

Symbolism in the Qur'anic stories, the story of the Prophet Ibrahim (PBUH) as a model

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Abstract:

The researcher limited his search for the choice of the story of the Prophet Ibrahim, peace be upon him, in the Holy Qur'an. The researcher chose this story because it is one of the long stories in the Qur'an that does not come together in one surah but is repeated and spread in multiple surahs. From the wisdom of this is the statement of the eloquence of the Qur'an at its highest level, and the story is following the trace and it is one of The methods of the Holy Qur'an in explaining and telling the story to us in an artistic, literary and rhetorical manner in which there is truth and truth. Its aim is to state the home of the lesson and the sermon, not to narrate history because the Holy Qur'an is not a history book. Therefore, the Qur'anic story came sometimes in one style and in another style in another place that requires context and position. Sometimes the people, time and place are not present in the story so the focus is on the place of the lesson from it and takes our minds and minds to the point of the lesson and benefits from it. A high literary style, even if the incident that the Qur'an talks about is incorrect and true. And he believes that the Holy Qur'an fabricates myths and falsehoods, as he put it, in order to affect our souls, then I showed an error in his expression in order to affect our souls, and then I showed the error of saying behind God in what he went to, and the truth is that the symbolism in the stories of the Qur'an is true. All the stories in the Qur'an have historical and realistic truths in them. Khalaf Allah does not claim that the Qur'an creates myths. Then I showed the story of Ibrahim, peace be upon him, and how the story was in a wonderful artistic style.

it is presented to a linguistic interpretation, sometimes based on narrations, then it may be presented to a symbolic interpretation or a sign. Scientists have taken semantic science into consideration for a long time ago, and after reviewing the historical path of linguistics, we realize that interest in this science has increased day by day

Introduction:

The symbolic interpreters of Islam did not often use the term "symbol" or "symbolic interpretation." Rather, they used the expression "signal" or "interpretation" to denote an interpretation that falls on inspiration, as used, for example, by Nizam al-Din al-Nisaburi in his interpretation. Where

Quranic symbolism in the story of Prophet Ibrahim (PBUH):

The symbolic language is called “representation” in the Arabic language and “the symbolic” language in the English language. However, it seems that it was seen as a new language. We see its novelty and its recognition again, of course, not in the sense of its modern use as a language and not providing a clear and expressive definition, at least based on recent and lengthy research for this language.

The symbolic language was noted as a literary school less than two centuries ago, and it has been said that (the writing style of Alfred Dauphine helped greatly in the establishment of the symbolic school in literature, but the real herald of this school is Charles Baudelaire and its founder is Stephen Mallarmé and its prominent representative is Paul Verlaine) (Abu Nasr Siraj. 1914).

However, this style of speech is a well-known phenomenon in the ancient literature of different nations, including poetry and prose. The Kalila wa Dimna, one of the books of ancient India, is the best evidence for this claim. Likewise, he wrote a thousand legends, and the message of Sinbad and the letter of Marzban Nameh to the Iranians, which are derived from the stories and statues of ancient Iran, are further evidence of this claim. Although it was claimed, that symbolism (symbolic language) was a manifestation of the artist's rebellion against the schools of realism and description. (Ahmad Jam Namqi. 1350).

(Turat ancient era.1839 AD). The English equivalent of semantics is the word “semantics” and in the Arabic language, it is called science Semantics or the science of meaning. Some semantic definitions are as follows: “the study of meaning”; “The science that examines the meaning.” “It is a branch of linguistics that examines the necessary conditions in the symbol to be able to carry the meaning” (Gospel of Jesus Christ. 1362). In the last definition, by mentioning the word «symbol», he uses other concepts outside the appearance of the word. Arabic semantic science is rooted in the fundamentals of jurisprudence, and it arose in the past to understand the meanings of the Qur'an and deduce rulings. However, over time, its scope expanded and became a branch of linguistics; Today, the relationship between word and meaning forms the basis of theories in this science (Aboul Fotouh Razi. .1383). In defining semantic science, we can say: “Semantic science is a science that studies the meaning of words and is concerned with the course of their development over time and in the form of different semantic patterns.” In simpler terms, semantic science means dealing with meaning the symbolic language is called “representation” in the Arabic language and the “symbolic” language in the English language. However, it seems that it was seen as a new language. We see its novelty and its recognition again, of course, not in the sense of its modern use as a language and not providing a clear and expressive definition, at least based on recent and lengthy research for this language.

