



A Comparative Interpretation of the Word "Kalemat" in the Verse 124 of Surah Baqarah from Shia and Sunni Point of View

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Abstract

One of the traditions of the Almighty God is "the testing of His servants"; as the Qur'an states prophet Abraham (pbuh) is one of the close servants to God affected by various kinds of testing. The present study looking for the semantics of the word " *kalemat* " (كَلِمَات) in verse 124 of Surat al-Baqarah seeks to answer the question: What are the views of Shiite and Sunni commentators and interpreters about the meaning of *kalemat*? Referring to the most important Shiite and Sunni interpretations, this article examines the most important opinions and concludes that, out of a total of 31 opinions, Shiite and Sunni commentators share 11 cases and 20 opinions are only held by Shiite commentators; The fact is the cases of testing are real testing, not just in the words. Prophet Abraham (PBUH) put these basic truths into practice and performed these acts with his heart replete with submission, satisfaction, *Tawakul* (trust) and devotion.

Keywords: Abraham; kalemat; Suffering; Test; Imamate; Verse 124 of Surah Baqarah

Statement of the Problem

The tradition of testing is one of the divine traditions in which all servants are tested. Special servants, though, must be tested in a specific way. Prophet Abraham (PBUH) is one of those special servants that God states:

وَ إِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ

And when Abraham was tested by His Lord with certain words (kalemat) and he fulfilled them, He said: 'I have appointed you as a leader for the nation. ' (Abraham) asked: 'And of my descendants? ' 'My covenant, ' said He, 'the harmdoers shall not receive it. (2:124)

As a result of these tests, Prophet Abraham was appointed as an Imam; of course, the important task of Imamate should be subject to specific tests and examinations, not some normal tasks incompatible with the style of the verse, which have been mentioned in some interpretation books. Therefore, it is necessary to examine the interpretative views of Shiites and Sunnis in order to identify the weak ones from strong ones and to answer the main question of the article, "what is the view of Shiite and Sunni commentators about the meaning of the *كلمات*? And what are their commonalities and differences? The present paper therefore intends to find and analyze the views on the "*kalemat*" in this verse by referring to the Shiite and Sunni interpretations and then discusses the commonalities and differences among Shiite and Sunni commentators and analyze the views of the dissidents to reveal the correct interpretation. There is no book or specific article related to the present subject, although there are articles on the word Imamate itself, but on semantics of the word *كلمات* no article not found regarding the Shi'ite and Sunni opinions. Though in most interpretations this verse has been generally interpreted and opinions have been collected and evaluated and analyzed. In this article, all points of view have been collected and reviewed.

1. Conceptology

Before starting the discussion, it is essential to take a close and precise look at the vocabularies. Then the Qur'anic cases should be highlighted and then the quotations, analysis and evaluation will be offered.

The first-century philologist has considered the implication of "k-l-m" (*كلم*) on two principles; one principle implies a remark which is meaningful and the other principle is leaving trace (*جراحت*) and effectiveness. (Farahidi, 1409: vol.5, p.378; ibn Faris, 1404:vol.5,p.132) some others have called it the successive sounds for meaning and concept. (Fayyumi, 1444: p. 540) Mustafavi knew *Kalam* the expression of everything that is inside, including thoughts and passions by any possible means which varies for various individuals and cases (Mustafavi, 1430: vol. 10, p. 119).

Just as an injury is something that signifies a person does it, the word and speech are something that signifies the meaning is meant. (Tabarsi, 1379 Sh.: vol.1, p. 139). *Kalam* is in fact that meaning which is substantive. It is because one says there is *Kalam* in my soul. ...and that is what one finds out from one's own being when he commands or prohibits or inform or ask about one other than himself, and these are the meanings which are given to them by expressions and they are introduced by means of signals (Mustafavi, 143 : vol. 10, p. 118)

2. Qur'anic Usages of the Word "Kalemat"

The word "*Kalemah*" in the Qur'an means remark and promise " *وَ لَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ* " and there is none to change the words of Allah" (6:34) as well as creatures and *A'yan Khareji* (whatever in actual world): "*بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ*" (When the angels said: O Maryam, surely Allah gives you good news with a Word from Him (of one) whose name is the ' . Messiah, Isa son of Mary, worthy of regard in this world and the hereafter and of those who are made near (to Allah)). (3: 45)

This word anywhere attributed to God means " *كُنْ فَيَكُونُ* ". "*بِحَقِّ الْحَقِّ بِكَلِمَاتِهِ* ". (Allah desired to manifest the truth of what was true by His words." (8:7) As it also means punishment: "*إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ* " *كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ*, (10:96)

In the word of God the Exalted, the *Kalemah* or *Kalemat* are described in (full) , such as: "*و تَمَّتْ* " *كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا*, لا مُبَدِّلَ لِكَلِمَاتِهِ، (And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing) (6: 115)

Therefore, *Kalemat* refers to creatures and *A'yan Khareji*, because actual truths have their own rules and verbal and literal enlightenment have other rules. (Tabatabaie, 1417: vol.1, p. 406), according to the verse "وَ إِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ فَأَتَمَّهُنَّ" (Baqarah / 124) *Kalemah* is finished when it is put into practice, then it is complete (*Tamam*) and *Sidq*. (ibid) (compatibility of rule and subject) So *Kalemah* in this verse is an action not a promise or saying.

3. Commentators' Views on the Interpretation of Kalemat

Referring to the most important interpretations of the Sunnis and the Shia clarifies commentators' views on the interpretation of *Kalemat*; it becomes clear that there is no significant difference in the literal meaning of the word " *Kalemah* " among the Sunni and Shiite commentators. Common items include:

3.1 Imamate

Quran says about the request of Abraham, " وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ " Some commentators considering the style of the verses regard one of Abraham's examinations to be Imamate (Ibn 'Ashur, vol. 1, p. 68; Tabari, 1412: vol. 1, p: 415; Zamakhshari, 1407: vol.1, p. 184; Balaghī Najafī, 1420: vol. 1, p. 123; Tabarsi, 2000: vol. 1, p. 37; Alusi, 1415: vol. 1, p. 337; Tusi, vol. 1, p. 446) In so far as " انى جاعلك للناس اماما " is the interpretation of *Kalemat* and regards the subject of *atmen* to be " رَبُّهُ " (Balaghī Najafī, vol. 1, p. 122) that in some Shi'a hadiths it is pointed to with the phrase " ... فاتهم الى القائم اثني عشر اماما... " (Saduq, Khasal, vol. 1 p. 304) .

