Stories from the Qur'an
Series 7

The Uncultivated Valley

The Story of Prophet Ibrahim (Part 2) According to the Qur'an and Authentic Hadith



Hj Che Alim Hj Che Haron
AK (Kelantan)
quranscience.my

© 2026 CE / 1448 AH Hj Che Alim Hj Che Haron AK (Kelantan) • quranscience.my • @QuranDanSains
This eBook is FREE for Muslims — not for sale.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

STORIES FROM THE QUR'AN

SERIES 7

THE UNCULTIVATED VALLEY

The Story of Prophet Ibrahim (Part 2) According to the Qur'an and Authentic Hadith

وَإِذْ يَرْفَعُ إِبْرَٰهِـۧمُ ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ وَإِسْمَٰعِيلُ رَبَّنَا تَقَبَّلْ مِنَّآ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ

"And [mention] when Abraham was raising the foundations of the House and [with him] Ishmael, [saying], "Our Lord, accept [this] from us. Indeed You are the Hearing, the Knowing."."

SURAH AL-BAQARAH 2:127

HJ CHE ALIM HJ CHE HARON

quranscience.my | @QuranDanSains

© 2026 CE / 1448 AH quranscience.my — free eBook. Not for sale.

ACKNOWLEDGEMENT

All praise is due to Allah, the Lord who does not let His servants be lost in an uncultivated valley, and who ransomed a son with a great sacrifice. Blessings and peace be upon the Messenger of Allah ﷺ, the answer to the prayer of Ibrahim and Isma'il, 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 accept our deeds as He accepted the building of Ibrahim and Isma'il, make us and our descendants establishers of prayer, and bring us to His House. May this knowledge be 'ilmun yuntafa'u bih, knowledge that brings benefit.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

ABOUT THE COVER OF THIS EBOOK

The cover of this eBook does not depict any human being. It shows **scenery**: **a dry valley** surrounded by barren rocky hills at dawn, without a single tree. In the middle of the valley, on slightly raised ground, are **the simple, square stone foundations of a building**, only half built. Not far from it, **clear water gushes** from a crack in the ground, forming a small shining pool.

The dry valley without trees is taken from the prayer of Prophet Ibrahim عَلَيْهِ السَّلَامُ: ***"I have settled some of my descendants in an uncultivated valley near Your sacred House"*** (14:37). **The gushing water** recalls Zamzam, which Allah caused to flow for Hajar and Isma'il (Sahih al-Bukhari 3364).

The half-finished foundations on raised ground recall ***"when Abraham was raising the foundations of the House and [with him] Ishmael"*** (2:127), at a place described in the Hadith as "a hillock higher than its surroundings". They are deliberately drawn simple, because the true appearance of the original building is not known. **The light of dawn** symbolises a new beginning. **The dark blue band** at the bottom, framed by **fine gold lines**, is where the author's name appears.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

CONTENTS

THE UNCULTIVATED VALLEY — *Introduction; Al-Baqarah 2:124*

1. LEFT BY ALLAH'S COMMAND — *Ibrahim 14:35–41; Sahih al-Bukhari 3364*

2. GUSHING WATER AND A MOTHER'S SA'I — *Sahih al-Bukhari 3364*

3. THE THRESHOLD OF ISMA'IL — *Sahih al-Bukhari 3364*

4. A FATHER'S DREAM — *As-Saffat 37:100–113*

5. BUILDING THE HOUSE OF ALLAH — *Al-Baqarah 2:125–129, Ali 'Imran 3:96–97, Al-Hajj 22:26–27; Sahih al-Bukhari 3366*

6. THE HONOURED GUESTS — *Hud 11:69–76, Adh-Dhariyat 51:24–37, Al-Hijr 15:51–60*

7. THAT MY HEART MAY BE SATISFIED — *Al-Baqarah 2:260; Sahih al-Bukhari 3372*

8. A LEADER FOR MANKIND — *Al-Baqarah 2:124, 130–133, An-Najm 53:37; Sahih al-Bukhari 3356, 3371*

9. WHAT THE QUR'AN DOES NOT TELL — *Israiliyyat and Archaeological Notes*

10. A PRAYER STILL BEING ANSWERED — *Synthesis and Conclusion*

REFERENCES

SUPPORT & DONATIONS

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.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE UNCULTIVATED VALLEY

Series 6 told of Ibrahim عَلَيْهِ السَّلَامُ emigrating from his people, saying: ***"Indeed, I will emigrate to my Lord."*** This Part 2 continues that journey. It is a story of trial after trial: leaving his wife and infant son in a valley with no one in it, a dream of sacrificing his own son, and the task of building the first house of Allah on earth.

SURAH AL-BAQARAH 2:124

۞ وَإِذِ ٱبۡتَلَىٰٓ إِبۡرَٰهِـۧمَ رَبُّهُۥ بِكَلِمَٰتٖ فَأَتَمَّهُنَّۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامٗاۖ قَالَ وَمِن ذُرِّيَّتِيۖ قَالَ لَا يَنَالُ عَهۡدِي ٱلظَّٰلِمِينَ ١٢٤

And [mention, O Muhammad], when Abraham was tried by his Lord with commands and he fulfilled them. [Allah] said, "Indeed, I will make you a leader for the people." [Abraham] said, "And of my descendants?" [Allah] said, "My covenant does not include the wrongdoers."

Translation: Sahih International — quran.com/2:124

This verse sums up the whole life of Ibrahim عَلَيْهِ السَّلَامُ: ***"when Abraham was tried by his Lord with commands and he fulfilled them"***. The result: ***"Indeed, I will make you a leader for the people"***. Leadership was not given before the trial, but after the trial was fulfilled. Ibn Kathir relates various views of the Salaf on these "commands" — among them the great trials of his life and the practices of the fitrah — and concludes that they include everything Allah commanded him. Tafsir Ibn Kathir 2:124

	Al-Baqarah 2:124–133	Al-Baqarah 2:260	Ali 'Imran 3:96–97	Hud 11:69–76	Ibrahim 14:35–41	Al-Hijr 15:51–60	Al-Hajj 22:26–27	As-Saffat 37:100–113	Adh-Dhariyat 51:24–37
Settling his family in Makkah					●				
Building / purifying the Ka'bah	●		●				●		
Prayer for Makkah & descendants	●				●				
Call to Hajj / Station of Ibrahim	●		●				●		
The trial of sacrifice								●	
Guests & glad tidings of Ishaq				●		●		●	●
Pleading for the people of Lut				●		●			●
Witnessing revival of the dead		●							
Total episodes	3	1	2	2	2	2	2	2	2

Figure 1: The episodes of Part 2 of the story of Prophet Ibrahim in nine passages of the Qur'an. The guests bringing glad tidings are mentioned most often.

Figure 1 shows that the episode of **Hajar and Isma'il in Makkah** is mentioned only briefly in the Qur'an, in the prayer of Surah Ibrahim (14:37). The details of the story come from the long authentic Hadith in

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

Sahih al-Bukhari (No. 3364), which is the core of Sections 1 to 3 of this eBook. The episode of **the guests and the glad tidings** is mentioned in four surahs.

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.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

LEFT BY ALLAH'S COMMAND

The story of Hajar and Isma'il in the valley of Makkah is narrated by Ibn 'Abbas رضى الله عنهما in a long Hadith in Sahih al-Bukhari. The Hadith is given in full below, then explained part by part in Sections 1, 2 and 3.