said, "Indeed, I will make you a leader for the people." He said, "And from my offspring." He said, "My covenant does not reach the wrongdoers." (Al-Baqarah: 124).

Completeness, perfection, and fulfilment are analogues. And against the perfect decrease. It is said: Completely completed, completely completed, and completely completed. And complete and complete. And the completion of everything: what is the completion of its purpose, as you say: These dirhams are the completion of this hundred. And the sequel to this hundred. Perfection: the whole thing. You say I made it completely for you, that is, in its entirety, and the amulet: a necklace, made of thongs. And perhaps you made the refuge in it, attached to the boys. (Suhrawardi, Sheikh Shihab al-Din. 1364)

Tonight is the longest night of the year. And it is said: Rather, the full night of the thirteenth, because its decrease is evident from its increase. And it is said that he carried it to complete - by opening the ta' and breaking it - and the completeness in the language of Tamim is the completeness. And Ibn Duraid said: A pregnant woman is complete, and the boy's child is complete and complete. And the full moon is complete, and the night is complete - by breaking them - and after this, it is complete - by opening. And the root of the door is completeness, which is perfection.

And the offspring, and the offspring, and the offspring are peers. Ibrahim (PBUH) wanted this. And some of them said: He expressed the offspring on behalf of the fathers. And

This language was not only used in ancient literature to escape from realism, but rather as a tool that opened the way to access the truths of existence. A clear example of this is Mawlawi's Masnavi. We must know that the skill in this delicate art of Sufi literature is specific to a great hadeeth who can be considered the greatest qualified proverb writer in Iran, and he is of course Maulana Jalaluddin Muhammad Balkhi, who entered in his book the Masnawi many proverbs and rulings from the works of the ancestors. (Salma, Abu Abd al-Rahman. 1369)

In addition to literature, symbolic language is also suggested in the research of knowledge of religion, especially in the Qur'an. More explicitly, some have claimed that the Qur'an used symbolic language to narrate its teachings. Some believe that the only word that is about God in a non-symbolic way is this sentence, that God is the essence of existence (pure being). (Sur Abadi, Abu Bakr Ateeq. 1345)

Other than this sentence, everything that is said about God is documented in the symbolic language. And this treatise studies the symbolism of the language of the Qur'an, and how did God speak to people in the Qur'an, in customary or technical language? Direct or indirect language...?

The different approaches to answering this question created a research called "The Language of the Qur'an" that the investigators of the Qur'an are very interested in. In addition, when his Lord tried Abraham with words, and he perfected them, he

made it a reward, whoever willed is rewarded, and whoever willed is not rewarded. And they took, that is: the people, from the station of Abraham, which is the stone that is known as the station of Abraham, and it is a place (Tabarsi, Fadl bin Hassan. (1350).

It is as if God wanted to make this House a base of peace where people gather without feeling fear or opposing feelings that prevent them from meeting. Then God wanted to honor the effort of His Prophet Abraham in building the house and in his deep devotion to him, so he asked the people to take Abraham's shrine as a place for prayer, in order to perpetuate his faith and salute his devotion to God in secret and in his public, and for his response to God in what He wants from him. This is on the one hand, and on the other hand, so that people live in the atmosphere of Abraham as a role model in all the great spiritual meanings, so that their prayers mix with his prayers, and their supplications with his supplications, and their supplications with his supplications in a great spiritual interaction. (From the revelation of the Qur'an, part 3, pg. 24).

