there was something sparkling like water in front of her, and she imagined that it was water, she came down from Safa, and ran towards it until she reached the "Rocky Marva." As soon as she reached the top of Marva, Ishmael disappeared from his sight. (As if the mirage had blocked her vision,) she had to come back to Safa.

She repeated this act seven times, and on the seventh time when she reached Marva, this time she saw Ishmael, and she saw that water flowed from under Ishmael’s feet!

**(A reader who has visited Hajj in the past years and has placed his bare feet on the high sharp stones left from the Rocky Marva or Safa, can feel the pain of running seven rounds each round eight hundred meters on those sharp stones, and meaning of Hajar's movements on those hot rocks.... Amin.)**

#### Streaming Zamzam Water and Development of Mecca

* Hajar returned to Ishmael and collected some sand from around the child and stopped the water because the water was flowing, and from that day that water was called "Zamzam," because "Zamzam" means to collect and stop the water.
* Since this water was found in the land of Macca, birds of the air and wild animals of the desert started coming and going to Macca and made it a safe place for themselves.
* On the other hand, the people of "Jarham" who lived in "Dhil-Majaz-Arafat" realized that the birds and beasts were coming and going towards Mecca. As soon as they realized that the birds had taken a nest and abode on that side, they followed them until they reached a woman and a child, who had made their home under a tree in that place, and they realized that the water was found there because of those two people.
* They asked Hajar: Who are you and what are you doing here? And who is this child?

Hajar said:

* I am the maidservant of "Abraham, the Friend of God," and this is his child whom God has given to him from me and God Almighty has Commissioned him to bring us here and give us a home.

The people of Jarham said:

* Do you allow us to live near you?

Hajar said:

* It must be until Abraham comes.

After three days, Abraham came and Hajar offered:

* There are people from Jarham living in this vicinity and they want your permission to settle in this land and near us, will you allow them?

Abraham said: Yes!

Hajar informed the people of Jarham and they came and settled near her and pitched their tents. HaJar and Ishmael became familiar with them.

Another time when Abraham came to see Hajar, he saw a large crowd there and was very happy. Little by little, Ishmael started walking, and the people of Jarham each gave him two sheep, and Hajar and Ismael prepared their livelihood with the same sheep.

#### Days of Ishmael's Youth and Building the Kaaba

As soon as Ishmael reached the age of puberty, the God Almighty ordered them to build the House of "Kaaba"... (As Imam said:)

* When the Almighty God ordered Abraham to build the Kaaba. He did not know where to build. God sent Gabriel to draw the plan of the House. Abraham started working. Ishmael brought materials from Dhi- Tuwa. Abraham raised the House up to nine cubits. Again, Gabriel marked the place of the “Black Stone,” and Abraham took out a stone from the wall and placed the Black Stone in its place - where it is now!

After the House was built, he made two doors for it. One to the east, and the other to the west. The western door was called "Mustjar." He covered the roof of the House with tree trunks and "Azkhar" branches, and Hajar threw the blanket she had with her on the door of the Kaaba and lived under that tent.

After the building of the House was finished, Abraham (AS) and Ishmael performed Hajj.

On the eighth day of the month Dhil-Hajjah, Gabriel came down and said to Abraham: Take enough water! Because there was no water in Mani and Arafat. For this reason, the eighth day of Dhil-Hajjah was called the day of "**Tarviye** – the water reserve."

So, Gabriel took Abraham from Macca to Mana, and they spent the night in Mana, and he ordered Abraham to do the same things that he had ordered to Adam.

After ending the construction of Kaaba, Abraham said:

* **Lord! Make this city secure and refuge!**

 **And feed its people - those who believe - from fruits!**

 (Imam said:) Abraham’s intention of requesting the fruits was the fruits of heart. That is, may God make the people of Macca favorite to the hearts, so that other people will be friendly with them and come to them, more and repeatedly!”

 (Quotation From Qumi’s Commentary.)

