Stories from the Qur'an
Series 6

The Fire That Became Cool

The Story of Prophet Ibrahim (Part 1) According to the Qur'an and Authentic Hadith



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

STORIES FROM THE QUR'AN

SERIES 6

THE FIRE THAT BECAME COOL

The Story of Prophet Ibrahim (Part 1) According to the Qur'an and Authentic Hadith

قُلْنَا يَٰنَارُ كُونِي بَرْدًا وَسَلَٰمًا عَلَىٰٓ إِبْرَٰهِيمَ

"Allah said, "O fire, be coolness and safety upon Abraham."."

SURAH AL-ANBIYA' 21:69

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ACKNOWLEDGEMENT

All praise is due to Allah, the Lord who commanded the fire to be coolness and safety, and took Ibrahim as His intimate friend. Blessings and peace be upon the Messenger of Allah ﷺ, who was commanded to follow the upright religion of Ibrahim, and upon his family and his Companions.

This eBook is specially dedicated to my beloved wife,

ZAHARAH MOHD LATIF;

my dear children,

MUHAMMAD HAFIZ, NOOR HAZWANI, ABDUL HAKIM, NOOR HIDAYAH, NOR AQILA and **NOR ATIQAH**;

and my sons- and daughters-in-law,

FAZILAH, MALEK, HANIN, FAIRIZAL and **FIRWAN**.

May Allah grant us a sound heart, the courage to hold to the truth even when alone, and gentleness in calling our parents and families. May this knowledge be ‘ilmun yuntafa‘u bih, knowledge that brings benefit.

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ABOUT THE COVER OF THIS EBOOK

The cover of this eBook does not depict any human being. It shows **scenery**: an open field at dusk, where **a huge bonfire** has gone out. In the middle of the burnt ground, on cool ash and embers, **green grass and small flowers are growing**. In the darkening sky can be seen **a star, a crescent moon and the last light of the setting sun**.

The fire that has gone cool recalls the word of Allah: ***"O fire, be coolness and safety upon Abraham"*** (21:69). **The grass and flowers growing amid the ash** symbolise the safety Allah granted in the very place thought to be the most destructive.

The star, the moon and the setting sun recall the argument of Prophet Ibrahim عَلَيْهِ السَّلَامُ: everything that rises eventually sets, and so is not worthy of worship: ***"I like not those that disappear"*** (6:76). **The dark blue band** at the bottom, framed by **fine gold lines**, is where the author's name appears.

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Colour guide: green box = verses of the Qur'an; gold box = Hadith; brown box = archaeological note; blue table = comparison. Underlined blue narrator names can be clicked to open the narrator's page on sunnah.com.

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THE FIRE THAT BECAME COOL

Series 1 to 5 told of Adam عَلَيْهِ السَّلَامُ, his two sons, and Nuh, Hud and Salih, peace be upon them. Now we come to a prophet whose name is mentioned more than sixty times in the Qur'an, and after whom a surah is named: **Ibrahim عَلَيْهِ السَّلَامُ** (Abraham). He is the father of the prophets after him, and his religion is the foundation of the religion of Prophet Muhammad ﷺ.

Because his story is very long, the story of Prophet Ibrahim عَلَيْهِ السَّلَامُ in this series is divided into **two parts**. **Part 1** (this eBook) tells of his struggle for tawhid in his homeland: contemplating the heavens, dialogue with his father and people, the broken idols, the fire that became cool, the debate with the king, and the emigration. **Part 2**, in sha Allah, will tell of Hajar and Isma'il, the building of the Ka'bah, the sacrifice, and the guests who brought glad tidings.

SURAH AN-NAHL 16:120–123

إِنَّ إِبْرَٰهِيمَ كَانَ أُمَّةً قَانِتًا لِّلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ ٱلْمُشْرِكِينَ ﴿١٢٠﴾

Indeed, Abraham was a [comprehensive] leader, devoutly obedient to Allah, inclining toward truth, and he was not of those who associate others with Allah.

شَاكِرًا لِّأَنْعُمِهِۚ ٱجْتَبَىٰهُ وَهَدَىٰهُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿١٢١﴾

[He was] grateful for His favors. Allah chose him and guided him to a straight path.

وَءَاتَيْنَٰهُ فِى ٱلدُّنْيَا حَسَنَةًۖ وَإِنَّهُۥ فِى ٱلْأَخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ ﴿١٢٢﴾

And We gave him good in this world, and indeed, in the Hereafter he will be among the righteous.

ثُمَّ أَوْحَيْنَآ إِلَيْكَ أَنِ ٱتَّبِعْ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًاۖ وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿١٢٣﴾

Then We revealed to you, [O Muhammad], to follow the religion of Abraham, inclining toward truth; and he was not of those who associate with Allah.

Translation: Sahih International — quran.com/16:120-123

WHO WAS IBRAHIM?

Allah praises Ibrahim عَلَيْهِ السَّلَامُ with extraordinary qualities. He was ***"a [comprehensive] leader"*** — the Arabic word is ***ummah***, "a nation" — ***"devoutly obedient to Allah, inclining toward truth"***, and ***"[He was] grateful for His favors"***. Then Allah commanded His Messenger: ***"follow the religion of***

Abraham, inclining toward truth". Ibn Kathir explains that ***ummah*** here means a leader followed in goodness, who combines the good qualities usually found in a whole nation. Tafsir Ibn Kathir 16:120

SURAH AN-NISA' 4:125

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُۥ لِلَّهِ وَهُوَ مُحْسِنٌ وَٱتَّبَعَ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۗ وَٱتَّخَذَ ٱللَّهُ إِبْرَٰهِيمَ خَلِيلًا ﴿١٢٥﴾

And who is better in religion than one who submits himself to Allah while being a doer of good and follows the religion of Abraham, inclining toward truth? And Allah took Abraham as an intimate friend.

Translation: Sahih International — quran.com/4:125

The highest title of Ibrahim عَلَيْهِ السَّلَامُ is ***Khalīlullāh***: ***"And Allah took Abraham as an intimate friend"***.

The word ***khalīl*** denotes the deepest love, one that permeates the whole soul.

HADITH — SAHIH MUSLIM, NO. 2369A

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، وَابْنُ، فُضَيْلٍ عَنِ الْمُخْتَارِ، ح وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، أَخْبَرَنَا الْمُخْتَارُ، بْنُ فُلْفُلٍ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا خَيْرَ الْبَرِيَّةِ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم « ذَاكَ إِبْرَاهِيمُ عَلَيْهِ السَّلاَمُ ».

TRANSLATION:

Anas ibn Malik رضى الله عنه said: A man came to the Messenger of Allah ﷺ and said: "O best of creation!"

The Messenger of Allah ﷺ said: **"That is Ibrahim, peace be upon him."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Abu Bakr ibn Abi Shaibah, from 'Ali ibn Mushir and Muhammad ibn Fudail, from al-Mukhtar ibn Fulful; and from 'Ali ibn Hujr as-Sa'di, from 'Ali ibn Mushir, from al-Mukhtar, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtues, chapter on the virtues of Ibrahim al-Khalil, peace be upon him, Hadith No. 2369a.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:2369a

This Hadith shows the humility of the Messenger of Allah ﷺ, and at the same time the honour of Ibrahim عَلَيْهِ السَّلَامُ. The scholars explain that he said it out of humility and before he was told that he is the master of the children of Adam.

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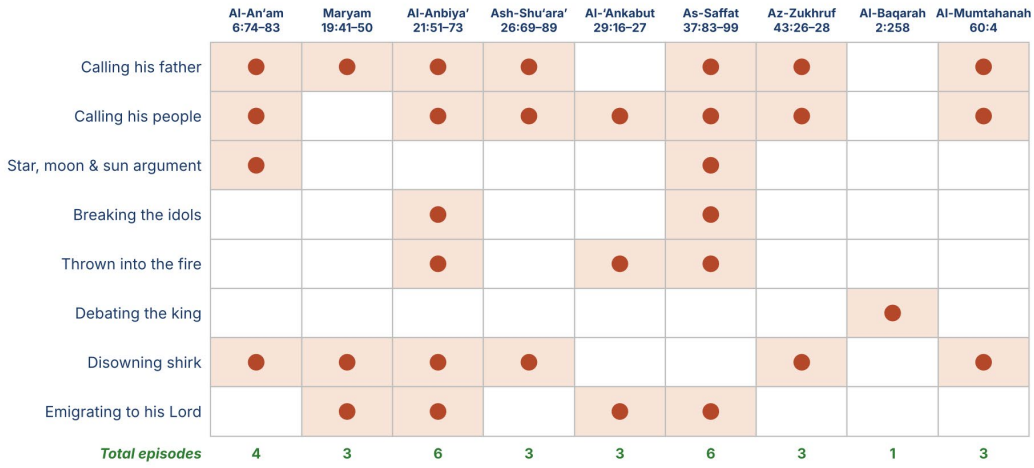


Figure 1: The episodes of Part 1 of the story of Prophet Ibrahim in nine surahs. Calling his father and people, and disowning shirk, are the most frequently mentioned episodes.

Figure 1 shows something important. The most frequently mentioned episode is not the fire, but **Ibrahim's call to his father and people**, and **his declaration of disowning shirk**. The fire is mentioned in only three surahs. The Qur'an seems to stress that the greatness of Ibrahim عَلَيْهِ السَّلَامُ lies not in the miracle that happened to him, but in the firmness of his tawhid.