3.2 Induced Kalemat on Prophet Adam

Some Shiite commentators by referring to the following narration knew the meaning of *Kalemat* those "God-induced words" to Adam.

It is narrated that: "Imam *Sadiq* (as) was asked about the verse " وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ " What are these words? He said: These are the words that God taught Adam to accept his repentance. Prophet Adam called God to accept my repentance for the sake of Muhammad, Ali, Fatima, Hassan, and Hussein, so after that God accepted Adam's repentance that He is Kind repentance accepter."¹ (Tabarsi, 1379: vol. 1, p. 379; Bahrani, 1416: vol. 1, p. 317; 'Arusi Huveizi, vol. 1, p. 120; Huseini Istar-Abadi, 1409: p. 83) Some Sunni commentators have also cited this without citing any narration. (Baydawi, 1418: vol. 1, p. 104)

3.3. 30 Traits

The meaning of *Kalemat*: it means the 30 traits that are mentioned in 3 surahs of Tawbah (repentance), *Ahzab* (parties) and *Mu'menun* (believers). The 10 good qualities that come in Tawbah surah " النَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الْآمِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ وَ " " بَشِّرِ الْمُؤْمِنِينَ " They who turn (to Allah), who serve (Him), who praise (Him), who fast, who bow down, who prostrate themselves, who enjoin what is good and forbid what is evil, and who keep the limits of Allah; and give good news to the believers " (9: 112) and 10 other attributes are mentioned in this verse: " إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ

¹ قال: سألته عن قول الله عز وجل «وَ إِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ» ما هذه الكلمات؟ قال: هي الكلمات التي تلقاها آدم من ربه فتاب عليه، وهو جعفر بن محمد إنه قال: يا رب! أسألك بحق محمد و علي و فاطمة و الحسن و الحسين إلا ثبت علي، فتاب الله عليه إنه هو التواب الرحيم؛

"لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمًا؛" (Surely the men who submit and the women who submit, and the believing men and the believing women, and the obeying men and the obeying women, and the truthful men and the truthful women, and the patient men and the patient women and the humble men and the humble women, and the almsgiving men and the almsgiving women, and the fasting men and the fasting women, and the men who guard their private parts and the women who guard, and the men who remember Allah much and the women who remember-- Allah has prepared for them forgiveness and a mighty reward.) (33:35) and the other 10 attributes are stated in these verses: «فَقَدْ أَفْلَحَ الْمُؤْمِنُونَ» to the verse "أُولَئِكَ هُمُ الْوَارِثُونَ" (Mu'menun/1-10; Alusi, 1415: vol.1, p: 337; Tabarsi: vol.1, p.37)

3.4 The 40 Traits

According to the narration of Ibn Abbas, "*Kalemat*" is interpreted as 40 "attributes", of which 30 are in three suras of Tawbah, Ahzab and Mu'menun, besides 10 other traits that are in the verses of surah Me'raj from the verse 22 to 34. (Alusi, 1415: vol. 1, p. 373; Tabarsi, 1379: vol. 1, p. 37; Tusi, vol. 1, p. 446)

3.5 The 10 Traits

Some commentators have interpreted *Kalemat* as 10 traits, which are called the "Abraham's tradition and fitrah trait (*Khisal Fitrat*)" or the "*Hanifiyyah* tradition"; 5 traits about cleanliness of face and hair, 5 for body which are hair removal, circumcision, nail clipping, *Jenabat ablution*, washing with water, washing mouth, inhalation, combing hair, shaving mustache, brushing teeth (Tabari, 1412: vol.1, p. 415; Alusi, 1415: vol. 1, p. 373; Taleghani, 1362: vol. 1, p. 29; Tayyib, 1378: vol. 2, p. 182; Tabarsi, 1379: vol., P. 376; Zamakhshari, 1407, vol. 1, p. 184; Tusi, vol. 1, p. 446)

There are, of course, differences of opinion amongst the commentators in this case, and according to the traditions they have given, the interpretation of *Kalemat* has been varied. The disputed points are as follows:

According to one commentator, instead of flossing, circumcising and shaving the private part of body and armpits are meant. (Tusi, n.d.: Vol. 1, p. 446), in another interpretation, wiping and growing bear are mentioned (Alusi, 1415: vol. 1, p. 373). In some interpretations, cleansing of *Bol and Gha'at*, washing the urine with water, washing the private part from in front and back, and washing the joints of the fingers, washing private part from in front and back, also are cited as an explanation of cleansing with water (Tabari, 1412: vol. 1, p. 415; Zamakhshari, 1407: vol. 1, p. 184) Another comment includes Friday ablution (Tabari, 1412: vol. 1, p. 415). In addition, shaving hair with a razor has been mentioned. (Zamakhshari, 1407: vol.1, p. 184)

3.6 Having Knowledge about Monotheism and the Transcendence of God

With reference to the verse, "إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ؛" "Surely I have turned myself, being upright, wholly to Him Who originated the heavens and the earth, and I am not of the polytheists" (6: 79) knowing God, **Having Knowledge about** monotheism, glorify God from the simile, are among the tests that Prophet Abraham (as) confronted. (Tayyib, 1999: vol. 2, p. 183; Tabarsi, 1379: vol. 1, p. 379)

3.7 Certainty

The Almighty God says in the Qur'an: " «وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ» " (And thus did We show Abraham the kingdom of the heavens and the earth and that he might be of those who are sure.)

"Certainty" is "one hundred percent science in which no doubt may penetrate." And, it is not impossible that مَلَكُوت meant that Abraham reached the level of certainty in the divine signs as Quran states, " «وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْتَدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ» ! And We made of them Imams to guide by Our command when they were patient, and they were certain of Our communications " (33: 24) That certainty that results in certainty in the "Asma Husna"(good names) and the great attributes of God, and this level is the level that Quran states concerning Prophet who reached this level: سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا (Glory be to Him Who made His servant to go on a night from the Sacred Mosque to the remote mosque of which We have blessed the precincts, so that We may show to him some of our signs; surely He is the Hearing, the Seeing) (17:1) and also says, " مَا زَاغَ الْبَصَرُ وَمَا طَغَى، لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى؛ (Certainly he saw of the greatest signs of his Lord) (53:18) and this certainty in the signs of God is the highest level that infallibles could reach in their evolutionary process. (Tabatabaie, 1417: vol. 7, p. 244) therefore, reaching the level of certainty is of other ideas that commentators added to different types of Hazrat Abraham. (Tayyib, 1378: vol. 2, p.183; Tabarsi, 1379: vol. 1, p.379)

3.8 Courage

The Qur'an says: " فَجَعَلَهُمْ جُذَاءً إِلَّا كَبِيرًا لَهُمْ " (He broke them all into pieces, except their great one so that they might return to it.) (21:58)

According to some commentators, the position of courage in the life of Prophet Abraham, understood from the above verses, is another test that can be an interpretation for *Kalemat* (Tayyib, 1378: vol. 2, p. 183; Tabari, 1379: vol. 1, p. 379) Prophet Abraham due to his courage and bravery stood up against thousands of enemies on his own and destroyed their fabricated gods.