HADITH — SAHIH AL-BUKHARI, NO. 3364

وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، وَكَثِيرِ بْنِ كَثِيرِ بْنِ الْمُطَّلِبِ بْنِ أَبِي وَدَاعَةَ، يَزِيدُ أَحَدُهُمَا عَلَى الآخَرِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ ابْنُ عَبَّاسٍ أَوَّلَ مَا اتَّخَذَ النِّسَاءُ الْمِنْطَقَ مِنْ قِبَلِ أُمِّ إِسْمَاعِيلَ، اتَّخَذَتْ مِنْطَقًا لِتُعَفِّيَ أَثَرَهَا عَلَى سَارَةَ، ثُمَّ جَاءَ بِهَا إِبْرَاهِيمُ، وَبِابْنِهَا إِسْمَاعِيلَ وَهْيَ تُرْضِعُهُ حَتَّى وَضَعَهُمَا عِنْدَ الْبَيْتِ عِنْدَ دَوْحَةٍ، فَوْقَ زَمْزَمَ فِي أَعْلَى الْمَسْجِدِ، وَلَيْسَ بِمَكَّةَ يَوْمَئِذٍ أَحَدٌ، وَلَيْسَ بِهَا مَاءٌ، فَوَضَعَهُمَا هُنَالِكَ، وَوَضَعَ عِنْدَهُمَا جِرَابًا فِيهِ تَمْرٌ وَسِقَاءً فِيهِ مَاءٌ، ثُمَّ قَفَّى إِبْرَاهِيمُ مُنْطَلِقًا فَتَبِعَتْهُ أُمُّ إِسْمَاعِيلَ فَقَالَتْ يَا إِبْرَاهِيمُ أَيْنَ تَذْهَبُ وَتَتْرُكُنَا بِهَذَا الْوَادِي الَّذِي لَيْسَ فِيهِ إِنْسٌ وَلاَ شَيْءٌ فَقَالَتْ لَهُ ذَلِكَ مِرَارًا، وَجَعَلَ لاَ يَلْتَفِتُ إِلَيْهَا فَقَالَتْ لَهُ آللَّهُ الَّذِي أَمَرَكَ بِهَذَا قَالَ نَعَمْ. قَالَتْ إِذًا لاَ يُضَيِّعُنَا. ثُمَّ رَجَعَتْ، فَانْطَلَقَ إِبْرَاهِيمُ حَتَّى إِذَا كَانَ عِنْدَ الثَّنِيَّةِ حَيْثُ لاَ يَرَوْنَهُ اسْتَقْبَلَ بِوَجْهِهِ الْبَيْتَ، ثُمَّ دَعَا بِهَؤُلاَءِ الْكَلِمَاتِ وَرَفَعَ يَدَيْهِ، فَقَالَ {رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ} حَتَّى بَلَغَ {يَشْكُرُونَ}. وَجَعَلَتْ أُمُّ إِسْمَاعِيلَ تُرْضِعُ إِسْمَاعِيلَ، وَتَشْرَبُ مِنْ ذَلِكَ الْمَاءِ، حَتَّى إِذَا نَفِدَ مَا فِي السِّقَاءِ عَطِشَتْ وَعَطِشَ ابْنُهَا، وَجَعَلَتْ تَنْظُرُ إِلَيْهِ يَتَلَوَّى ـ أَوْ قَالَ يَتَلَبَّطُ ـ فَانْطَلَقَتْ كَرَاهِيَةَ أَنْ تَنْظُرَ إِلَيْهِ، فَوَجَدَتِ الصَّفَا أَقْرَبَ جَبَلٍ فِي الأَرْضِ يَلِيهَا، فَقَامَتْ عَلَيْهِ ثُمَّ اسْتَقْبَلَتِ الْوَادِيَ تَنْظُرُ هَلْ تَرَى أَحَدًا فَلَمْ تَرَ أَحَدًا، فَهَبَطَتْ مِنَ الصَّفَا حَتَّى إِذَا بَلَغَتِ الْوَادِيَ رَفَعَتْ طَرَفَ دِرْعِهَا، ثُمَّ سَعَتْ سَعْيَ الإِنْسَانِ الْمَجْهُودِ، حَتَّى جَاوَزَتِ الْوَادِيَ، ثُمَّ أَتَتِ الْمَرْوَةَ، فَقَامَتْ عَلَيْهَا وَنَظَرَتْ هَلْ تَرَى أَحَدًا، فَلَمْ تَرَ أَحَدًا، فَفَعَلَتْ ذَلِكَ سَبْعَ مَرَّاتٍ ـ قَالَ ابْنُ عَبَّاسٍ قَالَ النَّبِيُّ صلى الله عليه وسلم « فَذَلِكَ سَعْيُ النَّاسِ بَيْنَهُمَا ». ـ فَلَمَّا أَشْرَفَتْ عَلَى الْمَرْوَةِ سَمِعَتْ صَوْتًا، فَقَالَتْ صَهٍ. تُرِيدُ نَفْسَهَا، ثُمَّ تَسَمَّعَتْ، فَسَمِعَتْ أَيْضًا، فَقَالَتْ قَدْ أَسْمَعْتَ، إِنْ