Note: The translation of the Qur'anic verses in this eBook is Sahih International. The grade of every Hadith is stated in the Hadith box, with a link to sunnah.com.

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CONTEMPLATING THE HEAVENS

SURAH AL-AN'AM 6:74–79

۞وَإِذْ قَالَ إِبْرَٰهِيمُ لِأَبِيهِ ءَازَرَ أَتَتَّخِذُ أَصْنَامًا ءَالِهَةً إِنِّىٓ أَرَىٰكَ وَقَوْمَكَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٧٤﴾

And [mention, O Muhammad], when Abraham said to his father Azar, "Do you take idols as deities? Indeed, I see you and your people to be in manifest error."

وَكَذَٰلِكَ نُرِىٓ إِبْرَٰهِيمَ مَلَكُوتَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلِيَكُونَ مِنَ ٱلْمُوقِنِينَ ﴿٧٥﴾

And thus did We show Abraham the realm of the heavens and the earth that he would be among the certain [in faith].

فَلَمَّا جَنَّ عَلَيْهِ ٱلَّيْلُ رَءَا كَوْكَبًا ۖ قَالَ هَٰذَا رَبِّى ۖ فَلَمَّآ أَفَلَ قَالَ لَآ أُحِبُّ ٱلْأَفِلِينَ ﴿٧٦﴾

So when the night covered him [with darkness], he saw a star. He said, "This is my lord." But when it set, he said, "I like not those that disappear."

فَلَمَّا رَءَا ٱلْقَمَرَ بَازِغًا قَالَ هَٰذَا رَبِّى ۖ فَلَمَّآ أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِى رَبِّى لَأَكُونَنَّ مِنَ ٱلْقَوْمِ ٱلضَّآلِّينَ ﴿٧٧﴾

And when he saw the moon rising, he said, "This is my lord." But when it set, he said, "Unless my Lord guides me, I will surely be among the people gone astray."

فَلَمَّا رَءَا ٱلشَّمْسَ بَازِغَةً قَالَ هَٰذَا رَبِّى هَٰذَآ أَكْبَرُ ۖ فَلَمَّآ أَفَلَتْ قَالَ يَٰقَوْمِ إِنِّى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ ﴿٧٨﴾

And when he saw the sun rising, he said, "This is my lord; this is greater." But when it set, he said, "O my people, indeed I am free from what you associate with Allah."

إِنِّى وَجَّهْتُ وَجْهِىَ لِلَّذِى فَطَرَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ حَنِيفًا ۖ وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ ﴿٧٩﴾

> Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allah.
>
> *Translation: Sahih International — quran.com/6:74-79*

COMMENTARY ON VERSES 6:74–79

First: Beginning with his father. The passage opens with the rebuke of Ibrahim عَلَيْهِ السَّلَامُ to ***"his father Azar"***: ***"Do you take idols as deities?"*** The Qur'an names the father of Ibrahim عَلَيْهِ السَّلَامُ clearly, and the Hadith of Sahih al-Bukhari 3350 (Section 2) mentions the same name.

Second: Shown the realm of the heavens and the earth. ***"And thus did We show Abraham the realm of the heavens and the earth"***, ***"that he would be among the certain [in faith]"***. The certainty of Ibrahim عَلَيْهِ السَّلَامُ was built on contemplating Allah's creation.

Third: Star, moon and sun. Ibrahim عَلَيْهِ السَّلَامُ saw a star and said ***"This is my lord"***. When it set: ***"I like not those that disappear"***. Likewise with the moon, then the sun — ***"this is greater"***. When all of them had set, he declared: ***"O my people, indeed I am free from what you associate with Allah"***.

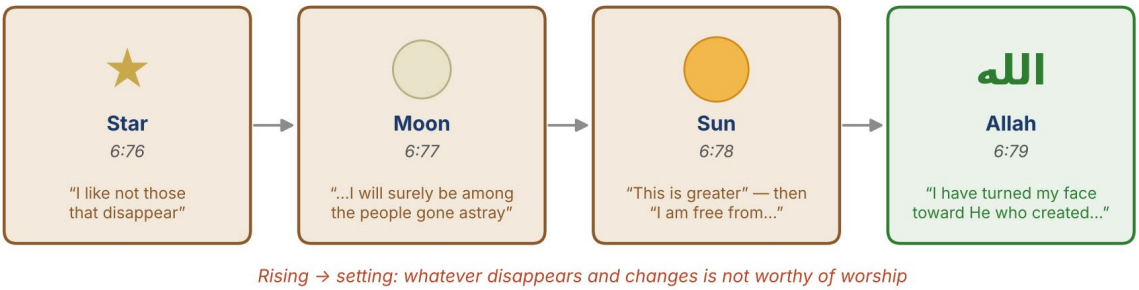


Figure 2: The argument of Prophet Ibrahim in Surah Al-An'am 6:76–79. Everything that rises eventually sets.

SEARCHING FOR GOD, OR ARGUING?

The commentators discuss an important question: was Ibrahim عَلَيْهِ السَّلَامُ truly searching for God when he said ***"This is my lord"***, or was he arguing with his people? Ibn Kathir supports the view that this was a **debate** (***munāẓarah***) with his people who worshipped the heavenly bodies, not personal doubt. The evidence: Allah Himself says that Ibrahim عَلَيْهِ السَّلَامُ ***"was not of those who associate others with Allah"*** (16:120), and verse 6:83 closes this passage with: ***"And that was Our [conclusive] argument which We gave Abraham against his people"***. Tafsir Ibn Kathir 6:76

In other words, Ibrahim عَلَيْهِ السَّلَامُ was as if saying to his people: "Let us test your gods one by one." Then he showed that all of them set, change and disappear. Something subject to the law of rising and setting

is a creation, not the Creator. This is a very wise method of da'wah: begin from what the people believe, then lead them step by step to the truth.

SURAH AL-AN'AM 6:80–83

وَحَآجَّهُۥ قَوۡمُهُۥۚ قَالَ أَتُحَٰٓجُّوٓنِّي فِي ٱللَّهِ وَقَدۡ هَدَىٰنِۚ وَلَآ أَخَافُ مَا تُشۡرِكُونَ بِهِۦٓ إِلَّآ أَن يَشَآءَ رَبِّي شَيۡـٔٗاۗ وَسِعَ رَبِّي كُلَّ شَيۡءٍ عِلۡمًاۗ أَفَلَا تَتَذَكَّرُونَ ٨٠

And his people argued with him. He said, "Do you argue with me concerning Allah while He has guided me? And I fear not what you associate with Him [and will not be harmed] unless my Lord should will something. My Lord encompasses all things in knowledge; then will you not remember."

وَكَيۡفَ أَخَافُ مَآ أَشۡرَكۡتُمۡ وَلَا تَخَافُونَ أَنَّكُمۡ أَشۡرَكۡتُم بِٱللَّهِ مَا لَمۡ يُنَزِّلۡ بِهِۦ عَلَيۡكُمۡ سُلۡطَٰنٗاۚ فَأَيُّ ٱلۡفَرِيقَيۡنِ أَحَقُّ بِٱلۡأَمۡنِۖ إِن كُنتُمۡ تَعۡلَمُونَ ٨١

And how should I fear what you associate while you do not fear that you have associated with Allah that for which He has not sent down to you any authority? So which of the two parties has more right to security, if you should know.

ٱلَّذِينَ ءَامَنُواْ وَلَمۡ يَلۡبِسُوٓاْ إِيمَٰنَهُم بِظُلۡمٍ أُوْلَٰٓئِكَ لَهُمُ ٱلۡأَمۡنُ وَهُم مُّهۡتَدُونَ ٨٢

They who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided.

وَتِلۡكَ حُجَّتُنَآ ءَاتَيۡنَٰهَآ إِبۡرَٰهِيمَ عَلَىٰ قَوۡمِهِۦۚ نَرۡفَعُ دَرَجَٰتٖ مَّن نَّشَآءُۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٞ ٨٣

And that was Our [conclusive] argument which We gave Abraham against his people. We raise by degrees whom We will. Indeed, your Lord is Wise and Knowing.

Translation: Sahih International — quran.com/6:80-83

WHO HAS MORE RIGHT TO SECURITY?

His people tried to frighten Ibrahim عَلَيْهِ السَّلَامُ with their gods. His answer turned the question around: ***"So which of the two parties has more right to security, if you should know"***? Allah Himself answers: ***"They who believe and do not mix their belief with injustice - those will have security"***. The Messenger of Allah ﷺ explained that ***ẓulm*** (injustice) in this verse means shirk (Sahih al-Bukhari 32).

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A SON AND HIS FATHER

Among the most moving parts of the story of Ibrahim عَلَيْهِ السَّلَامُ is his dialogue with his father in Surah Maryam. Four times he calls ***yā abati*** — "O my father", an address full of respect and love.

SURAH MARYAM 19:41–45

وَٱذْكُرْ فِى ٱلْكِتَٰبِ إِبْرَٰهِيمَ ۚ إِنَّهُۥ كَانَ صِدِّيقًا نَّبِيًّا ﴿٤١﴾

And mention in the Book [the story of] Abraham. Indeed, he was a man of truth and a prophet.