**(Almizan: V. 2, P. 133.)**

# Ishmael 's Sacrifice

**" قالَ يا بُنَيَّ اِنّي اَريا في الْمَنامِ اَنّي اَذبَحُكَ ...!"**

**)99-113/صافات (**

**“He said: My son! I see in a dream that I am sacrificing you…!”**

# (Holy Quran, Saf'fat: 99-113.)

As soon as the Almighty God gave a son to Abraham and that son did grow and reached the age of work and effort, (the age of puberty,) at this time Abraham said to him:

* **“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."**

This Verse is the story of a dream that Abraham (AS) saw, and the Phrase: **"I see in a dream,"** indicates that he has seen this scene repeatedly in his dream. Then he asks for his son's opinion and wants to say: Think about your own fate and make a decision and help me what I may do?

This Phrase is a proof that Abraham (AS) has understood in his dream that the Almighty God Commands him to sacrifice his child, otherwise, the mere fact that he dreamed of sacrificing his child is not a proof that it is permissible for him to kill a child. So, in fact, what happened to him in a dream was represented to him as the result of the event, and because he understood such a thing, he tested his son to see what his answer would be?

 Ishmael replied: **"Father, do whatever you are assigned to do!"**

This Phrase is Ishmael's expression of consent to cutting off his head and slaughtering. He expressed this expression of consent in the form of an order and said: "Do it!" He didn't say "Slaughter me!" It was to make his father understand that he was assigned to do this, and he had no choice but to obey and fulfill that mission.

Then Ishmael tried to appease and please his father with the words: “**If Allah wishes, you will find me to be patient!”** He wanted to say: - I am not impatient that you are sacrificing me. In response to his father, he didn't say anything except this that it would cause his father’s discomfort, and he would be excited to see the body of his son covered in blood, but he said something so that his father’s sorrow would decrease after seeing that scene. He bound his word with: **“If Allah Wishes,”** in which there was a world of serenity and peace, in order his father finds more placidity.

Because by uttering such Phrase, the meaning of his words becomes as follows:

* If I said that I would be patient in this event, I would not like to attribute myself to this quality, and nothing is in my authority, but everything I have is from the Gifts that God gave me, and it is the favors that God has placed on me, and if He wants, I will have such patience, and if He does not will, He can take this patience from me!

Abraham (AS) and Ishmael (AS) when they had both submitted to Allah's will, and he had laid him down on his forehead…. It was here that God Said:

* **“We called out to him: O Abraham!**

**You have indeed fulfilled the vision!”**

With this Phrase, God treated that dream as a true and honest dream, that is: The Command that we dreamed of you and you obeyed was to test you and determine the extent of your servitude, which in obeying such a thing as soon as you became ready to do it, it was enough, because this amount of compliance determines the amount of your servitude!

Referring to the story of Ishmael's sacrifice, which was a difficult ordeal, God Almighty Says:

**“Thus, indeed do We reward the virtuous!”**

First, We give them seemingly hard and difficult but actually easy exams, and when they pass the exam, we give them the best reward both in this world and in the Hereafter. We say this because they clearly saw in Abraham's story that his test was just a test, and it was not real, but the same appearance was very difficult and unfortunate.

The Holy Quran says:

**“Then We ransomed him with a great sacrifice!”**

According to Islamic narrations, this sacrifice consisted of a ram that Gabriel brought from the Almighty God. The meaning of the "greatness" of the slaughter is not the greatness of the ram or the sanctity of the ram itself, but the fact that it came from God to be sacrificed as a substitute for Ishmael, and the greatness of that slaughter was that the Almighty God replaced it with Ishmael.