كَانَ عِنْدَكَ غِوَاثٌ. فَإِذَا هِيَ بِالْمَلَكِ، عِنْدَ مَوْضِعِ زَمْزَمَ، فَبَحَثَ بِعَقِبِهِ ـ أَوْ قَالَ بِجَنَاحِهِ ـ حَتَّى ظَهَرَ الْمَاءُ، فَجَعَلَتْ تُحَوِّضُهُ وَتَقُولُ بِيَدِهَا هَكَذَا، وَجَعَلَتْ تَغْرِفُ مِنَ الْمَاءِ فِي سِقَائِهَا، وَهْوَ يَفُورُ بَعْدَ مَا تَغْرِفُ ـ قَالَ ابْنُ عَبَّاسٍ قَالَ النَّبِيُّ صلى الله عليه وسلم « يَرْحَمُ اللَّهُ أُمَّ إِسْمَاعِيلَ لَوْ تَرَكَتْ زَمْزَمَ ـ أَوْ قَالَ لَوْ لَمْ تَغْرِفْ مِنَ الْمَاءِ ـ لَكَانَتْ زَمْزَمُ عَيْنًا مَعِينًا ». ـ قَالَ فَشَرِبَتْ وَأَرْضَعَتْ وَلَدَهَا، فَقَالَ لَهَا الْمَلَكُ لاَ تَخَافُوا الضَّيْعَةَ، فَإِنَّ هَا هُنَا بَيْتَ اللَّهِ، يَبْنِي هَذَا الْغُلاَمُ، وَأَبُوهُ، وَإِنَّ اللَّهَ لاَ يُضِيعُ أَهْلَهُ. وَكَانَ الْبَيْتُ مُرْتَفِعًا مِنَ الأَرْضِ كَالرَّابِيَةِ، تَأْتِيهِ السُّيُولُ فَتَأْخُذُ عَنْ يَمِينِهِ وَشِمَالِهِ، فَكَانَتْ كَذَلِكَ، حَتَّى مَرَّتْ بِهِمْ رُفْقَةٌ مِنْ جُرْهُمَ ـ أَوْ أَهْلُ بَيْتٍ مِنْ جُرْهُمَ ـ مُقْبِلِينَ مِنْ طَرِيقِ كَدَاءٍ فَنَزَلُوا فِي أَسْفَلِ مَكَّةَ، فَرَأَوْا طَائِرًا عَائِفًا. فَقَالُوا إِنَّ هَذَا الطَّائِرَ لَيَدُورُ عَلَى مَاءٍ، لَعَهْدُنَا بِهَذَا الْوَادِي وَمَا فِيهِ مَاءٌ، فَأَرْسَلُوا جَرِيًّا أَوْ جَرِيَّيْنِ، فَإِذَا هُمْ بِالْمَاءِ، فَرَجَعُوا فَأَخْبَرُوهُمْ بِالْمَاءِ، فَأَقْبَلُوا، قَالَ وَأُمُّ إِسْمَاعِيلَ عِنْدَ الْمَاءِ فَقَالُوا أَتَأْذَنِينَ لَنَا أَنْ نَنْزِلَ عِنْدَكِ فَقَالَتْ نَعَمْ، وَلَكِنْ لاَ حَقَّ لَكُمْ فِي الْمَاءِ. قَالُوا نَعَمْ. قَالَ ابْنُ عَبَّاسٍ قَالَ النَّبِيُّ صلى الله عليه وسلم « فَأَلْفَى ذَلِكَ أُمَّ إِسْمَاعِيلَ، وَهْيَ تُحِبُّ الإِنْسَ » فَنَزَلُوا وَأَرْسَلُوا إِلَى أَهْلِيهِمْ، فَنَزَلُوا مَعَهُمْ حَتَّى إِذَا كَانَ بِهَا أَهْلُ أَبْيَاتٍ مِنْهُمْ، وَشَبَّ الْغُلاَمُ، وَتَعَلَّمَ الْعَرَبِيَّةَ مِنْهُمْ، وَأَنْفَسَهُمْ وَأَعْجَبَهُمْ حِينَ شَبَّ، فَلَمَّا أَدْرَكَ زَوَّجُوهُ امْرَأَةً مِنْهُمْ، وَمَاتَتْ أُمُّ إِسْمَاعِيلَ، فَجَاءَ إِبْرَاهِيمُ، بَعْدَ مَا تَزَوَّجَ إِسْمَاعِيلُ يُطَالِعُ تَرِكَتَهُ، فَلَمْ يَجِدْ إِسْمَاعِيلَ، فَسَأَلَ امْرَأَتَهُ عَنْهُ فَقَالَتْ خَرَجَ يَبْتَغِي لَنَا. ثُمَّ سَأَلَهَا عَنْ عَيْشِهِمْ وَهَيْئَتِهِمْ فَقَالَتْ نَحْنُ بِشَرٍّ، نَحْنُ فِي ضِيقٍ وَشِدَّةٍ. فَشَكَتْ إِلَيْهِ. قَالَ فَإِذَا جَاءَ زَوْجُكِ فَاقْرَئِي عَلَيْهِ السَّلاَمَ، وَقُولِي لَهُ يُغَيِّرْ عَتَبَةَ بَابِهِ. فَلَمَّا جَاءَ إِسْمَاعِيلُ، كَأَنَّهُ آنَسَ شَيْئًا، فَقَالَ هَلْ جَاءَكُمْ مِنْ أَحَدٍ قَالَتْ نَعَمْ، جَاءَنَا شَيْخٌ كَذَا وَكَذَا، فَسَأَلَنَا عَنْكَ فَأَخْبَرْتُهُ، وَسَأَلَنِي كَيْفَ عَيْشُنَا فَأَخْبَرْتُهُ أَنَّا فِي جَهْدٍ وَشِدَّةٍ. قَالَ فَهَلْ أَوْصَاكِ بِشَيْءٍ قَالَتْ نَعَمْ، أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ السَّلاَمَ، وَيَقُولُ غَيِّرْ عَتَبَةَ بَابِكَ. قَالَ ذَاكِ أَبِي وَقَدْ أَمَرَنِي أَنْ أُفَارِقَكِ الْحَقِي بِأَهْلِكِ. فَطَلَّقَهَا، وَتَزَوَّجَ مِنْهُمْ أُخْرَى، فَلَبِثَ عَنْهُمْ إِبْرَاهِيمُ مَا شَاءَ اللَّهُ ثُمَّ أَتَاهُمْ بَعْدُ، فَلَمْ يَجِدْهُ، فَدَخَلَ عَلَى امْرَأَتِهِ، فَسَأَلَهَا عَنْهُ. فَقَالَتْ خَرَجَ يَبْتَغِي لَنَا. قَالَ كَيْفَ أَنْتُمْ وَسَأَلَهَا عَنْ عَيْشِهِمْ، وَهَيْئَتِهِمْ. فَقَالَتْ نَحْنُ بِخَيْرٍ وَسَعَةٍ. وَأَثْنَتْ عَلَى اللَّهِ. فَقَالَ مَا طَعَامُكُمْ قَالَتِ اللَّحْمُ.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

قَالَ فَمَا شَرَابُكُمْ قَالَتِ الْمَاءُ. فَقَالَ اللَّهُمَّ بَارِكْ لَهُمْ فِي اللَّحْمِ وَالْمَاءِ. قَالَ النَّبِيُّ صلى الله عليه وسلم « وَلَمْ يَكُنْ لَهُمْ يَوْمَئِذٍ حَبٌّ، وَلَوْ كَانَ لَهُمْ دَعَا لَهُمْ فِيهِ ». قَالَ فَهُمَا لاَ يَخْلُو عَلَيْهِمَا أَحَدٌ بِغَيْرِ مَكَّةَ إِلاَّ لَمْ يُوَافِقَاهُ. قَالَ فَإِذَا جَاءَ زَوْجُكِ فَاقْرَئِي عَلَيْهِ السَّلاَمَ، وَمُرِيهِ يُثْبِتُ عَتَبَةَ بَابِهِ، فَلَمَّا جَاءَ إِسْمَاعِيلُ قَالَ هَلْ أَتَاكُمْ مِنْ أَحَدٍ قَالَتْ نَعَمْ أَتَانَا شَيْخٌ حَسَنُ الْهَيْئَةِ، وَأَثْنَتْ عَلَيْهِ، فَسَأَلَنِي عَنْكَ فَأَخْبَرْتُهُ، فَسَأَلَنِي كَيْفَ عَيْشُنَا فَأَخْبَرْتُهُ أَنَّا بِخَيْرٍ. قَالَ فَأَوْصَاكِ بِشَيْءٍ قَالَتْ نَعَمْ، هُوَ يَقْرَأُ عَلَيْكَ السَّلاَمَ، وَيَأْمُرُكَ أَنْ تُثْبِتَ عَتَبَةَ بَابِكَ. قَالَ ذَاكَ أَبِي، وَأَنْتِ الْعَتَبَةُ، أَمَرَنِي أَنْ أُمْسِكَكِ. ثُمَّ لَبِثَ عَنْهُمْ مَا شَاءَ اللَّهُ، ثُمَّ جَاءَ بَعْدَ ذَلِكَ، وَإِسْمَاعِيلُ يَبْرِي نَبْلاً لَهُ تَحْتَ دَوْحَةٍ قَرِيبًا مِنْ زَمْزَمَ، فَلَمَّا رَآهُ قَامَ إِلَيْهِ، فَصَنَعَا كَمَا يَصْنَعُ الْوَالِدُ بِالْوَلَدِ وَالْوَلَدُ بِالْوَالِدِ، ثُمَّ قَالَ يَا إِسْمَاعِيلُ، إِنَّ اللَّهَ أَمَرَنِي بِأَمْرٍ. قَالَ فَاصْنَعْ مَا أَمَرَكَ رَبُّكَ. قَالَ وَتُعِينُنِي قَالَ وَأُعِينُكَ. قَالَ فَإِنَّ اللَّهَ أَمَرَنِي أَنْ أَبْنِيَ هَا هُنَا بَيْتًا. وَأَشَارَ إِلَى أَكَمَةٍ مُرْتَفِعَةٍ عَلَى مَا حَوْلَهَا. قَالَ فَعِنْدَ ذَلِكَ رَفَعَا الْقَوَاعِدَ مِنَ الْبَيْتِ، فَجَعَلَ إِسْمَاعِيلُ يَأْتِي بِالْحِجَارَةِ، وَإِبْرَاهِيمُ يَبْنِي، حَتَّى إِذَا ارْتَفَعَ الْبِنَاءُ جَاءَ بِهَذَا الْحَجَرِ فَوَضَعَهُ لَهُ، فَقَامَ عَلَيْهِ وَهُوَ يَبْنِي، وَإِسْمَاعِيلُ يُنَاوِلُهُ الْحِجَارَةَ، وَهُمَا يَقُولاَنِ {رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ}. قَالَ فَجَعَلاَ يَبْنِيَانِ حَتَّى يَدُورَا حَوْلَ الْبَيْتِ، وَهُمَا يَقُولاَنِ {رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ}.