إِذْ قَالَ لِأَبِيهِ يَٰٓأَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِى عَنكَ شَيْـًٔا ﴿٤٢﴾

[Mention] when he said to his father, "O my father, why do you worship that which does not hear and does not see and will not benefit you at all."

يَٰٓأَبَتِ إِنِّى قَدْ جَآءَنِى مِنَ ٱلْعِلْمِ مَا لَمْ يَأْتِكَ فَٱتَّبِعْنِىٓ أَهْدِكَ صِرَٰطًا سَوِيًّا ﴿٤٣﴾

O my father, indeed there has come to me of knowledge that which has not come to you, so follow me; I will guide you to an even path.

يَٰٓأَبَتِ لَا تَعْبُدِ ٱلشَّيْطَٰنَ ۖ إِنَّ ٱلشَّيْطَٰنَ كَانَ لِلرَّحْمَٰنِ عَصِيًّا ﴿٤٤﴾

O my father, do not worship Satan. Indeed Satan has ever been, to the Most Merciful, disobedient.

يَٰٓأَبَتِ إِنِّىٓ أَخَافُ أَن يَمَسَّكَ عَذَابٌ مِّنَ ٱلرَّحْمَٰنِ فَتَكُونَ لِلشَّيْطَٰنِ وَلِيًّا ﴿٤٥﴾

O my father, indeed I fear that there will touch you a punishment from the Most Merciful so you would be to Satan a companion [in Hellfire].

Translation: Sahih International — quran.com/19:41-45

COMMENTARY ON VERSES 19:42–45 — FOUR COURTEOUS APPEALS

First appeal: An invitation to think. ***"why do you worship that which does not hear and does not see and will not benefit you at all"***?

Second appeal: Offering guidance with humility. ***"indeed there has come to me of knowledge that which has not come to you"***. He did not say "father, you are ignorant", but "I have been given knowledge that has not reached you", then ***"so follow me; I will guide you to an even path"***.

Third appeal: Exposing the real enemy. ***"O my father, do not worship Satan"***. Worshipping idols is in truth obedience to Satan.

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Fourth appeal: A son's concern. ***"indeed I fear that there will touch you a punishment from the Most Merciful"***. Notice that Ibrahim عَلَيْهِ السَّلَامُ mentions Allah's name ***al-Raḥmān*** — the Most Merciful — even while warning.

SURAH MARYAM 19:46–48

قَالَ أَرَاغِبٌ أَنتَ عَنْ ءَالِهَتِي يَٰٓإِبْرَٰهِيمُ ۖ لَئِن لَّمْ تَنتَهِ لَأَرْجُمَنَّكَ ۖ وَٱهْجُرْنِي مَلِيًّا ﴿٤٦﴾

[His father] said, "Have you no desire for my gods, O Abraham? If you do not desist, I will surely stone you, so avoid me a prolonged time."

قَالَ سَلَٰمٌ عَلَيْكَ ۖ سَأَسْتَغْفِرُ لَكَ رَبِّيٓ ۖ إِنَّهُۥ كَانَ بِي حَفِيًّا ﴿٤٧﴾

[Abraham] said, "Peace will be upon you. I will ask forgiveness for you of my Lord. Indeed, He is ever gracious to me."

وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِن دُونِ ٱللَّهِ وَأَدْعُوا۟ رَبِّي عَسَىٰٓ أَلَّآ أَكُونَ بِدُعَآءِ رَبِّي شَقِيًّا ﴿٤٨﴾

And I will leave you and those you invoke other than Allah and will invoke my Lord. I expect that I will not be in invocation to my Lord unhappy.

Translation: Sahih International — quran.com/19:46-48

THE FATHER'S REPLY AND THE SON'S RESPONSE

His father replied harshly: ***"Have you no desire for my gods, O Abraham?"***, then threatened: ***"I will surely stone you"***, and drove him away. Ibrahim عَلَيْهِ السَّلَامُ answered with the most beautiful words: ***"Peace will be upon you. I will ask forgiveness for you of my Lord"***. He did not answer harshness with harshness.

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SURAH AT-TAWBAH 9:114

وَمَا كَانَ ٱسْتِغْفَارُ إِبْرَٰهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَآ إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُۥٓ أَنَّهُۥ عَدُوٌّ لِّلَّهِ تَبَرَّأَ مِنْهُ ۚ إِنَّ إِبْرَٰهِيمَ لَأَوَّٰهٌ حَلِيمٌ ﴿١١٤﴾

And the request of forgiveness of Abraham for his father was only because of a promise he had made to him. But when it became apparent to Abraham that his father was an enemy to Allah, he disassociated himself from him. Indeed was Abraham compassionate and patient.

Translation: Sahih International — quran.com/9:114

Ibrahim عَلَيْهِ السَّلَامُ kept his promise to ask forgiveness for his father (26:86). But this verse explains: ***"when it became apparent to Abraham that his father was an enemy to Allah, he disassociated himself from him"***. The verse closes with praise: ***"Indeed was Abraham compassionate and patient"***. Surah Al-Mumtahanah (60:4) makes the stance of Ibrahim عَلَيْهِ السَّلَامُ an example, except his asking forgiveness for his idolatrous father.

HADITH — SAHIH AL-BUKHARI, NO. 3350

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ أَخْبَرَنِي أَخِي عَبْدُ الْحَمِيدِ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ - رضى الله عنه - عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ « يَلْقَى إِبْرَاهِيمُ أَبَاهُ آزَرَ يَوْمَ الْقِيَامَةِ، وَعَلَى وَجْهِ آزَرَ قَتَرَةٌ وَغَبَرَةٌ، فَيَقُولُ لَهُ إِبْرَاهِيمُ أَلَمْ أَقُلْ لَكَ لاَ تَعْصِنِي فَيَقُولُ أَبُوهُ فَالْيَوْمَ لاَ أَعْصِيكَ. فَيَقُولُ إِبْرَاهِيمُ يَا رَبِّ، إِنَّكَ وَعَدْتَنِي أَنْ لاَ تُخْزِيَنِي يَوْمَ يُبْعَثُونَ، فَأَىُّ خِزْيٍ أَخْزَى مِنْ أَبِي الأَبْعَدِ فَيَقُولُ اللَّهُ تَعَالَى إِنِّي حَرَّمْتُ الْجَنَّةَ عَلَى الْكَافِرِينَ، ثُمَّ يُقَالُ يَا إِبْرَاهِيمُ مَا تَحْتَ رِجْلَيْكَ فَيَنْظُرُ فَإِذَا هُوَ بِذِيخٍ مُلْتَطِخٍ، فَيُؤْخَذُ بِقَوَائِمِهِ فَيُلْقَى فِي النَّارِ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Prophet ﷺ said: **"Ibrahim will meet his father, Azar, on the Day of Resurrection, and on Azar's face there will be darkness and dust. Ibrahim will say to him: Did I not tell you not to disobey me? His father will say: Today I will not disobey you. Then Ibrahim will say: O my Lord, You promised me that You would not disgrace me on the Day they are resurrected. What disgrace could be greater than my father being the farthest (from mercy)? Allah, Exalted is He, will say: I have forbidden Paradise to the disbelievers. Then it will be said: O Ibrahim, what is beneath**

your feet? He will look, and there will be a male hyena smeared (with filth), which will be seized by its legs and thrown into the Fire."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Isma'il ibn 'Abdullah ibn Abi Uwais, from his brother 'Abd al-Hamid ibn Abi Uwais, from Ibn Abi Dhi'b, from Sa'id al-Maqburi, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Prophets, chapter on the words of Allah {And Allah took Abraham as an intimate friend}, Hadith No. 3350.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3350

COMMENTARY — A BLOOD TIE WITHOUT FAITH

This Hadith closes the story of Ibrahim عَلَيْهِ السَّلَامُ and his father on the Day of Resurrection. The noblest of prophets, the intimate friend of Allah, pleads for his father, but Allah's answer is firm: ***"I have forbidden Paradise to the disbelievers."*** We saw the same lesson in the story of the son and wife of Nuh عَلَيْهِ السَّلَامُ (Series 3): family ties with the righteous do not save without faith.

Yet this Hadith also shows Allah's mercy to Ibrahim عَلَيْهِ السَّلَامُ. His father's form was changed before he was thrown into the Fire, so that Ibrahim عَلَيْهِ السَّلَامُ would not see his father in that state. Ibn Hajar in Fath al-Bari explains that the wisdom was that Ibrahim عَلَيْهِ السَّلَامُ would no longer feel attached and grieved, since what he saw was no longer his father's form.

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CALLING HIS PEOPLE

SURAH ASH-SHU'ARA' 26:69–77

وَٱتۡلُ عَلَيۡهِمۡ نَبَأَ إِبۡرَٰهِيمَ ٦٩

And recite to them the news of Abraham.

إِذۡ قَالَ لِأَبِيهِ وَقَوۡمِهِۦ مَا تَعۡبُدُونَ ٧٠

When he said to his father and his people, "What do you worship?"

قَالُواْ نَعۡبُدُ أَصۡنَامٗا فَنَظَلُّ لَهَا عَٰكِفِينَ ٧١

They said, "We worship idols and remain to them devoted."

قَالَ هَلۡ يَسۡمَعُونَكُمۡ إِذۡ تَدۡعُونَ ٧٢

He said, "Do they hear you when you supplicate?"