3.9 Helm (Patient)

Another interpretation of *Kalemat* in the Qur'an is *helm*. Concerning the Prophet Abraham, the Almighty God says, " إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ " indeed, Abraham was forbearing, tenderhearted and penitent." (11:75) The attribute of *helm* and patience derived from the word " حَلِيمٌ " in this verse is another example of Abraham's divine test (Tayyib, 1378; vol. 2, P. 183; Tabarsi, 1379: vol. 1, p. 379)

3.10 Generosity

The Qur'an says about Prophet Abraham: " هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ " (Have you heard the story of Abraham's honored guests? (51:24)

According to other opinion that interpreters concluded from Abraham 's exams is the trait of generosity. Generosity and hospitality are correlative and it is understood from the word (ضيف) in the above verse (Tayyib, 1378: vol. 2, p. 183; Tabarsi, 1379: vol. 1, p.379). In another verse, " فَرَاغَ إِلَى أَهْلِهِ فَجَاءَ، " "بِعَجَلٍ سَمِينٍ" So he turned to his household and brought a fattened calf?" According to this verse, Abraham sacrificed calves for his guests himself that is another indication of his generosity.

3.11 *Withdrawing from Relatives Because of Their Idolatry*

According to the verse, " *وَ أَعْتَزَلْتُكُمْ وَ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ* " Now, I will go away from you and that you call upon, other than Allah. I will call on my Lord. Perhaps I shall not be unblessed in calling my Lord." (19:48) Another commentator's commentary on the examinations of Prophet Abraham (pbuh) is his withdrawal from his family. It should be added, of course, that withdrawal is understood from the word " *اعتزلكم* " in the verse. (Tayyib, 1378: vol. 2, p. 183; *Tabarsij*, 1379: vol. 1, p. 379)

3.12 *Answering Bad with Good*

According to the Qur'anic verses, another test of Prophet Abraham was the point that he answered bad with goodness. Quran states, " *قَالَ أَرَأَيْتُ أَنْتَ عَنْ ءَالِهَتِي يَا إِبْرَاهِيمُ لَئِن لَّمْ تَنْتَهَ لِلْأَرْجَمَتِكَ وَ اهْجُرْنِي مَلِيًّا قَالَ سَلَامٌ عَلَيْكَ " (But he replied: 'Do you shrink away from my gods, Abraham? Surely, if you do not cease, I will stone you, so leave me for a while. 'Peace be on you,' he (Abraham) said, 'I shall call upon my Lord to forgive you, for to me He has been gracious.)*(19:46-47)

Greeting and asking God for forgiveness for the one who promises him to stone him is an example of doing good to others, which is one of the attributes of Abraham, which, according to commentators, is another test for him. (Tayyib, 1378, vol. 2, p. 183; *Tabarsij*, 1379: vol.1, p. 379)

3.13 *Commanding to Good and Forbidding the Evil*

The Qur'an says: " *يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَ لَا يُبْصِرُ* " ('O father, why worship that which can neither see nor hear, nor helps you in anything?), commentators referring to the above verse know **Commanding to good and forbidding the evil** another test for Prophet Abraham. (Tayyib, 1378: vol. 2, p. 183; *Tabarsij*, 1379: vol. 1, p. 379)

3.14 *Prophet Abraham Was Thrown into the Fire*

Prophet Abraham has been tried by his falling into the fire. (Tha'labi Neyshaburi, 1422: vol. 1, p. 269; *Tabari*, 1412, vol. 1, p. 415; Zamakhshari, 1407: vol. 1, p. 184; *Alusi*, 1415: vol.1, p. 337; *Tusi*, n.d.: vol. 1, p. 446; *Tabatabaie*, 1417: vol. 1, p. 27) Some Shi'ite commentators by referring to the verse: " *قُلْنَا يَا نَارُ كُونِي بَرْدًا وَ سَلَامًا عَلَى إِبْرَاهِيمَ* " (O fire, be cold and harmless to Abraham). There are ideas about this event to be an examination while these verses are more expressive of test. (Tayyib, 1378, Vol. 2, p. 183)

3.15 *Knowing Yourself Little*

God states, " *وَ لَا تُخْزِنِي يَوْمَ يُبْعَثُونَ* " (Do not degrade me on the Day when they are resurrected.) (26:87)

The sense of inferiority and weakness towards the God and the need for God's help on the Day of Judgment, despite his infallibility and high status, is another view that some commentators have considered a test from God to Abraham (Tayyib, 1378, vol. 2, p. 183; *Tabarsij*, 1379: vol. 1, p. 379) It must be said that their inferiority does not contradict the status of infallibility. His request is also because he feels the need. Moreover, when he has asked his Lord not to make him humiliated " *خزى* " on the Day of Resurrection, it is understood that on that Day every human being needs the help of God, and a weak human vigor cannot resist the fear of that Day unless Allah helps him and confirms him "(*Tabatabaie*, 1417: vol.15, p. 402).

3.16 His Excellency

The Qur'an says: " مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا "; Abraham was neither a Jew nor a Christian, but He was of pure faith, a submitter (Muslim). He was never of the idolaters." (3:67) God Almighty glorifies Abraham of these two names; This is because both attributes are blasphemous and the Qur'an and consensus imply that Moses was not Jewish and Jesus was not a Christian and the true religion in the sight of God is Islam. And the Jews are a nation that has deviated from the Moses Law (shar'), and the Christians have deviated from the Law of Jesus, and these two traits that have fallen into these misguided cult are also denounced. As about the Prophet Abraham (pbuh), the Qur'an says, " وَ لَكُنْ كَانَ حَنِيفًا " (but He was *Hanif*). *Hanif* means inclining from falsehood to Right. That is to say, Abraham was separate from these two religions and all other religions and he was inclined to Islam, and *Hanif* means he was straight in his religion. " مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ " (he was Muslim, and not an idolater.) The above verse implies that the Jewish and Christian religion is polytheist and as the idolatrous Arabs claim Abraham was not a polytheist (Tabarsi, 1379: vol.4, p. 116).