TRANSLATION:

Ibn ‘Abbas رضى الله عنهما said: The first woman to wear a waist-belt (*minṭaq*) was the mother of Isma‘il; she wore it to hide her tracks from Sarah. Then Ibrahim brought her and her son Isma‘il, whom she was still nursing, until he placed them near the House, beneath a large tree above (the place of) Zamzam, at the highest part of the mosque. At that time there was no one in Makkah and no water. He placed them there, and left with them a bag of dates and a skin of water. Then Ibrahim turned to leave, and the mother of Isma‘il followed him and said: “O Ibrahim, where are you going, leaving us in this valley where there is no one and nothing?” She repeated it several times, but he did not turn to her. So she asked: **“Is it Allah who commanded you to do this?”** He said: “Yes.” She said: **“Then He will not let us be lost.”** And she went back.

Ibrahim went on until, when he reached ath-Thaniyyah where they could not see him, he faced the House and prayed with these words, raising his hands: {Our Lord, I have settled some of my descendants in an uncultivated valley…} until {…that they might be grateful} (14:37).

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

The mother of Isma'il nursed Isma'il and drank from that water, until, when the water in the skin ran out, she became thirsty and her son became thirsty. She saw him writhing (with thirst), and she went away because she could not bear to look at him. She found that as-Safa was the nearest hill to her, so she stood on it and looked into the valley to see if she could see anyone, but she saw no one. She came down from as-Safa, and when she reached the valley she lifted the hem of her garment and ran like a person in distress until she had crossed the valley. Then she came to al-Marwah, stood on it and looked to see if she could see anyone, but she saw no one. She did that seven times. Ibn 'Abbas said: The Prophet ﷺ said: **"That is (the origin of) the people's sa'i between them."**

When she was on al-Marwah, she heard a voice, and she said (to herself): "Hush!" Then she listened carefully and heard it again, and said: "You have made yourself heard; if you have any help (then help)." Suddenly she saw the angel at the place of Zamzam. He dug with his heel — or with his wing — until water gushed out. She began to make a basin around it with her hands, and to scoop the water into her skin, and it kept gushing after she scooped. Ibn 'Abbas said: The Prophet ﷺ said: **"May Allah have mercy on the mother of Isma'il. Had she left Zamzam — or he said: had she not scooped from the water — Zamzam would have been a flowing spring."**

Ibn 'Abbas said: So she drank and nursed her child. The angel said to her: "Do not fear being lost, for here is the House of Allah which this boy and his father will build, and Allah does not let His people be lost." At that time the House was raised above the ground like a hillock; floods would come and flow to its right and left. She remained like that until a party of the tribe of Jurhum passed by, coming by way of Kada', and stopped in the lower part of Makkah. They saw a bird circling and said: "This bird is circling over water, yet we know this valley has no water." They sent one or two scouts, who found water, and came back and told them. So they came, while the mother of Isma'il was by the water. They said: "Will you permit us to settle near you?" She said: "Yes, but you have no right over the water." They said: "Agreed." Ibn 'Abbas said: The Prophet ﷺ said: **"That suited the mother of Isma'il, for she loved company."** So they settled and sent for their families, until there were several households there. The boy grew up, learned Arabic from them, and they loved and admired him as he grew. When he reached maturity, they married him to a woman from among them. Then the mother of Isma'il died.

Ibrahim came after Isma'il had married, to check on the family he had left, but did not find Isma'il. He asked his wife about him, and she said: "He has gone out seeking provision for us." Then he asked about their life and condition, and she said: "We are in a bad state, we are in hardship and distress," and complained to him. He said: "When your husband comes, convey my greeting to him, and tell him to change the threshold of his door." When Isma'il came, he seemed to sense something, and asked: "Did anyone come to you?" She said: "Yes, an old man of such-and-such description came and asked about you, and I told him. He asked how we live, and I told him that we are in hardship and distress." He asked: "Did he advise you of anything?" She said: "Yes, he told me to convey his greeting to you, and said: Change the threshold of your door." Isma'il said: "That was my father, and he has commanded me to part from you. Go back to your family." So he divorced her and married another woman from among them.

Ibrahim stayed away from them for as long as Allah willed, then came again, but did not find Isma'il. He went in to his wife and asked about him. She said: "He has gone out seeking provision for us." He asked: "How are

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

you?" and asked about their life and condition. She said: **"We are in goodness and ease,"** and praised Allah. He asked: "What is your food?" She said: "Meat." He asked: "What is your drink?" She said: "Water." He prayed: **"O Allah, bless them in meat and water."** The Prophet ﷺ said: **"At that time they had no grain.**

Had they had it, he would have prayed for blessing for them in it." (Ibn 'Abbas) said: That is why no one outside Makkah lives on these two alone without their disagreeing with him. Ibrahim said: "When your husband comes, convey my greeting to him, and tell him to keep the threshold of his door." When Isma'il came, he asked: "Did anyone come to you?" She said: "Yes, an old man of fine appearance came to us," and praised him. "He asked about you, and I told him. He asked how we live, and I told him that we are well." He asked: "Did he advise you of anything?" She said: "Yes, he conveys his greeting to you and tells you to keep the threshold of your door." Isma'il said: **"That was my father, and you are the threshold. He has commanded me to keep you."**

Then Ibrahim stayed away from them for as long as Allah willed, and came after that, while Isma'il was sharpening his arrows beneath a large tree near Zamzam. When Isma'il saw him, he rose to meet him, and they did as a father does with a son and a son with a father. Then Ibrahim said: **"O Isma'il, Allah has commanded me with a matter."** Isma'il said: **"Do what your Lord has commanded you."** Ibrahim asked: "Will you help me?" Isma'il said: **"I will help you."** Ibrahim said: "Allah has commanded me to build a house here," pointing to a hillock higher than its surroundings. At that, the two of them raised the foundations of the House. Isma'il brought the stones and Ibrahim built, until, when the building rose high, Isma'il brought this stone and placed it for him, and Ibrahim stood on it while building, and Isma'il handed him the stones, while both of them were saying: **{Our Lord, accept [this] from us. Indeed You are the Hearing, the Knowing}** (2:127). They went on building, going around the House, both saying: **{Our Lord, accept [this] from us. Indeed You are the Hearing, the Knowing}**.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Muhammad al-Ju'fi, from 'Abd ar-Razzaq ibn Hammam, from Ma'mar ibn Rashid, from Ayyub as-Sakhtiyani and Kathir ibn Kathir, from Sa'id ibn Jubair, from 'Abdullah ibn 'Abbas رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Prophets, chapter {Yaziffun} (hastening in walking), Hadith No. 3364.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars. Most of the text is the narration of Ibn 'Abbas رضى الله عنهما; the four parts stated as sayings of the Prophet ﷺ are in bold in the translation.