Then he entrusted him and his son Ismael to make this house pure from every defilement, whether it was from the manifestations of polytheism and idolatry, or from the elements of filth and impurity, or from the people who enter it in terms of their cleanliness from material and moral filth, so that the people who live in They circumambulate it, or stay in it for retreat, or pray in it, kneeling and prostrating, in a pure spiritual atmosphere, material and moral. And a

the Almighty said: "And a sign for them is that We carried their offspring in the laden ship," that is, their fathers. And this is not clear. And some of the Arabs are descendants - by breaking the humiliation - and Zaid bin Thabit recited it. The owner of Al-Ain Al-Dhar said: Small ants. One atom and the atom takes you with the tips of your fingers. She says: I poured out the medicine, pour it out. (Tabatabaei, Muhammad Hussain. 1366).

And his saying: "My covenant does not reach" and the Nile, catching up and overtaking are analogous. And the Nile and Al-Nawal: What I received from the favor of a person. And he is well-known, and we give him: He gave him a reward. Tarfa said: And their saying: We allow you to do that, and what it means is your right to do so. The loom is the wood of the weaver who weaves pillows on it and the like. And his erect ears are also called the nawal. And when we made the house a reward for people and a security, and they took from Abraham's shrine, and our covenant is to Abraham, and I am a purification (Al-Baqara / 125)

And when We made the House, meaning: the Kaaba, a place of return for the people, they return to it, and they do not spend time from it, whenever they leave, they yearn for it and feel safe, i. If the offender turns to him according to the people of Iraq, and according to Al-Shafi'i: the first is that he not be agitated, and if he is frightened by carrying out the punishment on him, it is permissible. And many commentators have said: Whoever wills believes, and whoever wills does not believe, just as when He

and important parts of the story were not mentioned in the Torah and the Gospel. While the Holy Qur'an mentions them as important parts of the life of God's friend; Among them: are controversy with worshipers of idols and Abraham's saying, "I do not love the fools", and throwing him into the fire, and building the Kaaba and how to resurrect the dead.

In the parts reflected in the Qur'an and the Old Testament, there are sometimes significant differences in the type of narrative and the details of the story. In other words, in the Torah narrative, Abraham has nothing but the status of a historical figure who sometimes resorts to lying (in the case of Sarah and the ruler of Harran), and sometimes in his behavior he is somewhat unfair to his wife and child. (In the story of the migration of Hagar, in which God chose Abraham only because "your offspring will be called Isaac" after Sarah's request to expel Hagar and her son from the house. He invites them to hear Sarah's words. On the other hand, there is no mention of building the Kaaba in the Torah, and the migration of Hagar without considering the construction of the Kaaba as an act it is useless if God does not command His servant to perform a sinful act).

But the character of Abraham in the Holy Qur'an is free from any flaw and deficiency and divine wisdom is seen in all parts of the story. The Qur'an's point of view is softer and more accurate than that of the Testaments, and nowhere in the story does God's friend be accused of any sin; Rather, his entire life is covered with divine trials and tests

man may have benefited from the command to purify the House of God from every impurity, that the building is on this foundation, and that is by constructing it in this way, not by purifying it after its construction, as one might imagine because the apparent meaning of the verses is that Abraham and Ishmael are the ones who built the house.

Ibrahim is one of the greatest prophets:

Abraham is one of the greatest divine prophets who was sent to guide people. A prophet is from the perspective of Ishmael, the ancestor of the noble Prophet of Islam (may God bless him and grant him peace) and from the perspective of Isaac, the ancestor of prophets like Moses and Jesus (PBUH).

Ibrahim (PBUH) faced many hardships and hardships during his life. In the Holy Quran, God has described different parts of the story of Prophet Abraham in detail and has given him high status. Part of the Torah is also devoted to the story of the Prophet Abraham, which starts from the book of Genesis, chapter twelve, with the mention of Abraham's travels and continues to convey the details of his life and ends with his death. However, the Bible did not mention anything about the life of this divine prophet individually, and mentioned brief references to some aspects of this story when raising various religious topics - and to prove these matters - only.