Therefore, position and status of Abraham as a Muslim and his being a *Hanif* are among the other tests of him. (Tayyib, 1378: vol. 2, p. 183; Tabarsi, 1379: vol. 1, p. 379)

3.17 Comprehensiveness of Conditions of Prayer and Obedience

The verse " إِنَّ صَلَاتِي وَ نُسُكِي وَمَحْيَايَ وَ مَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ " Say: 'My prayers and my worship (for example, pilgrimage and sacrifice), my life and my death, are all for Allah, the Lord of the Worlds. " (6:162) expresses sincerity is the actions of Prophet Abraham (AS), which is one of the conditions of comprehensiveness of worship and obedience. Some commentators have counted this as his test. (Tayyib, 1378: vol. 2, p. 183; Tabarsi, 1379: vol. 1, p. 379)

According to some commentators, it is understood from the verse " إِنَّ صَلَاتِي وَ نُسُكِي وَمَحْيَايَ وَ مَمَاتِي لِلَّهِ ", that his holiness declared his sincerity in his prayer and other worship and life and death, and or he creates (*Insha/Aghd Qalb*) all these four things, not to perform the first two with sincerity and to believe the latter two things are at God's hand. (Tabatabaie, 1417: vol. 7, p. 39).

3.18 Answering His Prayer

Another examination of Abraham is his prayers were answered. One of the events that happened in Abraham's life is when he demanded God to observe how dead ones are revitalized on the Day of Resurrection. " وَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى. " (And (remember) when Abraham said: 'Show me, Lord, how You raise the dead, ') (2: 260) According to the continuation of the verse, God responded to the request of Prophet Abraham, which was revitalizing dead one; He guided (*irshad*) him to kill four birds and some commentators say this guidance was answering his prayer and one of his tests. (Tayyib, 1378: vol. 2, p: 183; Tabarsi, 1379: vol. p: 379)

3.19 Choosing

According to the verse " وَ لَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا " (We chose him in this world,) (2:130) According to the commentators, choosing Abraham referring to the word «اصطفيناه» is another case of his examination. (Tayyib, 1378: vo. 2, p: 183; Tabarsi, 1379: vol. 1, p 379)

3.20 Infallibles Followed Him

According to the verse, وَ وَصَّىٰ بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبَ؛ (Abraham charged his children with this, and so did Jacob, saying: 'My sons, Allah has chosen for you the religion. Do not die except being submissive (Muslims)) (2:132) Prophet Abraham ordered his children to follow the religion of Islam. Other infallibles followed him and have also made this order; therefore, some Shi'ite commentators have concluded that he become followed is another examination for him. (Tayyib, 1378: vol. 2, p. 183; Tabarsi, 1379: vol.1, p.379)

3.21 Good End

Abraham's other examinations was his good end that is mentioned in the verse " وَ إِنَّهُ فِي الْآخِرَةِ لَمَنَّ " (and we have chosen him in this world, and in the hereafter he will be worthy) (2:130). (Tayyib, 1378: vol. 2, p. 183; Tabarsi, 1379: vol.1, p.379)

3.22 Monotheism

Prophet Abraham was tested in terms of *Hanafiyyat* and monotheism. " ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ " (then we revealed to you that you should follow the righteous Abraham religion.) (Tayyib, 1378: vol. 2, p. 183; Tabarsi, 1379: vol.1, p.379, Taleghani, 1362: vol.1, p.290)

3.23 Forbidding Evil

With reference to the verse " إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئاً " (He said to his father: 'O father, why worship that which can neither see nor hear, nor helps you in anything?) (19:47) Commentators have mentioned one of Abraham's examinations as "enjoining good and forbidding evil" (Alusi, 1415: vol. 1, p. 37; Baydawi, 1418: vol. 1, p. 10; Zamakhshari, 1407: vol. 1, p. 184; Ibn 'Ashur, n.d.: vol. 1, p. 68; Tabarsi, 1379: vol.1, p. 379)

3.24 Slaughter of His Child

Among other things that most commentators consider is the slaughter of Ismail by Prophet Abraham (Makarem Shirazi, 1421: vol.1, p. 366). Allameh Tabatabaie referring to the verse " قَالَ يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ " (he said: 'My son, while I was sleeping I saw that I shall slaughter (sacrifice) you... (37: 102) and the verse " فَذَكَرْنَا الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ " (you have confirmed your vision. ' As such We recompense the good doers./ That was indeed a clear trial.) (37:105-106) introduced this as an obvious test, the intention of *Kalamat* is the mission of Abraham to slaughter Ismail; this verse asserts that the event of commanding Abraham to slaughter Ismail was a plight and difficult decision. (Tha'labi Neyshaburi, 1420: vol. 1, p. 269; Tabari, 1412: vol. 1, p. 415; Zamakhshari, 1407: vol. 1, p. 184; Alusi, 1415: vol., P. 373; Ibn 'Ashur, n. d. vol.1, p. 68; Makarem Shirazi, 1421: vol. 1, p. 368; Tusi, vol. 1, p. 446; Tabatabaie, 1417: p.1, p.137) it is also pointed out to this event by the phrase " Tribulation for child". (Tayyib, 1378: vol. 2, p. 183; Tabarsi, 1379: vol.1, p.379)

3.25 Examination of Prophet Abraham by Spiritual Levels

Abraham's examination by spiritual levels, such as the *Qalb* (heart), *Ser* (the secret), *Rouh* (the spirit), *Khafa'* (the stealth), *Vahdat* (the unity), and the positions and feelings by which those levels are interpreted, such as submission, trust and satisfaction. (Ibn 'Arabi, 1422: vol. 1, p. 52)

3.26 Rites of Hajj

Wuquf in al-'*Arafat*², *Tawaf*³, *Sa'y* between *Safa* and *Marwah*⁴, *Ramy Jamrat*⁵, and *Efاده* have been counted among other Abrahamic examinations. (Tha'labi Neyshaburi, 1420: vol. 1, p. 269; Tabari, 1412: vol. 1, p. 415; Zamakhshari, 1407: vol. 1, p. 184; Tabarsi, 1379: vol.1, p. 378)

3.27 Experiment by Stars, Moon and Sun

According to the verses " فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْإِفْلِينَ* فَلَمَّا رَأَى الْقَمَرَ بَازِعًا " قَالَ فَلَمَّا أَفَلَ قَالَ هَذَا رَبِّي لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ* فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَقَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ"