Then God says:

* **“And left for him a good name in posterity!**

**Peace be to Abraham!**

**Thus do We reward the virtuous!**

**He is indeed one of Our faithful servants!**

**And We gave him the good news of the birth of Isaac,**

**a prophet, one of the righteous!**

**And We blessed him and Isaac.**

**Among their descendants some are virtuous,**

**and some who manifestly wrong themselves!”**

#### The Story of Ismael's Slaughter in Narrations

In the Islamic narrations, it is narrated from Ibn Is’haq that he said: Whenever Abraham (AS) wanted to meet Ishmael and his mother Hajar, they brought him a (**burqa**- a heavenly hours,) he rode the buraq in the morning from Levant and reached Mecca before noon. He would leave Mecca in the afternoon and stay with his family in Levant (Sham) at night, and this going on and returning continued until Ishmael reached the point of maturity and his father did not tell him the story when he dreamed that he was slaughtering Ishmael, and On the day when he wanted to implement this revelation, he said to him: Take a rope and a knife with you so that we can go together to this mountain valley and bring firewood.

So, as soon as they reached that secluded valley, which was called "Thabir Valley," Abraham (AS) informed him about the Command that God Almighty had given him regarding his sacrifice. Ishmael said: Father, tie my hands and feet with this rope so that I don't move, and gather your skirt so that my blood does not lick it and my mother does not see that blood. Sharpen your knife and quickly hit the knife on my throat so that I find comfort soon, because death is hard.

Abraham (AS) said: My son, what a good help you are to me in obeying God's Command!

Then, the narrator “Ibn-Is’haq” continues to narrate the story until it reaches the point where Abraham (AS) bent down and asked to cut the child's throat with the knife, Gabriel kept the knife back, and removed Ishmael from his father's hand, and on the other hand, he placed a ram in the place of Ishmael, suddenly a call arose from the left side of the Hanif Mosque that:

* **"O Abraham!**

**You have indeed fulfilled the vision!”**

#### Ishmael's history in the Torah

The Torah calls the name of Abraham's son, who was the object of the sacrifice, "Isaac," while the mentioned sacrifice, as the Verses of the Holy Quran confirm, was Ishmael, not Issat!

On the other hand, the Torah states that Ishmael was born fourteen years before Isaac, and says:

* **And since he mocked Sarah, Abraham rejected him and his mother,**

 **and took him to a waterless and grassless valley.**

Then it has mentioned the story of Hajar and Ishmael's thirst and that an Angel showed them water.

 This contradicts the fact that it states in its story:

* **Hajar threw her child under a tree so that she would not see him die."**

It is understood from this sentence and other sentences that the Torah states about this story, Ishmael was a suckling infant in that valley.

 It is also mentioned in the Islamic narrations that he was an infant in those days.

(The first part of the story i.e.: "**He mocked Sarah,**" is completely contradictory to the second part which says: "**He was an infant.**")

 The Torah has narrated the story of Ismael with complete disregard.

 The Torah only described Isaac, who is the father of the children of Israel, and it did not mention Ishmael except with some insulting and humiliating words. The same amount that even it mentioned is not without contradictions.

It once said:

* **"God spoke to Abraham that I will branch your descendants from Isaac!"**

It mentions again:

**"God addressed him that I will separate your generation from back of Ishmael and will soon make it a great nation!"**

Elsewhere, the Torah introduces Ishmael as a wild and incompatible person with people, and a creature that people shunned him, a person who has been involved in shooting since he was a child, and his family and parents rejected him away!!

But finally, it states in another place: **"God is with Ishmael!"**

**(Almizan: V. 33, P. 242 and V. 14, P.34.)**

# Personality of Ishmael Stated in Quran

The Holy Quran, among the etiquettes of Divine Prophets, narrates a prayer and etiquette from Prophet Abraham and the Prophet Ishmael (AS,) that the following Verses explain it in detail:

* **“So, We gave him the good news of a forbearing son!**

**When he was old enough to assist in his endeavour,**

**His father 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!”**

**(Saffat:101-102.)**

In this conversation, we consider the first etiquette from Ishmael (AS,) who presented his father, but at the end of it, he observed the etiquette towards his Lord, in addition, observing the etiquette towards a father like Abraham, the God’s friend, is same as observing towards God!

When his father narrated his dream to him, asked him to think about himself and give his opinion!

 This was an etiquette from Abraham (AS) towards his son.