By comparing the Holy Qur'an and the two testaments, it becomes clear that some of the main

Repercussions and introductions Ibrahim Al-Khalil continues to debate with his people and counsel them since he was a young boy among them, and now his tenth decade is nearing its end, and old age has touched him, and since he stayed among them calling them to monotheism and bemoaning their way and their delusions because God changed his gods they want, so the debate is with them in the most severe way. But the verses of Hebron remain, and they have no way to the closed hearts, for tyranny had placed their locks on the hearts, and Abraham among them saw their obstruction and heard their disbelief in God and His verses, and witnessed their polytheism. Their impotence is dear to him, he has given up on their righteousness, and his chest is constricted because the surroundings are abuzz with them and their disbelief and they are disturbing what they worship. And he has no end but God, his Creator, and the condition of the friend is purity and purity, and they do not like purity or purity, so the condition the friend becomes ill, and he feels that he is sick, (and he said that I am sick) sick of their turning away and repelling them, he is sick of them and he must be free from them and their idols, void to Idols first he cuts them.

To expose its myths and reveal to its servants its poverty, so that the argument is completed on them so that they succumb, but they have infiltrated polytheism in their hearts, and rebellion has penetrated their consciences. And they share it with others. So God saved his friend and made their plotters. That was the

from which the Prophet of God came out proud and found himself closer to his Lord every time. (And indeed, among his followers is Abraham * when his Lord came with a sound heart * when he said to his father and his people: What do you worship * Do you want any gods other than God * What do you think of the Lord of the worlds * So he looked at the stars * He said, "I am sick * So they turned away from him, turning away * Empty to their gods, and he said, Do you not eat * What is wrong with you that you do not utter * Emptiness upon them by beating with the right hand * So come to Him they will walk * He said: Do you worship what you carve * And God created you and what you do * They said: Build a building on it, so power is in hell * So they wanted him as a plot, so We made them the lowest * And he said, I am going to my Lord, He will guide * My Lord, grant me from the righteous * So we gave him glad tidings of a boy Halim * When he reached the age with him, he said, "My son, I see in a dream that I will slay you, so see what you see." He said, "Father, do as you are commanded. You will find me, God willing, from the patient ones." Then when they both embraced Islam, he bowed to the forehead * and we called to him, "O Abraham, you have fulfilled the vision. Thus do we recompense the good-doers. This is fun." Manifest calamity * We redeemed him with a great slaughter * We left him among the last ones * Peace be upon Abraham * Thus do We recompense the doers of good * He is one of Our faithful servants *) (As-Saffat: 84/ 111).

necessitates the necessities of departure. He must have a helper who will have him with him for his complete recovery and the completion of his departure. He must have a helper who is like himself or her eyes. How can he have a helper, and his people among them are none but a polytheist.. And how can he have a helper, and his wife is barren, and old age has touched him and he has reached the ninety-nine, and despair of a newborn.. But God is capable of everything.., so the boyfriend takes his first step: (And I retire from you and what you worship from beside God, and I pray to my Lord, perhaps I will not be miserable by supplicating my Lord.) (Maryam: 48). He was blessed with a son from his two wives before that, so he was amazed at the glad tidings, and it was not for the boyfriend to hide his astonishment, so he said, auspicious to those of the angels who gave him the glad tidings: (You have given me glad tidings that old age has touched me, so what do you give glad tidings to) (Alhajar: 54), And as soon as Ismail was born, the firstborn of Al-Khalil, they legalized their pilgrimage, and the newborn did not wait until the calamity began. The Most Merciful commands his friend to carry Ismael and his mother - Hagar - to a valley without cultivation, and Ismael when he reaches weaning, so how is that, when He provided for him after a long wait, and gave good news of him after despair, and the matter is difficult?.. But Abraham had surrendered his face to God, (When his Lord said to him: Submit, he said: I submit to the Lord of the worlds) . And that position he had reached some time ago, but the year of scrutiny is underway, and