When night drew over him, he saw a planet. 'This, ' he said: 'is surely my Lord. ' But when it set he said: 'I do not like the setting ones. When he saw the rising moon, he said: 'This is my Lord. ' But when it set, he said: 'If my Lord does not guide me, I shall surely be amongst the astray nation. Then, when he saw the sun rise, shining, he said: 'This must be my Lord, it is larger. ' But when it set, he said: 'O nation I am quit of what you associate (with Allah, the Creator)' (6:76-78) Prophet Abraham has argued with the polytheists and proved the Oneness of the God. (Tabari, 1415: vol. 1, p. 415; Zamakhshari, 1407: vol.1, p.184; Alusi, 1415, vol.1, p.337; Tabarsi, 1379: vol. 1, p. 379; Makarem Shirazi, 1421: vol., P. 368; Tabatabaie, 1417: vol., P. 27)

3.28 Tolerating His Spouse

Another test is the patience and tolerance of Prophet Abraham towards his bad-tempered wife. (Tayyib, 1378: vol. 2, p. 183; Tabarsi, 1379: vol. 1, p. 379; Bahrani, 1416: vol. 1, p. 319) leading to another test, which was the abandonment and settlement of his wife and his child in a dry valley of Mecca, where no human was living. (Makarem Shirazi, 1421: vol. 1, p. 368) and by referring to the verse, «رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنْ رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنْ رَبَّنَا إِنَّكَ أَنْتَ الرَّحِيمُ الرَّحِيمُ» Our Lord, I have settled some of my offspring in a barren valley near Your Holy House; our Lord, in order that they establish the prayer. Make the hearts of people yearn towards them, and provide them with fruits, in order that they are thankful." (14:37) (Tayyib, 1378: vol. 2, p. 183; Tabarsi, 1379: vol.1, p.379)

3.29 Breaking Idols

Eliminating the idols and breaking the idols, taking part in the trials of the time, are of other tests that Abraham was struck with (Makarem Shirazi, 1421: vol. p. 368; Tabatabaie, 1417: vol. 1, p. 276)

² *Wuquf* in 'Arafat, meaning stopping in 'Arafat, is the second obligatory ritual of Hajj on the day of 'Arafah in the land of 'Arafat. The obligatory time is from noon to sunset. Halt there even very short is considered as principles of the Hajj.

³ The second stage of the 'Umrah of Tamattu' related to the rituals of the Hajj is *Tawaf*. One who is *muhrim* and enters Mecca to perform 'Umrah al- Tamattu' must circulate seven times around the Ka'bah house, which is in the Masjid al-Haram by the intention of *Tawaf*.

⁴ *Sa'y* is to walk seven times between *Safa* and *Marwah* by the intention of the Hajj or 'Umrah; each single walk is named *Shout*. *Sa'y* between *Safa* and *Marwah* is of the obligatory acts of Hajj and 'Umrah meaning seven times walk between the two mountains of *Safa* and *Marwah*.

⁵ *Ram-y* literally means throwing and dropping. *Jamrah* - which its plural is "Jemar" and "Jamarat" - literally means pebble. *Jamrah* is also referred to *Ram-y*, located in Mena.

3.30 Hijrat (Migration)

Some commentators by referring to the verse " وَ نَجَّيْنَاهُ وَ لُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ " We saved him and Lot, and brought them to the land which We had blessed for all the worlds.) (21:71) Migration from Abraham's homeland and staying away from his homeland is another Abraham's test. (Zamakhshari, 1407: vol. 1, p. 184; Alusi, 1415: vol. 1, p. 373; Ibn 'Ashur, n.d: vol. 1, p. 68; Makarem Shirazi, 1421: vol. 1, p. 368; Tabatabaie, 1417: vol. 1, p. 27)

The land refers to the land of Sham, where Abraham emigrated, and Lut is the first person who believed in him and emigrate with him, as the Holy Qur'an states, " فَأَمَّنَ لَهُ لُوطٌ وَ قَالَ إِنِّي مُهَاجِرٌ إِلَى رَبِّي " (And Lut believed in Him, and he said: I am fleeing to my Lord, surely He is the Mighty, the Wise) (29:26) (Tabatabaie, 1417: vol. 14, p. 304)

3.31 Cleansing (Tathir) the Ka'ba House

According to some commentators, Abraham was tested by cleansing the Ka'ba house and building its walls. (Zamakhshari, 1407: vol. 1, p. 184; Alusi, 1415: vol. 1, p. 373)

4. Disputable Points Among Commentators

There is no general disagreement among the views, for example concerning 10 attributes (Khisal), Shiites and Sunnis both agree these attributes, but there is little difference in counting the details, or some views are hold merely by Shiite.

5. Reviews of Views

Who is the subject of "فَأَتَمَّهُنَّ" in the verse in question? Abraham or God? The complete doer is, in any case, Abraham because the meaning of fulfilment in complete way is a confirmation on this subject, because fulfilling means to do your task which is attributed to man and does not make sense if we consider God. In the case of attributing the word " فَأَتَمَّهُنَّ " to God, which means to grant *Tawfiḥ* (opportunity) (Tabatabaie, 1417: vol.1, p. 408) again, in the lower level, this act is attributed to Abraham, because every human action (but every creature's action) is attributed to God at a higher level and to the person himself at a lower level. It is also given (Tawhid Af'alī). The verse " وَ اِبْرَاهِيمَ الَّذِي وَفَى " is also the reason that Abraham completed the action fully and completely. The word "توفيه" (*Tawfiḥ*) which is infinitive of the verb "وفى" (Vafi) means paying the rights of the right holder fully and completely, and Abraham's *Tawfiḥ* meant that he did all his duties as a servant of God fully and completely in the best way. God Almighty said about him, " وَ إِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ " (And when Abraham was tested by His Lord with certain words and he fulfilled them...) (Tabatabaie, 1417: vol. 19, p. 274)

5.1 Examining the First View

According to some commentators, the imamate as a test is incompatible with the Qur'an and the verses style. Because Abraham after completion of these words reached the level of imamate, and if we interpret *Kalamat* as imamate, some kind of *Tahsil Hasil* or *Dur* (i.e. it is impossible to do something which had been happened) will happen and the meaning will become like this that Abraham finished the Imamate to reach the Imamate, as Allameh Tabatabaie calls it an unreliable interpretation and says: "There is no similar style to Quran before Quran and it is not common that the word "*Kalamat*" be applied to sentences of the remark. "Tabatabaie, 1417: vol. 1, p. 409).