 (Because this dream was a Divine mission, and Ishmael himself remembered this point, and said: **O father, do what you are assigned to do!)**

In this answer, he showed courtesy towards his father, because he did not say that this is my opinion! Rather, he wanted to say: "I have no opinion over your opinion!" He knew that his father had no choice but to obey the Command of his Lord, and therefore he wanted to please his father.

Another etiquette that Ishmael used was that he said: **"You will soon find that I am one of the most patient, if God wishes!"** Because he pleased his father with these words.

All these show his etiquette towards his father!

 He observed another etiquette towards the Almighty God because he did not make the promise that he gave regarding his patience and tolerance definite and decisive, but he bound it to Divine providence, because he knew that in making an explicit and definite promise but not bounding it to the providence God is considered a kind of independence in causality, which the sacred realm of prophethood is free from such suspicions.

**(Almizan: V. 12, P. 133.)**

# Marriage of Ishmael

The history of Abraham's migration to Mecca and the transfer of Hajar and Ishmael to this Holy Land, and the details of Abraham's next two journeys and Ishmael's marriage, have been narrated through Ibn-Abbas (in commentary of Majma-al-Bayan) as follows:

* “After Abraham (AS) brought Ishmael and Hajar to Mecca, and put them there and left himself, and after a while when the people of "Jarham" came and settled in that land with Abraham’s and Hajar's permission, Ishmael also reached the age of marriage and married a girl from Jarham, Hajar passed away.

Abraham (AS) asked his wife "Sarah" for permission to visit Hajar and Ishmael, Sarah agreed with the condition that he would not get off his horse there.

Abraham (AS) moved towards Mecca, when he arrived, he found out that Hajar had passed away, so he went to Ishmael's house and asked his wife:

- Where is your husband? She said:

- He is not here; he has gone hunting.

Ishmael's custom was that he did not hunt within Sanctuary limit and always went outside the Sanctuary to hunt and return.

Abraham (AS) said to that woman:

- Can you accept me? She said:

- No, because I have nothing, and no one is with me to go and prepare food!

Abraham (AS) said:

- When your husband comes home, greet him, and say:

- Change the threshold of your house!

 He recommended this and left.

Later, when Ishmael came home, he smelled the smell of his father, and said to his wife:

- Did anyone come home? She said:

- Yes, an old man with such and such an image came!

The woman's intention stating Abraham’s expression such and such was to insult Abraham (AS.)

Ishmael asked:

- Didn't he recommended something or send a message?

 The woman said:

- Why? He told me to greet your husband when he comes and say:

- Change the threshold of your house!

 Ishmael (AS) understood what his father meant and divorced his wife and married another woman.

After a long time, Abraham (AS) again asked Sarah for permission to visit Ishmael. Sara still allowed him on the condition that he does not walk.

Abraham (AS) moved and came to Mecca to Ishmael's house and asked his wife:

**- Where is your husband? She said:**

**- He has gone to hunt, and God willing, he will return soon.**

 **Get off now! God bless you!**

Abraham (AS) said:

- Do you have anything to receive me at home?

- She said: Yes!

She immediately brought a glass of milk and some meat, and Abraham (AS) prayed for her blessing.

If Ishmael's wife had brought bread, wheat, or dates to Abraham (AS) that day, the result of Abraham's prayer would have been that the city of Mecca would have more wheat, barley, and dates than anywhere else in the world!

Anyhow, Ishmael's wife said to that gentleman:

- Get off so I can wash your head!