Source: https://sunnah.com/bukhari:3364

COMMENTARY — "IS IT ALLAH WHO COMMANDED YOU?"

First: A valley with nothing. Ibrahim عَلَيْهِ السَّلَامُ placed Hajar and her baby in a valley where at that time ***"there was no one in Makkah and no water"***. The only provision left was a bag of dates and a skin of water.

Second: The question that changed everything. Hajar repeated her question, but Ibrahim عَلَيْهِ السَّلَامُ did not turn round — perhaps because he could not bear to. Then Hajar asked the right question: ***"Is it***

Allah who commanded you to do this?" When he answered "Yes", she said with a stirring conviction: ***"Then He will not let us be lost."*** This is the trust of a mother that became the foundation of a city and an act of worship.

Third: A prayer behind the hill. Once out of their sight, Ibrahim عَلَيْهِ السَّلَامُ faced the House and prayed. He did not leave them without doing anything; he entrusted them to Allah with prayer.

SURAH IBRAHIM 14:35–41

وَإِذْ قَالَ إِبْرَٰهِيمُ رَبِّ ٱجْعَلْ هَٰذَا ٱلْبَلَدَ ءَامِنًا وَٱجْنُبْنِى وَبَنِىَّ أَن نَّعْبُدَ ٱلْأَصْنَامَ ﴿٣٥﴾

And [mention, O Muhammad], when Abraham said, "My Lord, make this city [Makkah] secure and keep me and my sons away from worshipping idols."

رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ ٱلنَّاسِ ۖ فَمَن تَبِعَنِى فَإِنَّهُۥ مِنِّى ۖ وَمَنْ عَصَانِى فَإِنَّكَ غَفُورٌ رَّحِيمٌ ﴿٣٦﴾

My Lord, indeed they have led astray many among the people. So whoever follows me - then he is of me; and whoever disobeys me - indeed, You are [yet] Forgiving and Merciful.

رَّبَّنَآ إِنِّىٓ أَسْكَنتُ مِن ذُرِّيَّتِى بِوَادٍ غَيْرِ ذِى زَرْعٍ عِندَ بَيْتِكَ ٱلْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا۟ ٱلصَّلَوٰةَ فَٱجْعَلْ أَفْـِٔدَةً مِّنَ ٱلنَّاسِ تَهْوِىٓ إِلَيْهِمْ وَٱرْزُقْهُم مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾

Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So make hearts among the people incline toward them and provide for them from the fruits that they might be grateful.

رَبَّنَآ إِنَّكَ تَعْلَمُ مَا نُخْفِى وَمَا نُعْلِنُ ۗ وَمَا يَخْفَىٰ عَلَى ٱللَّهِ مِن شَىْءٍ فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ ﴿٣٨﴾

Our Lord, indeed You know what we conceal and what we declare, and nothing is hidden from Allah on the earth or in the heaven.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِي وَهَبَ لِي عَلَى ٱلۡكِبَرِ إِسۡمَٰعِيلَ وَإِسۡحَٰقَۚ إِنَّ رَبِّي لَسَمِيعُ ٱلدُّعَآءِ ٣٩

Praise to Allah, who has granted to me in old age Ishmael and Isaac. Indeed, my Lord is the Hearer of supplication.

رَبِّ ٱجۡعَلۡنِي مُقِيمَ ٱلصَّلَوٰةِ وَمِن ذُرِّيَّتِيۚ رَبَّنَا وَتَقَبَّلۡ دُعَآءِ ٤٠

My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication.

رَبَّنَا ٱغۡفِرۡ لِي وَلِوَٰلِدَيَّ وَلِلۡمُؤۡمِنِينَ يَوۡمَ يَقُومُ ٱلۡحِسَابُ ٤١

Our Lord, forgive me and my parents and the believers the Day the account is established.

Translation: Sahih International — quran.com/14:35-41

COMMENTARY ON VERSES 14:35–41 — A FATHER'S PRAYER

The security of the city and the faith of his offspring. The first prayer is ***"My Lord, make this city [Makkah] secure"***, followed by a very moving request: ***"keep me and my sons away from worshipping idols"***. A prophet who broke idols with his own hands still feared that he and his offspring might fall into shirk. Tafsir Ibn Kathir 14:35

The purpose of settling them. ***"that they may establish prayer"***. Ibrahim عَلَيْهِ السَّلَامُ did not settle his family there to trade or farm, but for prayer. Then he asked for two things: ***"So make hearts among the people incline toward them"***, and ***"provide for them from the fruits that they might be grateful"***.

Gratitude and prayer. ***"Praise to Allah, who has granted to me in old age Ishmael and Isaac"***. The prayer closes with requests that Muslims recite in their prayer to this day: ***"My Lord, make me an establisher of prayer, and [many] from my descendants"***, and ***"Our Lord, forgive me and my parents and the believers the Day the account is established"***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

GUSHING WATER AND A MOTHER'S SA'I

RUNNING BETWEEN TWO HILLS

When the water ran out, Hajar saw her son writhing with thirst. She did not sit waiting for a miracle. She climbed as-Safa, looked into the valley for anyone, then ran to al-Marwah, and repeated it **seven times**. The Messenger of Allah ﷺ said: ***"That is (the origin of) the people's sa'i between them."*** Every pilgrim of Hajj and 'Umrah, prophets and scholars included, repeats the steps of a mother searching for water for her child.

A great lesson lies here: **trust in Allah does not mean sitting without effort**. Hajar was certain that Allah would not let them be lost, yet she still ran with all her strength. Help came after the seventh effort — and it came from an unexpected direction, not from as-Safa or al-Marwah, but beside her child.

ZAMZAM

The angel dug with his heel or wing, and water gushed out. Hajar quickly made a basin and scooped the water, and the Messenger of Allah ﷺ said tenderly: ***"May Allah have mercy on the mother of Isma'il. Had she left Zamzam … Zamzam would have been a flowing spring."*** It is not a reproach, but a picture of a mother's action, afraid the water would be lost again.

The angel's words to Hajar were a prophecy that came true: ***"Here is the House of Allah which this boy and his father will build, and Allah does not let His people be lost."*** The words Hajar said to Ibrahim عَلَيْهِ السَّلَامُ ("He will not let us be lost") were answered by the angel with almost the same words.

A VALLEY COMING TO LIFE

Water drew birds, and birds drew people. The tribe of **Jurhum**, passing by, saw a bird circling and realised there was water. They asked permission to settle, and Hajar agreed with a condition: ***"you have no right over the water."*** The Messenger of Allah ﷺ said: ***"That suited the mother of Isma'il, for she loved company."*** The prayer of Ibrahim عَلَيْهِ السَّلَامُ — ***"make hearts among the people incline toward them"*** — began to be answered. Isma'il grew up and learned Arabic from them.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE THRESHOLD OF ISMA'IL

This part of the Hadith of Sahih al-Bukhari 3364 is often overlooked, though it holds a very valuable lesson for family life. Ibrahim عَلَيْهِ السَّلَامُ visited Isma'il twice while his son was away from home, and each time he spoke with his daughter-in-law.