أَوۡ يَنفَعُونَكُمۡ أَوۡ يَضُرُّونَ ٧٣

Or do they benefit you, or do they harm?

قَالُواْ بَلۡ وَجَدۡنَآ ءَابَآءَنَا كَذَٰلِكَ يَفۡعَلُونَ ٧٤

They said, "But we found our fathers doing thus."

قَالَ أَفَرَءَيۡتُم مَّا كُنتُمۡ تَعۡبُدُونَ ٧٥

He said, "Then do you see what you have been worshipping?"

أَنتُمۡ وَءَابَآؤُكُمُ ٱلۡأَقۡدَمُونَ ٧٦

You and your ancient forefathers.

فَإِنَّهُمۡ عَدُوّٞ لِّيٓ إِلَّا رَبَّ ٱلۡعَٰلَمِينَ ٧٧

Indeed, they are enemies to me, except the Lord of the worlds.

Translation: Sahih International — quran.com/26:69-77

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Ibrahim عَلَيْهِ السَّلَامُ asked very simple questions: ***"Do they hear you when you supplicate?" "Or do they benefit you, or do they harm?"*** Their answer was honest and saddening: ***"But we found our fathers doing thus"***. They had no argument other than blind imitation of their forefathers.

SURAH ASH-SHU'ARA' 26:78–89

ٱلَّذِى خَلَقَنِى فَهُوَ يَهۡدِينِ ٧٨

Who created me, and He [it is who] guides me?

وَٱلَّذِى هُوَ يُطۡعِمُنِى وَيَسۡقِينِ ٧٩

And it is He who feeds me and gives me drink.

وَإِذَا مَرِضۡتُ فَهُوَ يَشۡفِينِ ٨٠

And when I am ill, it is He who cures me.

وَٱلَّذِى يُمِيتُنِى ثُمَّ يُحۡيِينِ ٨١

And who will cause me to die and then bring me to life.

وَٱلَّذِىٓ أَطۡمَعُ أَن يَغۡفِرَ لِى خَطِيٓـَٔتِى يَوۡمَ ٱلدِّينِ ٨٢

And who I aspire that He will forgive me my sin on the Day of Recompense.

رَبِّ هَبۡ لِى حُكۡمًا وَأَلۡحِقۡنِى بِٱلصَّٰلِحِينَ ٨٣

[And he said], "My Lord, grant me authority and join me with the righteous."

وَٱجۡعَل لِّى لِسَانَ صِدۡقٍ فِى ٱلۡأٓخِرِينَ ٨٤

And grant me a reputation of honor among later generations.

وَٱجۡعَلۡنِى مِن وَرَثَةِ جَنَّةِ ٱلنَّعِيمِ ٨٥

And place me among the inheritors of the Garden of Pleasure.

وَٱغۡفِرۡ لِأَبِىٓ إِنَّهُۥ كَانَ مِنَ ٱلضَّآلِّينَ ٨٦

And forgive my father. Indeed, he has been of those astray.

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وَلَا تُخۡزِنِي يَوۡمَ يُبۡعَثُونَ ٨٧

And do not disgrace me on the Day they are [all] resurrected?

يَوۡمَ لَا يَنفَعُ مَالٞ وَلَا بَنُونَ ٨٨

The Day when there will not benefit [anyone] wealth or children.

إِلَّا مَنۡ أَتَى ٱللَّهَ بِقَلۡبٖ سَلِيمٖ ٨٩

But only one who comes to Allah with a sound heart.

Translation: Sahih International — quran.com/26:78-89

COMMENTARY ON VERSES 26:78–89 — KNOWING THE LORD AND PRAYING TO HIM

Ibrahim عَلَيْهِ السَّلَامُ introduced his Lord through the experiences of daily life: He ***"Who created me"***, ***"who feeds me and gives me drink"***, ***"And when I am ill, it is He who cures me"***, ***"who will cause me to die and then bring me to life"***. Notice his manners: he attributes illness to himself (***"when I am ill"***), and the cure to Allah. Tafsir Ibn Kathir 26:80

Then he prayed a very beautiful prayer: ***"My Lord, grant me authority and join me with the righteous"***, ***"And grant me a reputation of honor among later generations"***. This prayer was answered: every day in the prayer, Muslims mention the name of Ibrahim عَلَيْهِ السَّلَامُ in the salawat.

The prayer closes with a picture of the Day of Resurrection: ***"The Day when there will not benefit [anyone] wealth or children"***, ***"But only one who comes to Allah with a sound heart"*** — ***qalbun salīm***, a heart free of shirk. This is the core of the whole story of Ibrahim عَلَيْهِ السَّلَامُ.

SURAH AL-'ANKABUT 29:16–18

وَإِبۡرَٰهِيمَ إِذۡ قَالَ لِقَوۡمِهِ ٱعۡبُدُواْ ٱللَّهَ وَٱتَّقُوهُۖ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ تَعۡلَمُونَ ١٦

And [We sent] Abraham, when he said to his people, "Worship Allah and fear Him. That is best for you, if you should know."

إِنَّمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ أَوْثَٰنًا وَتَخْلُقُونَ إِفْكًا ۚ إِنَّ ٱلَّذِينَ تَعْبُدُونَ مِن دُونِ ٱللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَٱبْتَغُوا۟ عِندَ ٱللَّهِ ٱلرِّزْقَ وَٱعْبُدُوهُ وَٱشْكُرُوا۟ لَهُۥٓ ۖ إِلَيْهِ تُرْجَعُونَ ﴿١٧﴾

You only worship, besides Allah, idols, and you produce a falsehood. Indeed, those you worship besides Allah do not possess for you [the power of] provision. So seek from Allah provision and worship Him and be grateful to Him. To Him you will be returned.

وَإِن تُكَذِّبُوا۟ فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ ۖ وَمَا عَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿١٨﴾

And if you [people] deny [the message] - already nations before you have denied. And there is not upon the Messenger except [the duty of] clear notification.

Translation: Sahih International — quran.com/29:16-18

In Surah Al-'Ankabut, Ibrahim عَلَيْهِ السَّلَامُ calls with the argument of provision: the idols ***"do not possess for you [the power of] provision. So seek from Allah provision and worship Him and be grateful to Him"***.

SURAH AL-'ANKABUT 29:25

وَقَالَ إِنَّمَا ٱتَّخَذْتُم مِّن دُونِ ٱللَّهِ أَوْثَٰنًا مَّوَدَّةَ بَيْنِكُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ ثُمَّ يَوْمَ ٱلْقِيَٰمَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَىٰكُمُ ٱلنَّارُ وَمَا لَكُم مِّن نَّٰصِرِينَ ﴿٢٥﴾

And [Abraham] said, "You have only taken, other than Allah, idols as [a bond of] affection among you in worldly life. Then on the Day of Resurrection you will deny one another and curse one another, and your refuge will be the Fire, and you will not have any helpers."

Translation: Sahih International — quran.com/29:25

SHIRK FOR THE SAKE OF RELATIONSHIPS

This verse exposes a hidden reason why many remain in falsehood: ***"You have only taken, other than Allah, idols as [a bond of] affection among you in worldly life"***. They worshipped idols not out of

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conviction, but out of fear of losing friends, status and social acceptance. Yet on the Day of Resurrection ***"you will deny one another and curse one another"***.

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THE IDOLS THAT WERE BROKEN

SURAH AL-ANBIYA' 21:51–58

۞وَلَقَدۡ ءَاتَيۡنَآ إِبۡرَٰهِيمَ رُشۡدَهُۥ مِن قَبۡلُ وَكُنَّا بِهِۦ عَٰلِمِينَ ٥١

And We had certainly given Abraham his sound judgement before, and We were of him well-Knowing.

إِذۡ قَالَ لِأَبِيهِ وَقَوۡمِهِۦ مَا هَٰذِهِ ٱلتَّمَاثِيلُ ٱلَّتِيٓ أَنتُمۡ لَهَا عَٰكِفُونَ ٥٢

When he said to his father and his people, "What are these statues to which you are devoted?"

قَالُواْ وَجَدۡنَآ ءَابَآءَنَا لَهَا عَٰبِدِينَ ٥٣

They said, "We found our fathers worshippers of them."

قَالَ لَقَدۡ كُنتُمۡ أَنتُمۡ وَءَابَآؤُكُمۡ فِي ضَلَٰلٖ مُّبِينٖ ٥٤

He said, "You were certainly, you and your fathers, in manifest error."

قَالُوٓاْ أَجِئۡتَنَا بِٱلۡحَقِّ أَمۡ أَنتَ مِنَ ٱللَّٰعِبِينَ ٥٥

They said, "Have you come to us with truth, or are you of those who jest?"

قَالَ بَل رَّبُّكُمۡ رَبُّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ ٱلَّذِي فَطَرَهُنَّ وَأَنَا۠ عَلَىٰ ذَٰلِكُم مِّنَ ٱلشَّٰهِدِينَ ٥٦

He said, "[No], rather, your Lord is the Lord of the heavens and the earth who created them, and I, to that, am of those who testify."

وَتَٱللَّهِ لَأَكِيدَنَّ أَصۡنَٰمَكُم بَعۡدَ أَن تُوَلُّواْ مُدۡبِرِينَ ٥٧

And [I swear] by Allah, I will surely plan against your idols after you have turned and gone away.