But Abraham (AS) did not walk, so his daughter-in-law brought a stone, which is currently called the "Position of Abraham (AS,)" and placed it under his feet, and Abraham (AS) stepped on that stone, **and his footprint remains on that stone until now.** Then she brought water and washed the right side of Abraham's head, then moved the position to his left side and washed the left side of his head, and the imprint of Abraham 's left foot remained in the stone. Then Abraham (AS) said:

**- When your husband comes home, greet him, and tell him:**

**- Now the door of your house is fixed!**

He said this and left. When Ishmael came home and smelled the smell of his father, he asked his wife: Did anyone come to you? She said:

**- Yes, an old man more beautiful than any other man, and more fragrant than all the people, came to me, and told me such and such, and I also told him such and such, and I washed his head, and this is the place of his feet on this stone remains!**

**Ishmael said: - He was my father, Abraham!”**

**(Almizan: V. 2, P. 131.)**

### CHAPTERTWO

##

## GENERATION OF ISHMMAEL (AS)

# Who Are the Sons of Abraham?

# " وَاِذقالَ اِبراهيمُ رَبِّ اجعَل هذَا البَلَدِ آمِناً

# وَاجنُبني وَ بَنِيَّ اَن نَعبُدَالاَصنامَ ! "

**)35/ ابراهيم(**

**“When Abraham said: My Lord!**

**Make this city a sanctuary,**

**and save me and my children from worshiping idols!”**

**(Holy Quran, Ibrahim: 35.)**

Abraham (AS) while praying for the safety of the city of Mecca, asked God to keep him and his children from worshiping idols:

 **“When Abraham said:**

* **My Lord!**

**Make this city a sanctuary,**

**and save me and my children from worshiping idols!”**

The prayers that Abraham (AS) prayed in favor of his children, include all the children that will be born from his generation, who include the descendants of Ishmael and Isaac, because the word "son" in Arabic, as it is applied to an immediate child, it refers also to children of the next lineage. The Holy Quran called Abraham (AS) the father of the Arab people, and the Jews of the era of the Holy Messenger of God and said:

**“… The faith of your father, Abraham…!”**

 Applying the term Children of Israel (Sons of Jacob) to the Jews of the time of the revelation of the Holy Quran is also from this category, which have been applied to them in forty or more places of the Holy Quran.

When Abraham (AS) asked God to stay him away from idolatry, he asked for both himself and his children in the sense that was said.

**(Almizan: V. 23, P. 107.)**

# Who Are the True Sons of Abraham (AS)?

**« فَمَن تَبِعَني فَاِنَّهُ مِنّي و...! "**

**) 36 /ابراهيم (**

**“…So, whoever follows me indeed belongs to me…!”**

**(Holy Quran, Ibrahim: 36.)**

Abraham (AS) said in his prayer:

* **“So, whoever follows me indeed belongs to me,**

**and as for someone who disobeys me, well,**

**You are indeed all-forgiving, all-merciful!”**

**(Ibrahim:36)**

In this statement of Abraham (AS) there are two expressions, in both of which a sign of movement and path is evident - and he understands that the meaning of **"following"** is not merely following in the belief and belief in Monotheism, but rather stating in His path and walking towards Him! It is wayfaring a way that its keystone is believe in the Oneness of Glorious God, submit to His Will, and stay at His expose, so that He keeps one away from worshiping idols!

The meaning of following Him is to follow His religion and the orders of his Sharia, whether the orders are related to beliefs or actions, and also the meaning of disobeying Him is to leave His way of life, His Sharia, and His religious and practical orders.

Here are some points to note:

1. Abraham (AS) interpreted his children to the generality of his followers, and allocated his real children to those followers, and excluded his disobedient children from his children.
2. He said about his followers: **"Those who belong to me,"** but he kept silent about those who disobeyed him, and this evidences that he wanted to introduce all his followers who come until the end of the world as his adopted sons, and all those who disobey as strangers, even if they are from his own lineage. It is also possible that he wanted to introduce his followers as his adopted son, but he kept silent about those who disobey him, because silence does not explicitly mean negation.
3. Although Abraham (AS) did not explicitly pray God for Forgiveness and Mercy for those who disobeyed him, but in the Phrase: **“And as for someone who disobeys me, well, You are indeed all-forgiving, all-merciful,”** he exposed them on the Forgiveness of God!

In the Verse: "**“Our Lord! I have settled part of my descendants in a barren valley, by Your sacred House,”** what Abraham (AS) meant from his descendants was the same Ishmael and his children, not Ishmael only, because the rest of the Phrase: "**Our Lord, that they may maintain the prayer,”** refers to all his descendants.