THE FIRST WIFE	THE SECOND WIFE
"We are in a bad state, we are in hardship and distress."	"We are in goodness and ease," and she praised Allah.
Complained about life to a visitor she did not know.	Praised Allah and their state, though their food was only meat and water.
The message: "Change the threshold of your door."	The message: "Keep the threshold of your door." Ibrahim prayed for blessing in their food.
Isma'il divorced her.	Isma'il said: "You are the threshold. He has commanded me to keep you."

COMMENTARY — GRATITUDE AS THE FOUNDATION OF A HOME

Both wives lived in the same circumstances — their food was meat and water, with no grain. What differed was **the tongue and the heart**. One complained and grumbled; the other was grateful and praised Allah. Ibrahim عَلَيْهِ السَّلَامُ described a wife as ***"the threshold"*** — the first place everyone entering the house passes over, and the foundation that sets its atmosphere.

Notice too the manners of Isma'il عَلَيْهِ السَّلَامُ. He at once recognised that the visitor was his father, and carried out his advice without argument. This Hadith does not mean that every wife who complains must be divorced; it was the decision of a prophet based on revelation and the wisdom he knew. But its lesson is general: **gratitude and contentment are the threshold of a happy home**.

The prayer of Ibrahim عَلَيْهِ السَّلَامُ for the second wife — ***"O Allah, bless them in meat and water"*** — shows that blessing follows gratitude, as Allah says: ***"If you are grateful, I will surely increase you [in favor]"*** (14:7).

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

A FATHER'S DREAM

The greatest trial of Ibrahim عَلَيْهِ السَّلَامُ was the command to sacrifice the son he had long awaited. The Qur'an tells it in Surah As-Saffat, very briefly yet very deeply.

SURAH AS-SAFFAT 37:100–107

رَبِّ هَبْ لِي مِنَ ٱلصَّٰلِحِينَ ﴿١٠٠﴾

My Lord, grant me [a child] from among the righteous.

فَبَشَّرْنَٰهُ بِغُلَٰمٍ حَلِيمٍ ﴿١٠١﴾

So We gave him good tidings of a forbearing boy.

فَلَمَّا بَلَغَ مَعَهُ ٱلسَّعْىَ قَالَ يَٰبُنَىَّ إِنِّىٓ أَرَىٰ فِى ٱلْمَنَامِ أَنِّىٓ أَذْبَحُكَ فَٱنظُرْ مَاذَا
تَرَىٰ ۚ قَالَ يَٰٓأَبَتِ ٱفْعَلْ مَا تُؤْمَرُ ۖ سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّٰبِرِينَ ﴿١٠٢﴾

And when he reached with him [the age of] exertion, he said, "O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think." He said, "O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast."

فَلَمَّآ أَسْلَمَا وَتَلَّهُۥ لِلْجَبِينِ ﴿١٠٣﴾

And when they had both submitted and he put him down upon his forehead.

وَنَٰدَيْنَٰهُ أَن يَٰٓإِبْرَٰهِيمُ ﴿١٠٤﴾

We called to him, "O Abraham."

قَدْ صَدَّقْتَ ٱلرُّءْيَآ ۚ إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿١٠٥﴾

You have fulfilled the vision." Indeed, We thus reward the doers of good."

إِنَّ هَٰذَا لَهُوَ ٱلْبَلَٰٓؤُا۟ ٱلْمُبِينُ ﴿١٠٦﴾

Indeed, this was the clear trial.

وَفَدَيْنَٰهُ بِذِبْحٍ عَظِيمٍ ﴿١٠٧﴾

And We ransomed him with a great sacrifice.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

Translation: Sahih International — quran.com/37:100-107

COMMENTARY ON VERSES 37:100–107

First: A son prayed for. ***"My Lord, grant me [a child] from among the righteous"***. The prayer was answered: ***"So We gave him good tidings of a forbearing boy"*** — ***ghulāmun ḥalīm***. The quality of ***ḥalīm*** (forbearing) was given before the trial, because the trial would need it.

Second: When the son could help. ***"And when he reached with him [the age of] exertion"***. The trial came when the son had grown and become a helper — when a father's love is at its height.

Third: A father who consults. ***"O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think"***. The dreams of prophets are revelation. Yet Ibrahim عَلَيْهِ السَّلَامُ did not compel; he asked his son's opinion, so that his son too would earn the reward of obedience. Tafsir Ibn Kathir 37:102

Fourth: A son's answer. ***"O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast"***. He did not say "I am patient", but "you will find me, if Allah wills, of the steadfast" — relying on Allah's will and humbly counting himself among other patient people.

Fifth: Submission and ransom. ***"And when they had both submitted"*** — ***falammā aslamā***, both of them "submitted in Islam". Then Allah called: ***"You have fulfilled the vision"***, and ***"And We ransomed him with a great sacrifice"***. What was wanted was not the son's blood, but the surrender of the hearts of father and son.

SURAH AS-SAFFAT 37:108–113

وَتَرَكْنَا عَلَيْهِ فِي ٱلْآخِرِينَ ﴿١٠٨﴾

And We left for him [favorable mention] among later generations.

سَلَٰمٌ عَلَىٰٓ إِبْرَٰهِيمَ ﴿١٠٩﴾

Peace upon Abraham.

كَذَٰلِكَ نَجْزِي ٱلْمُحْسِنِينَ ﴿١١٠﴾

Indeed, We thus reward the doers of good.

إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿١١١﴾

Indeed, he was of Our believing servants.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

وَبَشَّرْنَٰهُ بِإِسْحَٰقَ نَبِيًّا مِّنَ ٱلصَّٰلِحِينَ ﴿١١٢﴾

And We gave him good tidings of Isaac, a prophet from among the righteous.

وَبَٰرَكْنَا عَلَيْهِ وَعَلَىٰٓ إِسْحَٰقَ ۚ وَمِن ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِۦ مُبِينٌ ﴿١١٣﴾

And We blessed him and Isaac. But among their descendants is the doer of good and the clearly unjust to himself.

Translation: Sahih International — quran.com/37:108-113

WHO WAS THE SON TO BE SACRIFICED?

The Qur'an does not name the son explicitly in the verses of the sacrifice. But the majority of scholars, including Ibn Kathir, favour that he was **Isma'il** عَلَيْهِ السَّلَامُ, based on several indications from the Qur'an itself:

First indication: After the story of the sacrifice is complete, Allah says: ***"And We gave him good tidings of Isaac, a prophet from among the righteous"***. The good tidings of Ishaq come **after** the story, showing that the son to be sacrificed was another son, namely Isma'il.

Second indication: When the birth of Ishaq was announced, Allah also announced his grandson: ***"Then We gave her good tidings of Isaac and after Isaac, Jacob"*** (11:71). If Ishaq had been promised a son, it would not make sense for him to be commanded to be sacrificed while still young. Tafsir Ibn Kathir 37:112

The view that the son was Ishaq comes from the reports of the People of the Book, because Ishaq is the ancestor of the Children of Israel. Ibn Kathir explains this at length in his tafsir.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

BUILDING THE HOUSE OF ALLAH

On the third visit, Ibrahim عَلَيْهِ السَّلَامُ found Isma'il sharpening arrows beneath a tree near Zamzam. They embraced as father and son, then Ibrahim عَلَيْهِ السَّلَامُ said: ***"Allah has commanded me to build a house here."*** Isma'il's answer was the same as when he was told of the dream: ***"Do what your Lord has commanded you … I will help you."***

SURAH AL-BAQARAH 2:127–129

وَإِذْ يَرْفَعُ إِبْرَٰهِـۧمُ ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ وَإِسْمَٰعِيلُ رَبَّنَا تَقَبَّلْ مِنَّآ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١٢٧﴾

And [mention] when Abraham was raising the foundations of the House and [with him] Ishmael, [saying], "Our Lord, accept [this] from us. Indeed You are the Hearing, the Knowing."