فَجَعَلَهُمۡ جُذَٰذًا إِلَّا كَبِيرٗا لَّهُمۡ لَعَلَّهُمۡ إِلَيۡهِ يَرۡجِعُونَ ٥٨

So he made them into fragments, except a large one among them, that they might return to it [and question].

Translation: Sahih International — quran.com/21:51-58

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COMMENTARY ON VERSES 21:52–58

First: A question that demolishes. ***"What are these statues to which you are devoted?"*** The word ***al-tamāthīl*** (statues) is chosen to show that they are only shapes carved by human hands.

Second: The resolve of a young man. ***"And [I swear] by Allah, I will surely plan against your idols after you have turned and gone away"***. Ibrahim عَلَيْهِ السَّلَامُ waited until his people left the city.

Third: The largest was left. ***"So he made them into fragments, except a large one among them, that they might return to it [and question]"***. The largest idol was deliberately left, because it would become part of the argument.

SURAH AS-SAFFAT 37:88–96

فَنَظَرَ نَظْرَةً فِي ٱلنُّجُومِ ﴿٨٨﴾

And he cast a look at the stars.

فَقَالَ إِنِّي سَقِيمٌ ﴿٨٩﴾

And said, "Indeed, I am [about to be] ill."

فَتَوَلَّوْا۟ عَنْهُ مُدْبِرِينَ ﴿٩٠﴾

So they turned away from him, departing.

فَرَاغَ إِلَىٰٓ ءَالِهَتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ ﴿٩١﴾

Then he turned to their gods and said, "Do you not eat?"

مَا لَكُمْ لَا تَنطِقُونَ ﴿٩٢﴾

What is [wrong] with you that you do not speak?

فَرَاغَ عَلَيْهِمْ ضَرْبًۢا بِٱلْيَمِينِ ﴿٩٣﴾

And he turned upon them a blow with [his] right hand.

فَأَقْبَلُوٓا۟ إِلَيْهِ يَزِفُّونَ ﴿٩٤﴾

Then the people came toward him, hastening.

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قَالَ أَتَعۡبُدُونَ مَا تَنۡحِتُونَ ٩٥

He said, "Do you worship that which you [yourselves] carve?"

وَٱللَّهُ خَلَقَكُمۡ وَمَا تَعۡمَلُونَ ٩٦

While Allah created you and that which you do.

Translation: Sahih International — quran.com/37:88-96

Surah As-Saffat details that moment: Ibrahim عَلَيْهِ السَّلَامُ ***"cast a look at the stars"***, then said: ***"Indeed, I am [about to be] ill"***. So his people left him. Then he went to their idols and asked mockingly: ***"Do you not eat?" "What is [wrong] with you that you do not speak?"*** Then ***"he turned upon them a blow with [his] right hand"***.

SURAH AL-ANBIYA' 21:59–67

قَالُواْ مَن فَعَلَ هَٰذَا بِـَٔالِهَتِنَآ إِنَّهُۥ لَمِنَ ٱلظَّٰلِمِينَ ٥٩

They said, "Who has done this to our gods? Indeed, he is of the wrongdoers."

قَالُواْ سَمِعۡنَا فَتٗى يَذۡكُرُهُمۡ يُقَالُ لَهُۥٓ إِبۡرَٰهِيمُ ٦٠

They said, "We heard a young man mention them who is called Abraham."

قَالُواْ فَأۡتُواْ بِهِۦ عَلَىٰٓ أَعۡيُنِ ٱلنَّاسِ لَعَلَّهُمۡ يَشۡهَدُونَ ٦١

They said, "Then bring him before the eyes of the people that they may testify."

قَالُوٓاْ ءَأَنتَ فَعَلۡتَ هَٰذَا بِـَٔالِهَتِنَا يَٰٓإِبۡرَٰهِيمُ ٦٢

They said, "Have you done this to our gods, O Abraham?"

قَالَ بَلۡ فَعَلَهُۥ كَبِيرُهُمۡ هَٰذَا فَسۡـَٔلُوهُمۡ إِن كَانُواْ يَنطِقُونَ ٦٣

He said, "Rather, this - the largest of them - did it, so ask them, if they should [be able to] speak."

فَرَجَعُوٓاْ إِلَىٰٓ أَنفُسِهِمۡ فَقَالُوٓاْ إِنَّكُمۡ أَنتُمُ ٱلظَّٰلِمُونَ ٦٤

So they returned to [blaming] themselves and said [to each other], "Indeed, you are the wrongdoers."

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ثُمَّ نُكِسُواْ عَلَىٰ رُءُوسِهِمۡ لَقَدۡ عَلِمۡتَ مَا هَٰٓؤُلَآءِ يَنطِقُونَ ٦٥

Then they reversed themselves, [saying], "You have already known that these do not speak."

قَالَ أَفَتَعۡبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكُمۡ شَيۡـٔٗا وَلَا يَضُرُّكُمۡ ٦٦

He said, "Then do you worship instead of Allah that which does not benefit you at all or harm you?"

أُفّٖ لَّكُمۡ وَلِمَا تَعۡبُدُونَ مِن دُونِ ٱللَّهِۖ أَفَلَا تَعۡقِلُونَ ٦٧

Uff to you and to what you worship instead of Allah. Then will you not use reason?

Translation: Sahih International — quran.com/21:59-67

COMMENTARY ON VERSES 21:62–67 — A TRIAL BEFORE THE PEOPLE

His people brought Ibrahim عَلَيْهِ السَّلَامُ before the crowd and asked: ***"Have you done this to our gods, O Abraham?"*** His answer became an argument that could not be refuted: ***"Rather, this - the largest of them - did it, so ask them, if they should [be able to] speak"***.

For a moment, the truth pierced their hearts: ***"Indeed, you are the wrongdoers"***. But ***"Then they reversed themselves"***, and admitted themselves: ***"You have already known that these do not speak"***. That admission was what Ibrahim عَلَيْهِ السَّلَامُ wanted: ***"Then do you worship instead of Allah that which does not benefit you at all or harm you?"***

HADITH — SAHIH AL-BUKHARI, NO. 3358

حَدَّثَنَا مُحَمَّدُ بْنُ مَحْبُوبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ لَمْ يَكْذِبْ إِبْرَاهِيمُ ـ عَلَيْهِ السَّلاَمُ ـ إِلاَّ ثَلاَثَ كَذَبَاتٍ ثِنْتَيْنِ مِنْهُنَّ فِي ذَاتِ اللَّهِ عَزَّ وَجَلَّ، قَوْلُهُ {إِنِّي سَقِيمٌ } وَقَوْلُهُ {بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا}، وَقَالَ بَيْنَا هُوَ ذَاتَ يَوْمٍ وَسَارَةُ إِذْ أَتَى عَلَى جَبَّارٍ مِنَ الْجَبَابِرَةِ فَقِيلَ لَهُ إِنَّ هَا هُنَا رَجُلاً مَعَهُ امْرَأَةٌ مِنْ أَحْسَنِ النَّاسِ، فَأَرْسَلَ إِلَيْهِ، فَسَأَلَهُ عَنْهَا. فَقَالَ مَنْ هَذِهِ قَالَ أُخْتِي، فَأَتَى سَارَةَ قَالَ يَا سَارَةُ، لَيْسَ عَلَى وَجْهِ الأَرْضِ مُؤْمِنٌ غَيْرِي وَغَيْرُكِ، وَإِنَّ هَذَا سَأَلَنِي، فَأَخْبَرْتُهُ أَنَّكِ أُخْتِي فَلاَ تُكَذِّبِينِي. فَأَرْسَلَ إِلَيْهَا، فَلَمَّا دَخَلَتْ عَلَيْهِ ذَهَبَ يَتَنَاوَلُهَا بِيَدِهِ، فَأُخِذَ فَقَالَ ادْعِي اللَّهَ لِي وَلاَ أَضُرُّكِ. فَدَعَتِ اللَّهَ فَأُطْلِقَ، ثُمَّ تَنَاوَلَهَا الثَّانِيَةَ، فَأُخِذَ مِثْلَهَا أَوْ أَشَدَّ

فَقَالَ ادْعِي اللَّهَ لِي وَلاَ أَضُرُّكِ. فَدَعَتْ فَأُطْلِقَ. فَدَعَا بَعْضَ حَجَبَتِهِ فَقَالَ إِنَّكُمْ لَمْ تَأْتُونِي بِإِنْسَانٍ، إِنَّمَا أَتَيْتُمُونِي بِشَيْطَانٍ. فَأَخْدَمَهَا هَاجَرَ فَأَتَتْهُ، وَهُوَ قَائِمٌ يُصَلِّي، فَأَوْمَأَ بِيَدِهِ مَهْيَا قَالَتْ رَدَّ اللَّهُ كَيْدَ الْكَافِرِ ـ أَوِ الْفَاجِرِ ـ فِي نَحْرِهِ، وَأَخْدَمَ هَاجَرَ. قَالَ أَبُو هُرَيْرَةَ تِلْكَ أُمُّكُمْ يَا بَنِي مَاءِ السَّمَاءِ.