One might justify this interpretation that attaining the position of Imamate is the interpretation (Ta'vil) of *Kalemat*, of course, Ta'vil in the sense of the result of work (*Ma'al al-amr*) and the actual example of *Kalemat*. Just as the Ta'vil of the prostration of 11 stars and the sun to the Prophet Joseph in his dream was the prostration of his brothers in later years. The answer to such a claim is clear that only two people, Ibn Taymiyyah and Allameh *Tabatabaie*, interpret the prostration as an external truth, although by considering their differences, but neither of these interpreters has interpreted *Kalemat* to the Imamate. In addition, if attaining actual objective imam is Ta'vil of *Kalemat*, so the test of Abraham must be a subjective and imaginative issue, while the test itself is of practical type.

5.2 Examining the Second View (*Kalemat*)

Examinations can only take place with a practical plan (*Tabatabaie*, 1417: vol.1, p. 406). And if *Kalemat* means "Alfadh", it is because Alfadh determine the practical duties for his holiness and it expresses promises and instructions, as in the verse " وَ قُولُوا لِلنَّاسِ حُسْنًا " (speak well with the people.) the meaning of "speak" in the verse is to company others. (ibid) Because the test is done with action, as in the verse " إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ " (2: 249) (ibid) because by words or concepts alone one can never influence the actual world. (Javadi *Amuli*, A: 1388, vol. 1, p: 306) Therefore, the intention of *Kalemat* in the verse 124 of Baqarah is not only *Kalemat* induced to Adam in the verse " فَتَلَفَّىٰ ءَادَمَ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ " (2:37). Rather, by inducing *Kalemat*, Abraham was asked to perform some tasks. Here it is necessary to examine the *Kalemat* induced to Adam in the commentaries and narrations related to it:

Among the names God taught Adam there was something for a transgressor who was helpful after his committing sin, and was a remedy for his sin, so it might understanding and what received by Adam from God were about one of those names. (*Tabatabaie*, 1417: vol. 1, p. 205) That is to say, the *Kalemat* that are induced to him, reminding him of his covenants and instructions after his descent, to reach the missed perfection. The word " تَلَفَّى " meaning " تَلَفَّنَ " which is taking *Kalemat* with understanding and knowledge. This conception of Adam was a way that made repentance easy for man (*Tabatabaie*, 1417: vol.1, p. 204), that is, without passing that way, repentance would not be accepted. It is clear that the word is not just a word and a word without meaning, but rather it implies a meaning, otherwise it would be canceled and the cancellation would not be issued by the Wise God. (Ibid, p. 69)

The following is an expression of *Kalemat* in the verse are: " فَتَلَفَّىٰ ءَادَمَ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ " (2: 37):

عن علي قال: «الكلمات التي تلقاها آدم من ربه، قال: يا رب، أسألك بحق محمد لما ثبت علي قال: وما علمك بمحمد؟ قال: رأيت في الجنة أسماء التي رأيتموها على ساق العرش حتى يتوب عليك، فقال: «اللهم إنا نسئلك بحق الأكرمين عليك محمد وعلي وفاطمة والحسين والائمة الا ثبت علينا ورحمتنا فتاب الله عليهما إنه هو التواب الرحيم؛» Adam received some words from his God. He said, "o God!, I want you to accept my repentance." God said: What do you know about Muhammad, O Adam? He said: "I saw it was written on the throne like that, and I am in paradise." (Bah_rani, 1416 AH, vol. 1, p. 194)

The above narration shows that Adam received not only words but also receive knowledge and witness about meanings and actual truths of those words.

In a tradition from Imam Sadiq, it is stated:

«بَعْدَ أَنْ ذَكَرَ أَنَّ آدَمَ وَ حَوَا تَمَنِيَا مَنْزِلَةَ أَهْلِ الْبَيْتِ (ع) فَلَمَّا أَرَادَ اللَّهُ عَزَّوَجَلَّ أَنْ يَتُوبَ عَلَيْهِمَا جَاءَهُمَا جِبْرَائِيلُ (ع) فَقَالَ لَهُمَا: إِنَّكُمْ إِنَّمَا ظَلَمْتُمَا أَنْفُسَكُمْ بِتَمَنِيَا مَنْزِلَةَ مَنْ فَضَّلَ عَلَيْكُمَا فَجَزَاؤُكُمْ قَدْ عُوِقْتُمَا بِهِ مِنَ الْهَبْوَطِ مِنْ جِوَارِ اللَّهِ عَزَّوَجَلَّ إِلَى أَرْضِهِ، فَسَلَا رَبُّكُمْ بِحَقِّ الْأَسْمَاءِ الَّتِي رَأَيْتُمُوهَا عَلَى سَاقِ الْعَرْشِ حَتَّى يَتُوبَ عَلَيْكُمَا، فَقَالَ: «اللَّهُمَّ إِنَّا نَسْئَلُكَ بِحَقِّ الْأَكْرَمِينَ عَلَيْكَ مُحَمَّدٍ وَعَلِيٍّ وَ فَاطِمَةَ وَ الْحَسْنَ وَ الْحُسَيْنَ وَ الْأَيْمَةَ الَّتِي تَبَيَّنَّا عَلَيْهَا وَ رَحْمَتَنَا فَتَابَ اللَّهُ عَلَيْهِمَا إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ؛»

'Arusi *Huveizi*, 1415 AH, vol. 1, p: 67-68)

In this narration, both Adam and Eve understand their status by seeing these names.

Concerning the names in this narrative it should be said, "the name in the words of men of knowledge means "essence (*dhat*) with a "fulfilling something in outside (*Ta'ayyun Khaṣ*). " (Javādi *Amulī*, B: 1388 Sh., vol. 1, p. 278) The meaning of the good names of God (Asma' Husna) is "the essence (dhat) of God with special designation" by which the affairs of the universe are created. (Ibid., vol. 1, p. 306)

Words are names for mental concepts and meanings; if the mental meaning of the divine names are the exact equivalent of the names, the plurality of the names, the plurality of the concepts becomes necessary and it contradicts monotheism; because the mind fully perceives and encompasses the mental meaning of the names, while the infinite God is never restrained by His limited creatures. (Ibid., vol. 1, p. 320), this is why Ali (pbuh) states: "... و الاسم غير المسمى...". (Qumi Mashhadi, 1368, Vol. 1, p. 26) which in this narration the meaning of name is word.