**(Almizan: V. 23, P. 106.)**

# Who Are the Descendants of Abraham?

**" اِنَّ اَللهَ اصطَفي آدَمَ وَ نوُحاً وَ آلَ اِبراهيمَ وَ آلَ عِمرانَ عَليَ الْعالَمينَ...! "**

**( 33-۳۴/ آل عمران)**

**“Indeed, Allah chose Adam and Noah,**

**and the progeny of Abraham and the progeny of Imran**

**above all the nations!**

**Some of them are descendants of the others,**

**and Allah is all-hearing, all-knowing!”**

**(Holy Quran, Al-Imran: 33-34.)**

The descendants of Abraham (AS,) as seems in its first appearance of the word, are his sacred offsprings, such as, Isaac, Jacob, and other Prophets of the Israelites; and also Ishmael (AS,) and the pure sacred generation of his offsprings, the Highest rank of them is the Prophet of Islam, as well as those who in position of Guidance have joined them.

However, since in this Verse the God Almightgy has mentioned the “Descendants of Imran” in the rank of the "Descendants of Abraham," therefore the meaning of the "Descendants of Abraham" in this Verse can not be extended to that vastness, because “Imran” is the father of Mary (SA,) or the father of Moses (AS,) and it is clear that he himself and his offsprings are all from the descendants of Abraham (AS,) not in the same rank, so that the meaning of the "Descendants of Abraham," in this case will be some of his sacred descendants, not all of them!

Now we should see who realy are the above-mentioned **"some of his sacred descendants?"**

The God Almighty, blaming the Children of Israel, Says:

* **“Or do they envy the people**

**for what Allah has given them out of His grace?**

**We have certainly given the progeny of Abraham**

**the Book and wisdom,**

**and We have given them a great sovereignty!”**

**(Nissa: 54.)**

It turns out that the meaning of "Descendant of Abraham," mentioned in the Verse, are peoples other than the Issaqe, Jacob, and the children of Israel (childred of Jacob,) because they were all of the children of Israel, and their being in the Verse, that is in their blame, is not appropriate!

**Thus, for the Descendants of Abraham (AS) there is no exemplar except his sacred offsprings of the generation of "Ishmael (AS,)" among which are the Holy Prophet of Islam and his pure sacred Household!**

The same outcome can be derived from the Verse 68 of the Surah Al-Imran, which states:

* **“Indeed, the nearest of all people to Abraham**

**are those who follow him,**

**and this prophet**

**and those who have faith,**

**and Allah is the guardian of the faithful!”**

Also from the following Verses the same meaning can be obtained, which state

* **"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!**

* **" 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,**

**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: 127- 129.)**

**(Almizan: V. 5, P. 300.)**

# The Closest People to Abraham (AS)

**" اِنَّ اَولَي النّاسِ بِاِبراهيمَ لَلَّذينَ اَتَّبَعُوهُ وَ هذاَالنَّـبـيُّ وَالَّذينَ آمَنوُا…."**

**)68/آل عمران(**

The Holy Quran says:

* **“Indeed, the nearest of all people to Abraham**

**are those who follow him,**

**and this prophet**

**and those who have faith,**

**and Allah is the guardian of the faithful!”**

**(Holy Quran, Al-Imran: 68.)**

After narrating the baseless discussions and controversies of Jews and Christians regarding their attribution to Abraham (AS,) but not even attribution of Abraham to their own religion, the Holy Quran clears the fact and says that if a relation is considered between this Holy Prophet of God (Abraham) and those who came after him - whether they were religious people or those who didn't choose any religion at all - Abraham (AS) should not be considered as a subordinate and follower of the later ones...!

Rather, it is necessary to consider the closeness and priority of the next ones, that which one is close to him.

It is clear that the closest people to a high-ranking Prophet and the owner of the Sharia and the Book will be those who participate in following the truth with him and embrace the religion he brought.