TRANSLATION:

Abu Hurayrah رضى الله عنه said: **"Ibrahim, peace be upon him, never lied except three times. Two of them were for the sake of Allah, Mighty and Majestic: his saying {Indeed, I am [about to be] ill} (37:89) and his saying {Rather, this — the largest of them — did it} (21:63)."** He said: One day, while Ibrahim was with Sarah, they passed by (the land of) a tyrant king. It was said to the king: Here is a man with a most beautiful woman. The king summoned Ibrahim and asked about her: Who is she? He said: My sister. Ibrahim went to Sarah and said: O Sarah, there is no believer on the face of the earth other than me and you. This man asked me, and I told him that you are my sister, so do not belie me. The king sent for Sarah. When she entered, he tried to touch her with his hand, and he was seized (paralysed). He said: Pray to Allah for me, and I will not harm you. She prayed, and he was released. Then he tried a second time, and was seized as before or worse. He said: Pray to Allah for me, and I will not harm you. She prayed, and he was released. He called some of his guards and said: You have not brought me a human being, you have brought me a devil. Then he gave her Hajar as a servant. She came back to Ibrahim, who was standing in prayer. He gestured with his hand: What happened? She said: Allah has turned the plot of the disbeliever — or the wicked — back onto his own neck, and he gave Hajar as a servant. Abu Hurairah said: That is your mother, O Banu Ma' as-Sama' (the Arabs).

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn Mahbub, from Hammad ibn Zaid, from Ayyub as-Sakhtiyani, from Muhammad ibn Sirin, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Prophets, chapter on the words of Allah {And Allah took Abraham as an intimate friend}, Hadith No. 3358. Also narrated by Muslim (No. 2371).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3358

COMMENTARY — VEILED WORDS (MA'ĀRIḌ)

This Hadith mentions three "lies" of Ibrahim عَلَيْهِ السَّلَامُ: ***"Indeed, I am [about to be] ill"***, ***"Rather, this — the largest of them — did it"***, and ***"She is my sister"***. The scholars explain that all three are ***ma'āriḍ***, veiled words that are true in the speaker's intended meaning, though the listener understands them otherwise. Sarah was indeed his sister in Islam, as Ibrahim عَلَيْهِ السَّلَامُ himself said: ***"there is no believer on the face of the earth other than me and you."*** "I am ill" can mean sick at heart at his people's shirk.

And the words about the largest idol were an argument to force them to admit that idols have no power. Tafsir Ibn Kathir 21:63

They are called “lies” in this Hadith because their outward form differs from the reality. Two of them are described as ***fī dhātillāh*** — for the sake of Allah — to establish tawhid. Ibrahim عَلَيْهِ السَّلَامُ himself will fear these three statements on the Day of Resurrection, as in the full narration of the Hadith of intercession (Sahih al-Bukhari 4712), showing how exacting the prophets were about the truth.

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THE FIRE THAT BECAME COOL

When the argument could not be refuted, the people of Ibrahim عَلَيْهِ السَّلَامُ turned to violence.

SURAH AL-ANBIYA' 21:68–70

قَالُوا۟ حَرِّقُوهُ وَٱنصُرُوٓا۟ ءَالِهَتَكُمْ إِن كُنتُمْ فَٰعِلِينَ ﴿٦٨﴾

They said, "Burn him and support your gods - if you are to act."

قُلْنَا يَٰنَارُ كُونِى بَرْدًا وَسَلَٰمًا عَلَىٰٓ إِبْرَٰهِيمَ ﴿٦٩﴾

Allah said, "O fire, be coolness and safety upon Abraham."

وَأَرَادُوا۟ بِهِۦ كَيْدًا فَجَعَلْنَٰهُمُ ٱلْأَخْسَرِينَ ﴿٧٠﴾

And they intended for him harm, but We made them the greatest losers.

Translation: Sahih International — quran.com/21:68-70

COMMENTARY ON VERSES 21:68–70

First: The people's decision. ***"Burn him and support your gods - if you are to act"***. The irony: these gods needed people to defend them — clear proof that they are not gods.

Second: The command to the fire. ***"O fire, be coolness and safety upon Abraham"***. Fire is a creation that submits to the command of its Creator. Burning is a property Allah placed in it, and Allah is able to withdraw it. The commentators mention that Allah said ***"and safety"*** so that the coolness itself would not harm Ibrahim عَلَيْهِ السَّلَامُ. Tafsir Ibn Kathir 21:69

Third: The end of the plot. ***"And they intended for him harm, but We made them the greatest losers"***.

SURAH AS-SAFFAT 37:97–98

قَالُوا۟ ٱبْنُوا۟ لَهُۥ بُنْيَٰنًا فَأَلْقُوهُ فِى ٱلْجَحِيمِ ﴿٩٧﴾

They said, "Construct for him a furnace and throw him into the burning fire."

فَأَرَادُوا۟ بِهِۦ كَيْدًا فَجَعَلْنَٰهُمُ ٱلْأَسْفَلِينَ ﴿٩٨﴾

And they intended for him a plan, but We made them the most debased.

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Translation: Sahih International — quran.com/37:97-98

SURAH AL-'ANKABUT 29:24

فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُواْ ٱقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنجَىٰهُ ٱللَّهُ مِنَ ٱلنَّارِ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٤﴾

And the answer of Abraham's people was not but that they said, "Kill him or burn him," but Allah saved him from the fire. Indeed in that are signs for a people who believe.

Translation: Sahih International — quran.com/29:24

Surah As-Saffat says they said: ***"Construct for him a furnace and throw him into the burning fire"*** — ***al-jaḥīm***. Surah Al-'Ankabut mentions their choice: ***"Kill him or burn him"***, and closes with: ***"Indeed in that are signs for a people who believe"***.

HADITH — SAHIH AL-BUKHARI, NO. 4563

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ ـ أُرَاهُ قَالَ ـ حَدَّثَنَا أَبُو بَكْرٍ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي الضُّحَى، عَنِ ابْنِ عَبَّاسٍ، {حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ} قَالَهَا إِبْرَاهِيمُ عَلَيْهِ السَّلاَمُ حِينَ أُلْقِيَ فِي النَّارِ، وَقَالَهَا مُحَمَّدٌ صلى الله عليه وسلم حِينَ قَالُوا {إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ}

TRANSLATION:

Ibn 'Abbas رضى الله عنهما said: **"{Sufficient for us is Allah, and [He is] the best Disposer of affairs} — these words were said by Ibrahim, peace be upon him, when he was thrown into the fire, and they were said by Muhammad ﷺ when people said: {Indeed, the people have gathered against you, so fear them}, but it increased them in faith, and they said: {Sufficient for us is Allah, and [He is] the best Disposer of affairs} (3:173)."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ahmad ibn Yunus, from Abu Bakr ibn 'Ayyash, from Abu Hasin 'Uthman ibn 'Asim, from Abu ad-Duha Muslim ibn Subaih, from 'Abdullah ibn 'Abbas رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Tafsir, Tafsir of Surah Ali 'Imran, chapter {Those to whom the people said…} (3:173), Hadith No. 4563.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars. It is an athar (statement) of Ibn 'Abbas رضى الله عنهما explaining the verse.

Source: https://sunnah.com/bukhari:4563

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COMMENTARY — THE WORDS WHEN HE WAS THROWN

What does a man say as he is thrown into a blazing fire? Ibn ‘Abbas رضى الله عنهما reported that Ibrahim عَلَيْهِ السَّلَامُ said: ***“Ḥasbunallāh wa ni‘mal wakīl”*** — Sufficient for us is Allah, and He is the best Disposer of affairs. The same words were said by the Messenger of Allah ﷺ and his Companions after the Battle of Uhud, when they were told that the enemy was gathering to attack them again (3:173).

SURAH ALI ‘IMRAN 3:173

ٱلَّذِينَ قَالَ لَهُمُ ٱلنَّاسُ إِنَّ ٱلنَّاسَ قَدْ جَمَعُوا۟ لَكُمْ فَٱخْشَوْهُمْ فَزَادَهُمْ إِيمَٰنًا وَقَالُوا۟ حَسْبُنَا ٱللَّهُ وَنِعْمَ ٱلْوَكِيلُ ﴿١٧٣﴾

Those to whom hypocrites said, "Indeed, the people have gathered against you, so fear them." But it [merely] increased them in faith, and they said, "Sufficient for us is Allah, and [He is] the best Disposer of affairs."

Translation: Sahih International — quran.com/3:173

These words are the legacy of Ibrahim عَلَيْهِ السَّلَامُ to the nation of Muhammad ﷺ. Whenever we face a “fire” in life — threat, fear, pressure — these are the words that calm the heart: Allah is sufficient, and He is the best to rely upon.

HADITH — SAHIH AL-BUKHARI, NO. 3359

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، أَوِ ابْنُ سَلاَمٍ عَنْهُ أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جُبَيْرٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أُمِّ شَرِيكٍ ـ رضى الله عنها أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَمَرَ بِقَتْلِ الْوَزَغِ وَقَالَ « كَانَ يَنْفُخُ عَلَى إِبْرَاهِيمَ عَلَيْهِ السَّلاَمُ ».