last end with them, so there is no hope for them.. At that end, Abraham was in every position that ascended a world in the ladder of ascension, so God took him in the beginning as a servant, then a prophet, then a messenger, and then, in the end, God took Abraham as a friend. And the position of the aunt is a sublime station, and the station of the aunt is the pleasure of the eye of Hebron. Is there a place after that station? .

But he who tastes pleasure craves more, and it is praiseworthy greed, a greed that is unique to friends and the close ones, and the greed of the close friend to reach him and bring him closer to the distant one, fills for him the gaps of despair surrounding the road, and exonerates him from his sickness. And the pilgrimage in itself is a place that can only be reached by those who are able, and the close friend was able.. and the pilgrimage of Abraham revealed and ascended, in which the close friend arrived, and in it he saw the kingdom, and in it he guides to be an imam for people. And this is what the eye of Al-Khalil aspires to, where he is a Khalil, and in connection with this Al-Khalil, so he first announced it to the wrongdoers as the last thing they hear from him, to inform them of his departure: (And he said, I am going to my Lord, He will guide me)..

The beginning of the journey.. From Wadi al-Sham - in which he used to live - Al-Khalil announces that he is going to his Lord to heal him and guide him. (Al-An'am: 79) He goes and then prepares for the necessities of departure, and the one who is appointed is the one who

may be grateful.) (Ibrahim: 37). And his Lord responded to him, so the spring of Zamzam gushed out for them at the beginning of the matter, (And birds and beasts bent over the water...) (So the people were amazed at the birds and the beasts retreating, so their Banu Jarhum descended upon them (so they camped near them and hit their tents, so Ishmael migrated with them). During this period, Abraham would refer to them once and twice, (when Abraham (PBUH) saw them the third time, he looked at the large number of people around them and was very pleased with that). Years passed after years, and Ismail grew up, resembling his father and God informed him of his friend that He is All Knowing. Forbearing, one of the righteous, but a person in Ismail, being forbearing, (and forbearance is a description of self-discipline, peace of mind, reassurance, and patience in return for what does not suit nature) (Excerpts from a hadith of al-Sadiq (PBUH) transmitted by the author of Tafsir al-Safi on the authority of al-Qummi: 3/92) , God Almighty did not like this name - which is one of His names - in His Mighty Book - for any of His saints except Ismael and his father. What a dear name and what a class it has, it is one of the most honorable qualities and the greatest of the faculties that elevate man to the highest stations with tranquility and reassurance. Perhaps this is what the people of Ismael chose because the Almighty God chose him to enter the circle of the Abrahamic calamity that had many stages and stations, and he was worthy of his patience. Patience is the core and mineral of forbearance. In addition, Abraham had known - as God

Ibrahim is destined for a dignified position.., So he did as he was commanded, and took on both of them, accompanied by the trustworthy Gabriel on the (Al-Baqara: 131).

He did not know in the beginning which spot would be, and how is it? And is there anything in it that establishes life?.. but he became Muslim, and it is not for the one who surrendered to the reason to ask about the reasons (and Ibrahim would not pass by a beautiful place in which there were trees, palm trees, and crops, but he said: O Gabriel, to here? Gabriel would say: No, go, go, go. Until he reached Mecca and put him in the place of the house... When Abraham set them free and put them and wanted to go to Sarah - his other wife - Hagar said to him: Oh Abraham, you did not leave us in a place where there is no human being, water or crops. Abraham, peace be upon him, said: God commanded me to put you in this the place...) (Excerpts from a hadith of al-Sadiq (PBUH) transmitted by the author of Tafsir al-Safi on the authority of al-Qummi: 3/92).