On this account, the closest people to Abraham (AS) will be the Holy Messenger of God and those who believed with him, and also the true followers of Abraham (AS,) himself!

Because they are the ones who have followed the path of Islam (the same Islam for which God chose Abraham,) and are walking on the path of Abraham, not those who have disbelieved in the Verses of God and have disguised the falsehood as the truth!!

The Holy Quran said: **"Those who follow him...,"** with which God has attacked the people of the book from Jews and Christians and made them understand that you are not close to Abraham! Because you did not follow him in "bringing Islam to God!”

The fact that in the Holy Verse, the Messenger of God and his followers were mentioned separately next to the **"followers"** of Abraham (AS) and said:

**“This Prophet and those who believed with him. . .!”** It is because of the greatness of the Holy Prophet of Allah to preserve his honorable position, that God did not give him the status of subjects and followers of anyone, because in the blessed Verse of Surah An'am, God clarified this matter that the Prophet of Islam is tasked with following the **"Guidance"** of the Prophets. not following **“themselves!”**

**“They are the ones whom Allah has guided.**

**So, follow their Guidance!”**

**(An’am: 90.)**

The Holy Quran continues:

**"God is the Guardian of the believers!"** The guardianship of Abraham (AS) was also of God's guardianships, not that God is the guardian of those who disbelieved in His Verses and covered the Truth with falsehood!

**(Almizan: V. 6, P. 106.)**

# Abraham’s Prayer for Advent of Prophet Muhammad(PBUH)

**" رَبَّنا وَابعَث رَسولاً مِنهُم ...!"**

**)129/ بقره (**

**“Lord, send to them (our descendants) a Messenger of their own**

**who will recite to them Your revelations,**

**teach them the Book,**

**give them wisdom,**

**and purify them.**

**You alone are the Majestic and the Most Wise!”**

**(Holy Quran, Bagara: 129.)**

In this Verse, the Holy Quran narrates a prayer from Prophet Abraham (AS) and Ishmael (AS,) which is the same as the prayers they made when raising the foundations of God's House, in which they first prayed for the acceptance of their actions, then they asked God to show them the highest position of submission and servitude, and finally they ended this line of prayers with this point that they asked the Almighty God for the appearance of a prophet from their generation:

 The meaning of that Holy Prophet was the sending of the Last of the Prophets, Muhammad (PBUH,) as he himself said:

**- I am Abraham's prayer!**

**(Almizan: V. 2, P. 130.)**

# An Islam for the Generation of Abraham!

**" رَبَّنا وَاجعَلنا مُسلِمينَ لَكَ وَ مِن ذُرِّيَّتِنا اُمَّةً مُسلِمَةً لَكَ ...! "**

**)128/بقره (**

**“Lord, make us good Muslims (one who submits himself to God)**

**and from our descendants make a good Muslim nation for You.**

**Teach us the rules of worship**

 **and accept our repentance.**

**You are All-forgiving and All-merciful.**

**(Holy Quran, Bagara: 128.)**

In this prayer, Abraham (AS) and Ishmael (AS) ask God for Islam. The Islam that those two Holy Prophets want from God is different from the Islam that is common among us and different from the meaning that comes to our mind from this word.

Because Islam has levels. This Islam that they want from God is different from the Islam that they have had until this moment in the history of their lives!

**The Islam that Abraham (AS) wants is:**

**The Perfect servitude!**

 **The surrendering of the servant of God,**

 **for his Lord, what he owns!**

 This Islam, although it appears to be optional for a person and a person can reach it if he prepares the prerequisites, but when this Islam is measured with the condition of an ordinary person and the condition of his ordinary heart, it becomes non-optional.

That is, with such a state and description, it becomes impossible to reach it, like other Positions of Guardianship, High Stages, and other Degrees of Perfections, which is far from the capacity of ordinary and average people, because the prerequisites for it are very difficult, for this reason, it may be considered as a Divine Command, beyond the authority of man, and it has to be requested from the God Almighty to Grant it to man!