TRANSLATION:

Umm Sharik رضى الله عنها narrated that the Messenger of Allah ﷺ ordered the killing of the gecko (*al-wazagh*), and said: **“It used to blow (on the fire) against Ibrahim, peace be upon him.”**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from ‘Ubaidullah ibn Musa (or Muhammad ibn Salam from him), from Ibn Juraij, from ‘Abd al-Hamid ibn Jubair, from Sa‘id ibn al-Musayyib, from Umm Sharik رضى الله عنها.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Prophets, Hadith No. 3359. Also narrated by Muslim (No. 2237).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

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Source: https://sunnah.com/bukhari:3359

This Hadith shows that at that event every creature had its stance. The Messenger of Allah ﷺ mentioned that the gecko ***al-wazagh*** blew on the fire against Ibrahim عَلَيْهِ السَّلَامُ. The scholars explain that the command to kill geckos in this and other Hadith is because it is a harmful creature, and this Hadith mentions one of its bad traits. An-Nawawi discusses it in his commentary on Sahih Muslim (Book of Salam).

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DEBATING THE KING

SURAH AL-BAQARAH 2:258

أَلَمْ تَرَ إِلَى ٱلَّذِى حَآجَّ إِبْرَٰهِـۧمَ فِى رَبِّهِۦٓ أَنْ ءَاتَىٰهُ ٱللَّهُ ٱلْمُلْكَ إِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّىَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ قَالَ أَنَا۠ أُحْىِۦ وَأُمِيتُ ۖ قَالَ إِبْرَٰهِـۧمُ فَإِنَّ ٱللَّهَ يَأْتِى بِٱلشَّمْسِ مِنَ ٱلْمَشْرِقِ فَأْتِ بِهَا مِنَ ٱلْمَغْرِبِ فَبُهِتَ ٱلَّذِى كَفَرَ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٢٥٨﴾

Have you not considered the one who argued with Abraham about his Lord [merely] because Allah had given him kingship? When Abraham said, "My Lord is the one who gives life and causes death," he said, "I give life and cause death." Abraham said, "Indeed, Allah brings up the sun from the east, so bring it up from the west." So the disbeliever was overwhelmed [by astonishment], and Allah does not guide the wrongdoing people.

Translation: Sahih International — quran.com/2:258

COMMENTARY ON VERSE 2:258

First: Power that breeds arrogance. The Qur'an describes the opponent of Ibrahim عَلَيْهِ السَّلَامُ as ***"the one who argued with Abraham about his Lord [merely] because Allah had given him kingship"***. The Qur'an does not name him. The power given by Allah was made an excuse to dispute about Allah.

Second: The first argument. ***"My Lord is the one who gives life and causes death"***. The king replied: ***"I give life and cause death"***. The commentators mention that he meant sparing one prisoner and executing another — a reply that confused the meaning of "giving life" and "causing death". Tafsir Ibn Kathir 2:258

Third: The decisive argument. Ibrahim عَلَيْهِ السَّلَامُ did not linger in that confusing debate, but moved to an argument that could not be twisted: ***"Indeed, Allah brings up the sun from the east, so bring it up from the west"***. The result: ***"So the disbeliever was overwhelmed [by astonishment]"***.

This argument of the sun connects with Section 1: even the most powerful king cannot change Allah's law for a single day. It also teaches a method of da'wah: when an opponent confuses with wordplay, move to a clear argument that cannot be twisted — the aim is not to win a debate, but to make the truth clear.

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EMIGRATING TO HIS LORD

SURAH AL-'ANKABUT 29:26–27

فَـَٔامَنَ لَهُۥ لُوطٞۘ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّيٓۖ إِنَّهُۥ هُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ٢٦

And Lot believed him. [Abraham] said, "Indeed, I will emigrate to [the service of] my Lord. Indeed, He is the Exalted in Might, the Wise."

وَوَهَبۡنَا لَهُۥٓ إِسۡحَٰقَ وَيَعۡقُوبَ وَجَعَلۡنَا فِي ذُرِّيَّتِهِ ٱلنُّبُوَّةَ وَٱلۡكِتَٰبَ وَءَاتَيۡنَٰهُ أَجۡرَهُۥ فِي ٱلدُّنۡيَاۖ وَإِنَّهُۥ فِي ٱلۡأٓخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ ٢٧

And We gave to Him Isaac and Jacob and placed in his descendants prophethood and scripture. And We gave him his reward in this world, and indeed, he is in the Hereafter among the righteous.

Translation: Sahih International — quran.com/29:26-27

After the event of the fire, only one person is mentioned as believing with Ibrahim عَلَيْهِ السَّلَامُ: ***"And Lot believed him"***. Then Ibrahim عَلَيْهِ السَّلَامُ said: ***"Indeed, I will emigrate to [the service of] my Lord. Indeed, He is the Exalted in Might, the Wise"***. Notice: he did not say "I will emigrate to such-and-such a land", but ***"to my Lord"***. His emigration was a journey towards Allah.

SURAH AS-SAFFAT 37:99

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهۡدِينِ ٩٩

And [then] he said, "Indeed, I will go to [where I am ordered by] my Lord; He will guide me."

Translation: Sahih International — quran.com/37:99

SURAH AL-ANBIYA' 21:71–73

وَنَجَّيۡنَٰهُ وَلُوطًا إِلَى ٱلۡأَرۡضِ ٱلَّتِي بَٰرَكۡنَا فِيهَا لِلۡعَٰلَمِينَ ٧١

And We delivered him and Lot to the land which We had blessed for the worlds.

وَوَهَبۡنَا لَهُۥٓ إِسۡحَٰقَ وَيَعۡقُوبَ نَافِلَةٗۖ وَكُلّٗا جَعَلۡنَا صَٰلِحِينَ ٧٢

And We gave him Isaac and Jacob in addition, and all [of them] We made righteous.

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وَجَعَلْنَٰهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَآ إِلَيْهِمْ فِعْلَ ٱلْخَيْرَٰتِ وَإِقَامَ ٱلصَّلَوٰةِ وَإِيتَآءَ ٱلزَّكَوٰةِ ۖ وَكَانُوا۟ لَنَا عَٰبِدِينَ ﴿٧٣﴾

And We made them leaders guiding by Our command. And We inspired to them the doing of good deeds, establishment of prayer, and giving of zakah; and they were worshippers of Us.

Translation: Sahih International — quran.com/21:71-73

Allah ***"delivered him and Lot to the land which We had blessed for the worlds"***. The commentators explain that the blessed land is the land of Sham. Then Allah granted him ***"Isaac and Jacob in addition"***. A man who left his family and people for Allah's sake was given by Allah a family who became ***"leaders guiding by Our command"***. Tafsir Ibn Kathir 21:71

SURAH AZ-ZUKHRUF 43:26–28

وَإِذْ قَالَ إِبْرَٰهِيمُ لِأَبِيهِ وَقَوْمِهِۦٓ إِنَّنِى بَرَآءٌ مِّمَّا تَعْبُدُونَ ﴿٢٦﴾

And [mention, O Muhammad], when Abraham said to his father and his people, "Indeed, I am disassociated from that which you worship."

إِلَّا ٱلَّذِى فَطَرَنِى فَإِنَّهُۥ سَيَهْدِينِ ﴿٢٧﴾

Except for He who created me; and indeed, He will guide me.

وَجَعَلَهَا كَلِمَةًۢ بَاقِيَةً فِى عَقِبِهِۦ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾

And he made it a word remaining among his descendants that they might return [to it].

Translation: Sahih International — quran.com/43:26-28

A WORD THAT REMAINS

Surah Az-Zukhruf mentions the greatest legacy of Ibrahim عَلَيْهِ السَّلَامُ: ***"And he made it a word remaining among his descendants"***. The words ***"Indeed, I am disassociated from that which you worship"*** ***"Except for He who created me"*** are the meaning of ***lā ilāha illallāh***: negating every object of worship, then affirming Allah alone. Ibn Kathir explains that this is the word passed down to the descendants of Ibrahim عَلَيْهِ السَّلَامُ. Tafsir Ibn Kathir 43:28

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SURAH AL-MUMTAHANAH 60:4

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِيٓ إِبْرَٰهِيمَ وَٱلَّذِينَ مَعَهُۥٓ إِذْ قَالُوا۟ لِقَوْمِهِمْ إِنَّا
بُرَءَٰٓؤُا۟ مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ ٱللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا
وَبَيْنَكُمُ ٱلْعَدَٰوَةُ وَٱلْبَغْضَآءُ أَبَدًا حَتَّىٰ تُؤْمِنُوا۟ بِٱللَّهِ وَحْدَهُۥٓ إِلَّا قَوْلَ إِبْرَٰهِيمَ
لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَآ أَمْلِكُ لَكَ مِنَ ٱللَّهِ مِن شَىْءٍ ۖ رَّبَّنَا عَلَيْكَ تَوَكَّلْنَا
وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ ٱلْمَصِيرُ ﴿٤﴾

There has already been for you an excellent pattern in Abraham and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship other than Allah. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone" except for the saying of Abraham to his father, "I will surely ask forgiveness for you, but I have not [power to do] for you anything against Allah. Our Lord, upon You we have relied, and to You we have returned, and to You is the destination."

Translation: Sahih International — quran.com/60:4

Allah made Ibrahim عَلَيْهِ السَّلَامُ and those with him ***"an excellent pattern"*** — ***uswatun ḥasanah***, the same title given to the Messenger of Allah ﷺ (33:21). Their prayer becomes our prayer: ***"Our Lord, upon You we have relied, and to You we have returned, and to You is the destination"***.

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WHAT THE QUR'AN DOES NOT TELL

The story of Ibrahim عَلَيْهِ السَّلَامُ is among the stories most embellished in storybooks. Some additions come from the books of the People of the Book, some from reports whose chains do not reach the Messenger of Allah ﷺ authentically. Guided by the Hadith of Sahih al-Bukhari 4485 (Series 1), we do not make them part of the story we believe in.