So he (pbuh) went on leaving behind him the weak in a place where there are no companions, water or crops, and his heart is the heart of a prophet, a heart full of mercy, but his heart is empty except from God. Except that he raises the hand of his uncle and entrusts them to Him, the Most High: (Our Lord, I sent down some of my offspring in an uncultivated valley near Your Sacred House, our Lord, so that they may establish prayer, so make the hearts of the people yearn towards them, and provide them with fruits, so that they

Islam be realized outwardly and inwardly, and that the heart turns to God, as the body turns to His house, so that man's existence is complete in his submission and submission to what he is, so they join in supplication and supplicate: (Our Lord, and make us Muslims to You and from our offspring a Muslim nation to You...) (Al-Baqara: 127). In order for Islam to penetrate from the mold to the heart, there must be a purification that begins with the outward appearance and ends with the conscience. The divine command comes to purify the house: (And we entrusted Abraham and Ishmael to purify My House for those who circumambulate, those who are sedentary, and those who bow and prostrate) (Al-Baqara: 127) . And the house of God is the heart if it is purified, (for the heart is God's sanctuary) (On the authority of Al-Sadiq (PBUH), he said: The heart is the sanctuary of God, so do not enter the sanctuary of God other than God) and (neither my earth nor my sky suffices me, but the heart of My believing servant suffices me).) ... And in the second ranks of Islam, in the stage of purification, faith enters the heart and dominates it, (Say: We have submitted, and when faith enters your hearts) (Al hujurat 14.) . And the truth commands Ibrahim with Ismail to purify his house - the Kaaba and the heart - from the filth and filth of polytheism and the polytheists. When faith enters the heart after being purified from polytheism, whether that polytheism is manifest or hidden, external or internal, altruistic or selfish, the heart becomes submissive and obedient. To God, and the time has come for the heart to respond to the

had warned him - that he was the people of affliction, the people of patience, and the people of forbearance.

In addition, when Ismail reached the age of men, God commanded Abraham to build the house), (and he said, "My son, God has commanded the building of the Kaaba"), and they proceeded to build the house. In addition, God forbade security, and the believers accepted it. And its builders are the foundation of a great matter, they raise the edifice of the monotheistic faith and establish the foundations of Islam, and that is why during the construction they beg the All-Hearing, the All-Knowing to accept from them the foundation, (And when Abraham lifted the foundations of the house. (And Ishmael, our Lord, accept from us that You are the All-Hearing, the All-Knowing). (Al-Baqara: 127). And with the construction process, God willed to make them according to His will, and to take them into the ranks of perfection, rank by rank, so building the house in its reality means the outward Islam, or the outward appearance of Islam, and it is the first stage of Islam, which means the unification of the outward to God, as it outwardly represents His Ancient House., so they are of this rank as they repeat Building the house, and raising the bases of it, drawing the first foot in the context of the ascent and preparing for what follows from submission, the attainment of certainty to the heart, and the accompanying first foot of Praying to Him, the Almighty, to complete for them what they started, so complete Islam outwardly, that the realities of

its precedent? And it paves the way for walking to God. And is it paved except by suppressing the thorns, removing what hinders from the path, and exerting effort on it? (O Prophet, strive against the infidels and the hypocrites, and be harsh with them) (Altaubah: 73). But it is a smaller jihad, because it is a preliminary jihad, and a jihad in the path, so jihad in the way of God means that a person should be healthy and innocent in order to be able to walk. His sickness that he was suffering from, and here he and those with him declare their innocence on the heads of witnesses: (When they said to their people, "I am innocent of you and of what you worship besides God, we disbelieved in you, and hatred appeared between you and us forever until you believed in God alone) (Al-Mumtahanah:4)...” And Ibrahim, with his innocence, was given the realistic answer to what God asked him: (when his Lord said to him, "Submit"), (Islams that are good, legislative, in which contentment, submission, reward, patience, love and hate in God are among his requirements), (He said, "I have submitted to the Lord of the Worlds” .Thus, he and Ishmael - together - have raised another step, which is in reality another stage in their Islam path.. and here they are preparing to reach perfection, but after a while.. the third higher level.. the level of perfection (when it was at night, Abraham came from his Lord and showed him The story about the slaughter of Ismail), The narration is repeated over Hebron in the slaughter of Ismail, and he was revealed to him in his sleep. The matter is repeated from Galilee in the slaughter of Ismail, but why the slaughter, why does the