These names also can be the divine perfection whose effects are reached to others, such as creativity and sustenance-giving ... (Javādi *Amulī*, b: 1388, vol. 1, p. 326) therefore, to manifest these names, the most significant place of descent of divine knowledge and mine of the knowledge and secrets of God is the Ahlul-Bayt (AS) and specifically the Ali ibn-Talib. (B: Javādi *Amulī*, 1385 Sh., pp. 9-10.) which says about himself: " وَ مَا لَهِ آيَةُ أَكْبَرُ مِنِّي " (Safar, 1404 AH, vol. 1, p: 77) (There is no sign greater than me to represent God (divine names and attributes)). In another narration, names are interpreted like this, "... وَ عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا أَسْمَاءَ أَنْبِيَاءِ اللَّهِ، وَ أَسْمَاءَ مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ، وَ الطَّيِّبِينَ مِنْ آلِهِمَا" (and taught Adam all the names of the divine prophets, and the names of Muhammad (PBUH) and Ali (PBUH), Fatimah (PBUH) and Hassan and Hussein (PBUH), and the infallibles of their family. (Attributed to Imam Hassan Askari, 1409 AH, p. 217, Furāt ibn Ibrahim Kufī, n.d: vol. 1, p. 56; Bahranī, 1416: vol.1, p. 163; 'Arusi *Huveizi*, 1415: vol.1,p.54)

Therefore, what Adam received with understanding and knowledge are words that in the narrations are interpreted to be the names which are the manifestation and determination of divine Names. Understanding and knowing these names requires witnessing (and not the imagined concepts), for the Prophet Adam and Eve, after seeing God, implored God (to forgive them) to the glory of the sacred existence of the Prophet (peace be upon him) with using this phrase " بِحَقِّ الْأَكْرَمِينَ ". It shows that they have recognized his dignity and magnanimity.

There is another narration about the induced words to Prophet Adam (AS) which implies the rituals of the hajj (Qumi, 1367: vol. 1, p. 44).

According to this narration, interpretation of words which means saying " «سبحانك اللهم وبحمدك لا إله إلا أنت، عملت سوءا و ظلمت نفسي و اعترفت بذنبي، ... فاعفر لي إنك أنت التواب الرحيم» and performing practical plan and rituals of Hajj.

Putting these two narrations besides each other, it should be said that the five individuals of leaders of religion and their status as the interpretation and examples of *Kalemat* are introduced to Adam, and he was asked to repent he performed the rites of Hajj; while performing rites of Hajj, Adam called God by these words, " The acts and rituals of the pilgrimage of the Prophet Adam were recited in these words: " فَدَعَا اللَّهَ تَعَالَى بِكَلِمَاتٍ وَ تَابَ عَلَيْهِ " which the *Kalemat* (كَلِمَاتٍ) means what is expressed in the words of the leaders of the religion: «اللَّهُمَّ إِنَّا نَسْتَلُكَ بِحَقِّ الْأَكْرَمِينَ عَلَيْكَ مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ وَ الْإِنَّمَةَ الْأَثْبُتُ عَلَيْنَا « (Arusi *Huveizi*, 1415 AH., vol.1, p.67-68)

So, if we say *Kalemat* mentioned in the verse 124 of Baqarah are these names, that is to say Abraham with the knowledge of the status of the owners of these names (who hold a higher position than Abraham) and repentance and return to God could reach the Imamate.

5.3 Examining the Third and Fourth Views (a Number of Traits)

- The attributes listed in these verses are among those attributes that have been counted for believers and any believer can possess such attributes and if having these attributes is an introduction to the status of Imamate, most believers have these attributes.
- According to the verses of the Qur'an, "Giving glad tiding to the believers", "Forgiveness and great reward", and "Great Paradise" are the promises that God has made to the believers, while according to the verse in question, the promise which God gave to Abraham as a result of the exams and to complete the exams is the granting of Imamate, and it does not fit with any of the results given to believers in other verses of the Qur'an; because Imamate is a divine matter and its condition is mentioned following the verse 124 Surah Baqarah which is to be free from any oppression and intellectual and behavioral dirtiness.

5.4 Examining the Fifth View: 10 Traits

* Exploring the Literal Meaning of "ابتلى"

ابتلا (*ibtila*) from the root of "بلى" (*baley*) means getting old. "بَلِي الثَّوْبُ بِلَى وَبَلَاءٌ" means "the clothes worn out." The exam is called ابتلا because it seems the examinee is worn out because of numerous exams. Sadness and sorrow are called بلا because the body is worn out by it (*Ragheb Esfahani*, 1374: vol. 1, p. 310) ابتلا originally means obliging one to a very difficult task. (*Baydawī*, 1418: vol. 1, p. 10)

Accordingly, Abraham (AS) must have suffered from very difficult issues that are beyond the tolerance of ordinary human beings, while daily tasks of human life such as taking ablution, clipping nails or brushing teeth are not burdensome or making person committed that doing them could result in the high status of Imamate, or most ordinary humans do the above ten acts so they should also become the Imam.

If the intention of "كلمات" in the verse in question are simple words, phrases, or assignments, they are not compatible with hardship, suffering and fulfilment and are meaningless. So those words must be a secret and truth that obsessed Abraham's mind and attracts him to himself and infected him. (*Taleghani*, 1362: vol. 1, p. 289).

These issues not only does not have any compatibility with granting the position of Imamate and attaining this position, but also as the late *Taleghani* said, "these cases are considered as Israeliyat, because the arrangement, order and the appearance while may be noted by people but it is not of exams. These are not cases of *ibtila* for the one who is exposed to the position of Imamate and possessed such understanding and precise sense and feeling; because such a person when tested by spiritual perfections cannot be ignorant of the appearance and admiring it. As many thinkers and possessors of scientific and spiritual positions who do not pay attention to their hair, teeth, clothing, (and their look) do not deserve to be leaders. (*Taleghani*, 1362: vol. 1, p. 291).

In addition, there are some traditions that show the ten commandments of purity to Abraham were sent to him after he became Imam. So, these superficial things are not the subjects of testing and prerequisite of Imamate. 'Arusi *Huveizi*, 1415: vol. 1, p. 12) It seems that these issues were commanded to him after his coming to the position of Imamate, and these are a part of the Shari'ah and are marginal laws, and whoever holds the position of Imamate receives them from God and spread.

As a result, it has to be said that the mentioned exams and assignments are of the things that most believers are tested by them while they do not attain the level of Imamate.