What is human's discretion is only actions. However, the attributes and qualities that are found in the human soul because of repeating actions, in fact, is not of human authority and discretion, it can be said that it is a Divine Command, especially if it is one of the virtues and qualities of goodness!

Abraham (AS) repeated this prayer for his generation and offspring. What he asked for his offspring can only be real Islam, because in the Phrase: **"…Make a good Muslim nation for You,"** there is a reference to this meaning. If he meant only the truth of the Muslim name on his offspring, he would not need to say: **"Muslim nation for you!"** (Be careful!)

**(Almizan: V. 2, P. 122.)**

# Ishmael's Generation, and Blessings of God on them

" وَاِذقالَ اِبراهيمُ رَبِّ اجْعَلْ هذاَالْبَلَدُ آمِناً وَ ...!"

)35- 41 / ابراهيم (

**“When Abraham said:**

**My Lord!**

**Make this city a sanctuary…!”**

**(Holy Quran, Ibrahim: 35-41.)**

Surah Ibrahim in the Holy Quran begins with the mention of the blessings that God Almighty gave to the children of Israel from the family of Abraham (AS,) and saved them from the hand of Pharaoh. Now in the above Verses, God mentions His other blessings that were given to other families from the generation of Abraham (AS,) who are the children of Ishmael (AS,) and those blessings are the same things that Abraham (AS) requested from God Almighty in his prayer and 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!”**

**(Holy Quran, Ibrahim: 35-41.)**

In examining the above prayer of Abraham, we see that the blessings that Abraham (AS) asked for in his prayer and God mentioned it in Quran, are:

- Asking for success in avoiding idolatry,

- The blessings of Mecca’s security,

- The inclination of the hearts towards the people of Mecca,

- Providing the fruits.

These and other blessings that have been listed are mentioned to prove that God is Mighty and Praiseworthy.

Abraham's request to the Almighty God to turn him and his children away from worshiping idols is his refuge to the Almighty God from the misguidance that he attributed to idols.

 This removal, no matter how and whenever it is, finally requires that the Almighty God takes possession of his servant in some way. The fact is that this possession is not to the extent that it makes the servant powerless and deprives him from his will. Because if such removal is to this extent, it is not a perfection that a person like Abraham (AS,) would ask God for it!

So this supplication means that everyone who is confirmed by God in His way, He wants to understand him that all of the blessings, whether it is related to do something or leave it, whether it is an existential issue or non-existence, is first attributed to God Almighty and after that, it is attributed to one of his servants, unlike evil, which, whether it is an act or an omission, is initially attributed to the servant, and if we attribute it to God, we attribute as a punishment against the evils he committed.

So, avoiding idolatry is done when God has avoided it out of Mercy and Care towards a servant.

It should be understood that the result of prayer is for some of those who are prayed for, not for all of them, even though the wording of prayer is general, but it is answered only for those who have the talent and desire, and as for those who oppose and are arrogant, those who refuse to accept the truth, prayers for them will not be answered!

The prayers that Abraham (AS,) prayed for his children, include all the children that will be born from his generation, and they include the lineage of Ishmael (AS) and Isaac (AS.)

**(Almizan: V. 23, P. 102.)**

\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*

وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقاً وَ عَدْلاً لا مُبَدِّلَ لِكَلِماتِهِ وَ هُوَ السَّميعُ الْعَليم

The word of your Lord has been fulfilled in truth and justice.

Nothing can change His words,

and He is the All-hearing, the All-knowing‏!

**TEHRAN. April 25, 2022 – August 5, 2022.**

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5. **Statements of Allamah on Historical Issues**

 **Purpose of Verses and Surahs of Quran**

1. **Purposes of Verses and Surahs of Quran - From Beginning to Surah Ra'ad**
2. **Purposes of Verses and Surahs of Quran - From Surah Abraham to Surah Nass**

 **A Selection of 76 Volumes**

1. **Selection of Teachings of Quran in Almizan.**

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