call of truth for reverence: (The pain is a sign for those who believe that their hearts should be humbled at the remembrance of God) (Al hadid : 16) Submissiveness is a feeling of presence, and from the feeling of presence the heart turns from the home to the owner of the house, and from the heart to the one who dwells in the heart, and from (turn your faces towards it) (Al-Baqara: 144) to (wherever you turn, there is the face of God) (Al-Baqara: 115). Abraham, along with Ismail, takes the purification of the two houses, and Abraham raises his immortal slogan as a result of the purification: (I have turned my face to the One Who created the heavens and the earth, upright, and I am not of the polytheists)... The heart has been purified of all the polytheism in it, and the house has been purified, as there are no homes in it from the polytheists, and turning to Him has become Without obstruction, the House - the Kaaba - after its foundations have been lifted must be purified, because building the House and directing the people to it must be followed by expelling polytheism and the polytheists from it, and purifying it from their filth so that religion does not become tainted by polytheism that turns away from the path. His way, (and they turn them away from the path and think that they are guided) (Az-Zukhruf : 37) .And Satan's nature is to fill the road with noise, and to sit on every straight path... The fruit of purification... And the atmosphere is prepared after purification so that the House of God - heart and heel - bustles with worshipers and worshippers. And bowing and prostrating without purification, which is its condition and

Ibrahim (peace be upon him) came out proud of the various tests that God Almighty put him through, and for this reason, the mystics present him as a model for their disciples. The method of research in this chapter is in the attribution and library form and the study of the content that has been written by reviewing the interpretations and Sufi texts and the reflection of the opinions of Sufis and commentators in these works.

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son enter - in addition to that son being Ismail in particular - a negative element in the third stage of the integration process? The scrutiny of the reality of the degree of perfection has taken place in the way of God, for which you will not find a change in the path of complementary humanity - individuals and groups - on legislative guidance first, then He leaves those who have reached the guidance the choice to be guided or go astray. (We have shown him the way, either thankful or immacfora) (insān.3). As for the nature of that choice, whether it is permanent or non-permanent, realistic or superficial, real or apparent, this is what affliction and scrutiny ensure, as it comes second to confirm that, if negatively then negatively? And if positively, (And let what is in your breasts be tested, and what is in your hearts be purified, and God is All-Knowing of the breasts) (Al Imran: 154.).

The story of the Prophet Abraham has a great reflection in the exegetical texts as well. In interpreting the verses relating to the life of this Prophet of God, the Qur'anic commentators have referred in detail to various parts of the said story, and have carefully commented on the reasons for the events of Abraham's life. The Holy Qur'an has constantly inspired great spirituality in the hearts of Muslim mystics, and thus many Qur'anic proverbs are reflected in our literature mystic. The Qur'an's reverence and glorification of this divine prophet has caused many Sufis to think and meditate on this great Qur'anic figure and to examine various aspects of his life. Throughout his life,

- 8- Suhrawardi, Sheikh Shihab al-Din. (1364). *Awarf al-Ma'arif*, translated by Mansour Abdolmomen Isfahani, courtesy of Qasim Ansari, Tehran: Alami and Farhangi Publishing Company.
- 9- Tabatabaei, Muhammad Hussain. (1366). *Translation of the interpretation of the balance*, Tehran: Scientific and Intellectual Building, Allama Tabatabaei, Cha Soum, vols 2, 16 and 17.