5.5 Examining the Views of (7, 8, 9, 10, 16, 25, 28)

One of the wisdoms behind examinations is to manifest one's internal qualities. Allameh Tabatabaie believes that examinations are performed based on practical programs and the results of such examinations manifest his inner qualities; in this sense, the Abraham ' (AS) examinations, with his privileged and high spiritual position is rejected. The effect of a test is to display his innate qualities, such as obedience, courage, generosity, chastity, knowledge, and amount of loyalty, as well as the opposite attributes of them. " (Tabatabaie, 1417: vol. 1, p. 269)

Concerning patience and certainty, another issue to consider is that the God Almighty has introduced a context for the Imamate, and that is patience and certainty, as stated in the following: " وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ " (When they were patient, We made from them leaders, guiding with Our Command and they were certain of Our verses.) (32: 24) according to this sentence, the criterion for attaining the position of Imamate is patience in the cause of God, and not to forget that in this verse, absolute patience is mentioned, and it shows that the deserved one for the Imamate position are patient for all the scenes happened for their examinations, so the high status of their obedience and level of their servitude become clear, while before those events they also have certainty. (Tabatabaie, 1417: vol. 1, p. 412) And this is rejection of those who have considered *Kalemat* as patience; that is to say, Prophet Abraham (PBUH) is patient while he is tested, not patience itself be the meaning of *Kalemat*. And this view is clearly understood from the verse " يَنْزِلُ الصَّبْرُ عَلَى قَدْرِ الْمُصِيبَةِ " and also the narration of " الصَّبْرُ يَنَاضِلُ الْجِنَّتَانَ "; patience fights disasters days and nights." can be a reason that patient itself is not "*kalamah*".

5.6 Examining Views (13, 18, 19, 20, 22, 23, 27, 30)

If it was supposed that all prophets having Shari'ah like Prophet Moses or Jesus (pbuh) be tested with the Shari'a (i.e the religious commandments), then all the prophets should have reached the position of Imamate, but they have not. In addition, the customary religious commandments are that Shari'ah that the prophets having the Shari'a themselves received after attaining the position of Imamate. Reaching the position of Imamate is before receiving the orders of the Shari'a, even the content of the majority of the revelations revealed to the Messenger of God during the first 13 years of Mecca era were verses about beliefs and most of the jurisprudential and *Tashri'ee* topics after the migration and are revealed in the final years of the Medina period, while the Prophet had the position of Imamate from the beginning, and we have no reason that this position was given to him later. If it is said, concerning Abraham, it might be the case, it should be said, from the beginning of Abraham's prophecy to his position of Imamate, a range of religious precepts and commandments was spread and from among these commandments, special instructions of God were the cause of Abraham's reaching imamate, not all orders.

It is also the case for the ordering to good and forbidding evil (*Amr bil Ma'ruf va nahi an munkar*) and cannot be of the words of testing as the main mission of all the prophets is to do good and forbid evil.

Abraham's invitation to (worship) the moon and the sun, and the star-worshippers are considered to be the case and examples of ordering to good and forbidding evil. Abraham, by the method of *Jedal-e-Ahsan* (i.e.better fight), warns these people to the immortal God and invited to pure monotheism.

Knowledge of monotheism and purity (*Taziyyah*) of God or the test of *Hanafiyat* and monotheism are things that exist in all of Abraham's actions; in other words, he put all divine instructions into practice by this knowledge and believes.

Knowledge is of a type of belief and faith in heart, but the words tested are of the type of action. *Kalemat* should be referred to a series of actions that prophet Abraham was tested by them. Some commentators about the Abraham's test regarding monotheism referred to the verse " ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ

إِبْرَاهِيمَ حَنِيفًا (16:123). But this opinion does not seem correct, since this verse is not addressed to Abraham himself, but to the nation of Prophet Muhammad (PBUH).

It should be said that emigration from the land and being away from home is also a commandment that is also found about other prophets such as Prophet Moses and Muhammad.

Movement of Hajar and Ismail due to Sarah's recommendation is also not a right view; because according to the verse «إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا» Those who (try to) hurt Allah and His Messenger shall be cursed by Allah in this present life and in the Everlasting Life, and He has prepared for them a humbling punishment." (33:57) The persecution of and annoying the Prophet (PBUH) cause curse and torture of hell. While by studying history of infallibles we learnt Sarah is one of the great women. The Holy Qur'an introduces Sarah as a pure and honorable woman who deserved to have conversation with the divine angels. (11:71)

Therefore, a woman with these characteristics does not make such a violent decision out of cravings. If the expulsion of Ishmael and Hajar was for the sake of Sarah's insistence, so Abraham himself would have been an oppressor, while Abraham, who was one of the greatest divine prophets, should not have made such an unjust decision because of allegedly Sarah's request and taken a young child and innocent woman from good weather of Palestine to a desert. This is at least inconsistent with the beliefs of the Shiites who consider the prophets infallible in all respects ('Ulya-Nasab, 1394: p. 81).

Abraham's fulfilment of his supplications, selection of him, and the other prophets' obedience to him are among Abraham's privileges and are not of tested matters which accompany hardship.

6. Selected Opinion

It seems *Kalemat* which were subject of test were not mere words, but rather objective facts and a series of commands that can be said these tests were unprecedented (at least all of them happened to one prophet), and were specific to Prophet Abraham. Avoiding spouse and child, slaughtering his child, *Mehnat* (testing) in self because of his throwing into the fire and then knowing the position of the owner of these names (who enjoy a higher position than Abraham), and finally by repentance, and returning to God reached the position of imamat. His repentance was due to the fact that he became aware of the tests passed by this family and he repented of exaggerating his exams and reached imamate position.

Conclusion

Referring to the most important interpretations of the Sunnis and the Shiites, it can be seen that there are 31 comments about the meaning of the word "*Kalemat*", of which 11 are shared by commentators of both groups and 20 are mentioned by Shiite commentators only, of course, in some cases they have expressed opinions that are inconsistent with the style of the verse. From among the various interpretations mentioned for *Kalemat*, slaughter of his child, rituals of pilgrimage, testing with the stars, the moon and the sun, falling in the fire, leaving his wife and the child, and migration in all cases, all of which are not promises or words; Rather, they are of objective truths, and Abraham has put them into practice and performed these actions with the feeling of submission, satisfaction, trust in God (*Tavakkol*) and devotion to God, and given the synergistic relationship that exists between faith and practice, and also *ibtila* (difficult test) which is in practice to increase certainty, beliefs and heart feelings, so all opinions that are related to heart feelings and are not compatible with the literal meaning of *ibtila* are rejected.

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