رَبَّنَا وَٱجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَآ أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَآ ۖ إِنَّكَ أَنتَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٢٨﴾

Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful.

رَبَّنَا وَٱبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِكَ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَيُزَكِّيهِمْ ۚ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١٢٩﴾

Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise.

Translation: Sahih International — quran.com/2:127-129

COMMENTARY ON VERSES 2:127–129 — BUILDING WHILE PRAYING

First: Fearing that the deed would not be accepted. Two prophets were building the house of Allah, yet their prayer was ***"Our Lord, accept [this] from us"***. This verse is the motto of this eBook. Ibn Kathir relates that Wuhaib ibn al-Ward wept on reciting this verse: two prophets building the House, yet still afraid their deed would not be accepted. Tafsir Ibn Kathir 2:127

Second: A prayer for themselves and their offspring. ***"make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You"***, and ***"show us our rites"***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

Third: A prayer answered thousands of years later. ***"Our Lord, and send among them a messenger from themselves"***. From the descendants of Isma'il عَلَيْهِ السَّلَامُ, no prophet was sent except one — **Prophet Muhammad** ﷺ. He is the answer to this prayer of Ibrahim عَلَيْهِ السَّلَامُ.

Prayer of Prophet Ibrahim	Verse	Its answer in the Qur'an	Verse
Make this city secure	2:126 • 14:35	*"whoever enters it shall be safe"*	3:97
Provide them with fruits	2:126 • 14:37	*"to which are brought the fruits of all things"*	28:57
Make hearts incline toward them	14:37	*"they will come from every distant pass"*	22:27
Send among them a messenger from themselves	2:129	*"He who has sent among the unlettered a Messenger from themselves"*	62:2

Figure 2: The prayers of Prophet Ibrahim for Makkah and their answers mentioned in the Qur'an.

SURAH ALI 'IMRAN 3:96–97

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿٩٦﴾

Indeed, the first House [of worship] established for mankind was that at Makkah - blessed and a guidance for the worlds.

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ۖ وَمَن دَخَلَهُ كَانَ آمِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٧﴾

In it are clear signs [such as] the standing place of Abraham. And whoever enters it shall be safe. And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds.

Translation: Sahih International — quran.com/3:96-97

HADITH — SAHIH AL-BUKHARI, NO. 3366

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنَا إِبْرَاهِيمُ التَّيْمِيُّ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ أَبَا ذَرٍّ ـ رضى الله عنه ـ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ، أَىُّ مَسْجِدٍ وُضِعَ فِي الأَرْضِ أَوَّلُ قَالَ « الْمَسْجِدُ الْحَرَامُ ». قَالَ قُلْتُ ثُمَّ أَىٌّ قَالَ « الْمَسْجِدُ الأَقْصَى ».

قُلْتُ كَمْ كَانَ بَيْنَهُمَا قَالَ « أَرْبَعُونَ سَنَةً، ثُمَّ أَيْنَمَا أَدْرَكَتْكَ الصَّلاَةُ بَعْدُ فَصَلِّهْ، فَإِنَّ الْفَضْلَ فِيهِ ».

TRANSLATION:

Abu Dharr رضى الله عنه said: I asked: "O Messenger of Allah, which mosque was first built on earth?" He said: **"Al-Masjid al-Haram."** I asked: "Then which?" He said: **"Al-Masjid al-Aqsa."** I asked: "How long was there between them?" He said: **"Forty years. Then wherever the time of prayer reaches you, pray, for the virtue is in it."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Musa ibn Isma'il, from 'Abd al-Wahid ibn Ziyad, from al-A'mash, from Ibrahim at-Taimi, from his father, Yazid ibn Sharik, from Abu Dharr al-Ghifari رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Prophets, Hadith No. 3366. Also narrated by Muslim (No. 520).

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:3366

THE FIRST HOUSE AND THE STATION OF IBRAHIM

The Qur'an describes the House as ***"the first House [of worship] established for mankind"***, and the Hadith of Abu Dharr رضى الله عنه says that al-Masjid al-Haram was the first mosque on earth, followed by al-Masjid al-Aqsa forty years later. The scholars explain that Ibrahim عَلَيْهِ السَّلَامُ **raised the foundations** that already existed (2:127; 22:26), and the details of who first built it before Ibrahim عَلَيْهِ السَّلَامُ are not clearly stated in authentic texts.

Among the ***"clear signs"*** at the House is ***"the standing place of Abraham"***. The Hadith of Sahih al-Bukhari 3364 tells that when the building rose high, Isma'il عَلَيْهِ السَّلَامُ brought a stone so that Ibrahim عَلَيْهِ السَّلَامُ could stand on it. The commentators explain that this is the stone known as the Station of Ibrahim, concerning which it is commanded: ***"And take, [O believers], from the standing place of Abraham a place of prayer"***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

SURAH AL-HAJJ 22:26–27

وَإِذْ بَوَّأْنَا لِإِبْرَٰهِيمَ مَكَانَ ٱلْبَيْتِ أَن لَّا تُشْرِكْ بِى شَيْـًٔا وَطَهِّرْ بَيْتِىَ لِلطَّآئِفِينَ وَٱلْقَآئِمِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ﴿٢٦﴾

And [mention, O Muhammad], when We designated for Abraham the site of the House, [saying], "Do not associate anything with Me and purify My House for those who perform Tawaf and those who stand [in prayer] and those who bow and prostrate?"

وَأَذِّن فِى ٱلنَّاسِ بِٱلْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾

And proclaim to the people the Hajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant pass.

Translation: Sahih International — quran.com/22:26-27

After the building was complete, Allah commanded: ***"And proclaim to the people the Hajj [pilgrimage]"***. The call of one man in a silent valley is now answered by millions of people every year who come ***"from every distant pass"***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE HONOURED GUESTS

At another time, when Ibrahim عَلَيْهِ السَّلَامُ and Sarah had grown old, some guests came whom they did not recognise.

SURAH ADH-DHARIYAT 51:24–30

هَلْ أَتَىٰكَ حَدِيثُ ضَيْفِ إِبْرَٰهِيمَ ٱلْمُكْرَمِينَ ﴿٢٤﴾

Has there reached you the story of the honored guests of Abraham?

إِذْ دَخَلُوا۟ عَلَيْهِ فَقَالُوا۟ سَلَٰمًا ۖ قَالَ سَلَٰمٌ قَوْمٌ مُّنكَرُونَ ﴿٢٥﴾

When they entered upon him and said, "[We greet you with] peace." He answered, "[And upon you] peace, [you are] a people unknown."

فَرَاغَ إِلَىٰٓ أَهْلِهِۦ فَجَآءَ بِعِجْلٍ سَمِينٍ ﴿٢٦﴾

Then he went to his family and came with a fat [roasted] calf.

فَقَرَّبَهُۥٓ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٧﴾

And placed it near them; he said, "Will you not eat?"

فَأَوْجَسَ مِنْهُمْ خِيفَةً ۖ قَالُوا۟ لَا تَخَفْ ۖ وَبَشَّرُوهُ بِغُلَٰمٍ عَلِيمٍ ﴿٢٨﴾

And he felt from them apprehension. They said, "Fear not," and gave him good tidings of a learned boy.