POPULAR TALES AND WHAT REVELATION SAYS

THE POPULAR TALE	WHAT THE QUR'AN AND AUTHENTIC HADITH SAY
The king's name was Namrud (Nimrod) ibn Kan'an.	The Qur'an only mentions "the one who argued with Abraham … because Allah had given him kingship" (2:258), without a name.
Astrologers foretold the birth of a baby who would topple the kingdom, so baby boys were killed and Ibrahim was hidden in a cave.	Not in the Qur'an or authentic Hadith.
Ibrahim's father was named Tarikh (Terah), and Azar was only a title.	The Qur'an says "his father Azar" (6:74), and Sahih al-Bukhari 3350 says "his father, Azar".
His people gathered firewood for months, and Ibrahim was hurled in with a catapult.	The Qur'an only says "Construct for him a furnace" and "the burning fire" (37:97).
Jibril came offering help, and Ibrahim replied: "From you, no."	This report is not authentically traced to the Prophet ﷺ. What is authentic is the phrase "Hasbunallah wa ni'mal wakil" (Sahih al-Bukhari 4563).
Ibrahim remained in the fire for 40 or 50 days.	The Qur'an does not mention its duration.
The king died because a gnat entered his nose.	Not in the Qur'an or authentic Hadith.
Ibrahim was born in Ur of the Chaldeans, or in Urfa, Turkey.	The Qur'an and authentic Hadith do not name the land of Ibrahim's birth. "Ur Kasdim" is mentioned in the Book of Genesis (Bible).

ARCHAEOLOGICAL NOTES

ARCHAEOLOGICAL NOTE: WORSHIP OF STARS, MOON AND SUN IN MESOPOTAMIA

The Qur'an describes the people of Ibrahim عَلَيْهِ السَّلَامُ as idol-worshippers and, based on the argument of 6:76–78, connected with the worship of heavenly bodies. The archaeology of Mesopotamia (today's Iraq) confirms that **the worship of the moon, sun and stars** was central to religion there for thousands of years: the moon god **Sin (Nanna)**, the sun god **Shamash (Utu)**, and the goddess symbolised by a star, **Ishtar (Inanna)**.

One of the clearest pieces of evidence is the **"Sun God Tablet"** in the British Museum (No. 91000), from the city of **Sippar**, Iraq, dated to around 860–850 BCE. According to the museum's description, above the sun

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god are **a lunar disc, a solar disc and an eight-pointed star** — the same three symbols as the star, moon and sun in Surah Al-An'am.

An important note: This tablet is far later than the time of Prophet Ibrahim عَلَيْهِ السَّلَامُ, and it is **not evidence** about Ibrahim عَلَيْهِ السَّلَامُ himself. It only shows that the worship of heavenly bodies was a very strong and ancient tradition in Mesopotamia, in harmony with the setting the Qur'an describes.

REFERENCES:

British Museum, The Sun God Tablet (No. 91000): https://www.britishmuseum.org/collection/object/W_1881-0428-34-a

ARCHAEOLOGICAL NOTE: UR, URFA AND THE FISH POOL — CLAIMS NOT INCLUDED

The archaeologist Leonard Woolley, who excavated the city of **Ur** in southern Iraq in the 1920s–1930s, linked it to "Ur Kasdim" in the Bible. The site of Ur and the ziggurat of Ur-Nammu do exist and are very important in Mesopotamian history, but their link to Prophet Ibrahim عَلَيْهِ السَّلَامُ comes from the Bible, not the Qur'an, and is not proven by any inscription.

Likewise the local tradition in **Şanlıurfa (Urfa)**, Turkey, which points to "the birthplace of Ibrahim" and the fish pool **Balıklıgöl**, said to be where the fire turned into water. It is a folk tradition without support from the Qur'an, authentic Hadith or archaeological evidence, and so is **not included**.

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A NATION IN ONE MAN

A young man stood alone against his father, his people and his king. No followers, no power, no human protection. All he had was a clear argument, a sound heart, and the conviction that Allah was sufficient for him. That is why Allah called him ***"a [comprehensive] leader" — ummah***, a nation in one man.

A BRIEF COMPARISON

THE PEOPLE OF IBRAHIM	PROPHET IBRAHIM
"We found our fathers doing thus" (26:74)	"There has come to me of knowledge" (19:43)
Worshipped what rises and sets (6:76–78)	"I have turned my face toward He who created…" (6:79)
Father: "I will surely stone you" (19:46)	Son: "Peace will be upon you" (19:47)
Admitted the idols do not speak, yet still worshipped them (21:65)	"Do you worship … that which does not benefit you at all?" (21:66)
"Burn him and support your gods" (21:68)	"Hasbunallah wa ni'mal wakil" (Sahih al-Bukhari 4563)
A king overwhelmed and silenced (2:258)	A clear argument that could not be twisted (2:258)
Stayed in shirk for the sake of relationships (29:25)	Left everything: "I will emigrate to my Lord" (29:26)

LESSONS FROM THIS STORY

First: Tawhid is built on argument and reflection. Ibrahim عَلَيْهِ السَّلَامُ invited his people to think about creation (6:75–79).

Second: Calling parents with courtesy. "O my father" four times, without once being harsh (19:42–47).

Third: Blind imitation is a barrier to truth. "We found our fathers doing thus" is no argument (26:74; 21:53).

Fourth: A sound heart is the real provision. Wealth and children are of no use without it (26:88–89).

Fifth: Courage in upholding the truth. One young man stood against a whole people (21:57–67).

Sixth: Allah is sufficient for whoever relies on Him. Even fire submits to His command (21:69; Sahih al-Bukhari 4563).

Seventh: A clear argument defeats confusion. The sun rises from the east, so bring it from the west (2:258).

Eighth: Emigration is a journey to Allah. Whoever leaves something for Allah's sake will be given something better (29:26–27; 21:71–73).

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CONCLUSION

That blazing fire went out long ago. Yet every generation has its own "fire": pressure to follow the majority, mockery for holding to the truth, threats for rejecting falsehood. The story of Ibrahim عَلَيْهِ السَّلَامُ teaches that the fire is only a creation, and its Creator is able to make it coolness and safety.

Every time we recite the salawat in prayer — ***"as You sent blessings upon Ibrahim and the family of Ibrahim"*** — we witness the prayer of Ibrahim عَلَيْهِ السَّلَامُ answered: ***"And grant me a reputation of honor among later generations"*** (26:84). May Allah make us heirs of the upright religion of Ibrahim, and gather us with him with ***qalbun salīm***. Amin.

In sha Allah, the series **Stories from the Qur'an** continues with **the story of Prophet Ibrahim عَلَيْهِ السَّلَامُ (Part 2)**: Hajar and Isma'il, the building of the Ka'bah, the sacrifice, and the guests who brought glad tidings — with the same method: the Qur'an, authentic Hadith, and solid archaeological findings only.

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ADDITIONAL HADITH CITED IN THE TEXT

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Sahih al-Bukhari 4712 (the full Hadith of intercession). https://sunnah.com/bukhari:4712

Sahih al-Bukhari 4485 (neither affirm nor deny the People of the Book). https://sunnah.com/bukhari:4485

ARCHAEOLOGY

British Museum. The Sun God Tablet, No. 91000 (Sippar).
https://www.britishmuseum.org/collection/object/W_1881-0428-34-a

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SURAH AL-BAQARAH 2:261

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

Translation: Sahih International — quran.com/2:261

SURAH SABA' 34:39

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

Translation: Sahih International — quran.com/34:39

HADITH — SAHIH MUSLIM, NO. 2588

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "Charity does not decrease wealth.

Allah does not increase a servant who forgives except in honour. And no one humbles himself for the sake of Allah except that Allah raises him in rank."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضي الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining the Ties of Kinship (Kitab al-Birr wa al-Silah wa al-Adab), chapter on the encouragement of forgiveness and humility, Hadith No. 2588.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:2588

HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

Abu Hurayrah رضي الله عنه narrated that the Messenger of Allah ﷺ said: "When a person dies, his deeds come to an end except for three: an ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."

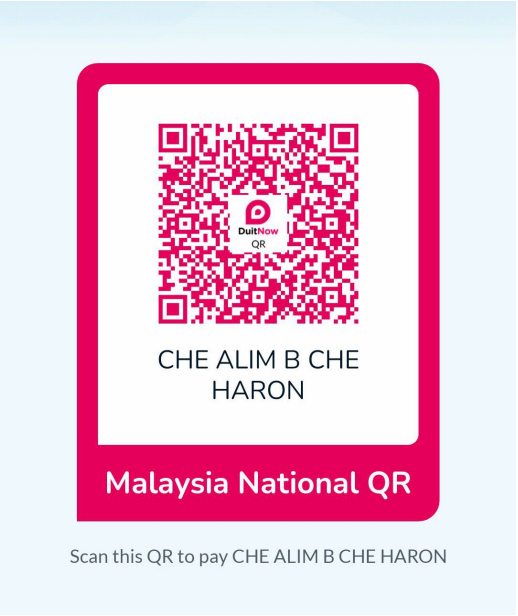
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GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1631

JAZAKUMULLAHU KHAIRAN KATHIRA



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