فَأَقْبَلَتِ ٱمْرَأَتُهُۥ فِى صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ﴿٢٩﴾

And his wife approached with a cry [of alarm] and struck her face and said, "[I am] a barren old woman."

قَالُوا۟ كَذَٰلِكِ قَالَ رَبُّكِ ۖ إِنَّهُۥ هُوَ ٱلْحَكِيمُ ٱلْعَلِيمُ ﴿٣٠﴾

They said, "Thus has said your Lord; indeed, He is the Wise, the Knowing."

Translation: Sahih International — quran.com/51:24-30

COMMENTARY ON VERSES 51:24–30 — THE MANNERS OF HOSTING GUESTS

Surah Adh-Dhariyat describes them as ***"the honored guests of Abraham"***. The scholars draw several manners of hospitality from these verses: Ibrahim عَلَيْهِ السَّلَامُ returned their greeting; he ***"went to his***

family" quietly without burdening the guests; he brought ***"a fat [roasted] calf"***, the best he had; he brought the food near to them; and he invited them gently: ***"Will you not eat?"*** Tafsir Ibn Kathir 51:24

When the guests did not touch the food, Ibrahim عَلَيْهِ السَّلَامُ felt afraid. They were angels in human form, and angels do not eat. They reassured him and gave him glad tidings: ***"good tidings of a learned boy"***.

SURAH HUD 11:69–73

وَلَقَدْ جَآءَتْ رُسُلُنَآ إِبْرَٰهِيمَ بِٱلْبُشْرَىٰ قَالُوا۟ سَلَٰمًا ۖ قَالَ سَلَٰمٌ ۖ فَمَا لَبِثَ أَن
جَآءَ بِعِجْلٍ حَنِيذٍ ﴿٦٩﴾

And certainly did Our messengers come to Abraham with good tidings; they said, "Peace." He said, "Peace," and did not delay in bringing [them] a roasted calf.

فَلَمَّا رَءَآ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً ۚ قَالُوا۟ لَا تَخَفْ
إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْمِ لُوطٍ ﴿٧٠﴾

But when he saw their hands not reaching for it, he distrusted them and felt from them apprehension. They said, "Fear not. We have been sent to the people of Lot."

وَٱمْرَأَتُهُۥ قَآئِمَةٌ فَضَحِكَتْ فَبَشَّرْنَٰهَا بِإِسْحَٰقَ وَمِن وَرَآءِ إِسْحَٰقَ يَعْقُوبَ ﴿٧١﴾

And his Wife was standing, and she smiled. Then We gave her good tidings of Isaac and after Isaac, Jacob.

قَالَتْ يَٰوَيْلَتَىٰٓ ءَأَلِدُ وَأَنَا۠ عَجُوزٌ وَهَٰذَا بَعْلِى شَيْخًا ۖ إِنَّ هَٰذَا لَشَىْءٌ عَجِيبٌ ﴿٧٢﴾

She said, "Woe to me! Shall I give birth while I am an old woman and this, my husband, is an old man? Indeed, this is an amazing thing."

قَالُوٓا۟ أَتَعْجَبِينَ مِنْ أَمْرِ ٱللَّهِ ۖ رَحْمَتُ ٱللَّهِ وَبَرَكَٰتُهُۥ عَلَيْكُمْ أَهْلَ ٱلْبَيْتِ ۚ إِنَّهُۥ
حَمِيدٌ مَّجِيدٌ ﴿٧٣﴾

They said, "Are you amazed at the decree of Allah? May the mercy of Allah and His blessings be upon you, people of the house. Indeed, He is Praiseworthy and Honorable."

Translation: Sahih International — quran.com/11:69-73

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

COMMENTARY ON VERSES 11:71–73 — SARAH'S SMILE AND AMAZEMENT

Sarah ***"smiled"*** — some commentators explain it was from relief at her fear passing, or joy at hearing of the destruction of a rebellious people — and she was given glad tidings: ***"Then We gave her good tidings of Isaac and after Isaac, Jacob"***. She was amazed: ***"Shall I give birth while I am an old woman and this, my husband, is an old man?"*** The angels answered: ***"Are you amazed at the decree of Allah?"***

SURAH AL-HIJR 15:54–56

قَالَ أَبَشَّرْتُمُونِي عَلَىٰٓ أَن مَّسَّنِيَ ٱلْكِبَرُ فَبِمَ تُبَشِّرُونَ ﴿٥٤﴾

He said, "Have you given me good tidings although old age has come upon me? Then of what [wonder] do you inform."

قَالُوا۟ بَشَّرْنَٰكَ بِٱلْحَقِّ فَلَا تَكُن مِّنَ ٱلْقَٰنِطِينَ ﴿٥٥﴾

They said, "We have given you good tidings in truth, so do not be of the despairing."

قَالَ وَمَن يَقْنَطُ مِن رَّحْمَةِ رَبِّهِۦٓ إِلَّا ٱلضَّآلُّونَ ﴿٥٦﴾

He said, "And who despairs of the mercy of his Lord except for those astray."

Translation: Sahih International — quran.com/15:54-56

Ibrahim عَلَيْهِ السَّلَامُ himself asked in wonder, and the angels said: ***"so do not be of the despairing"***. His answer became a great principle: ***"And who despairs of the mercy of his Lord except for those astray"***.

SURAH HUD 11:74–76

فَلَمَّا ذَهَبَ عَنْ إِبْرَٰهِيمَ ٱلرَّوْعُ وَجَآءَتْهُ ٱلْبُشْرَىٰ يُجَٰدِلُنَا فِى قَوْمِ لُوطٍ ﴿٧٤﴾

And when the fright had left Abraham and the good tidings had reached him, he began to argue with Us concerning the people of Lot.

إِنَّ إِبْرَٰهِيمَ لَحَلِيمٌ أَوَّٰهٌ مُّنِيبٌ ﴿٧٥﴾

Indeed, Abraham was forbearing, grieving and [frequently] returning [to Allah].

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

يَٰٓإِبۡرَٰهِيمُ أَعۡرِضۡ عَنۡ هَٰذَآۖ إِنَّهُۥ قَدۡ جَآءَ أَمۡرُ رَبِّكَۖ وَإِنَّهُمۡ ءَاتِيهِمۡ عَذَابٌ غَيۡرُ مَرۡدُودٖ ٧٦

[The angels said], "O Abraham, give up this [plea]. Indeed, the command of your Lord has come, and indeed, there will reach them a punishment that cannot be repelled."

Translation: Sahih International — quran.com/11:74-76

PLEADING FOR THE PEOPLE OF LUT

After learning that the guests had been sent to destroy the people of Lut, Ibrahim عَلَيْهِ السَّلَامُ ***"began to argue with Us concerning the people of Lot"***. In Surah Al-'Ankabut he said: ***"Indeed, within it is Lot"*** (29:32). Allah praised him for this stance: ***"Indeed, Abraham was forbearing, grieving and [frequently] returning [to Allah]"***. But the decision had been made: ***"Indeed, the command of your Lord has come"***. The story of the people of Lut will be told in a coming series, in sha Allah.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THAT MY HEART MAY BE SATISFIED

SURAH AL-BAQARAH 2:260

وَإِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّ أَرِنِى كَيْفَ تُحْىِ ٱلْمَوْتَىٰ ۖ قَالَ أَوَلَمْ تُؤْمِن ۖ قَالَ بَلَىٰ
وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِى ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ ٱلطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ ٱجْعَلْ
عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ٱدْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ وَٱعْلَمْ أَنَّ ٱللَّهَ عَزِيزٌ
حَكِيمٌ ﴿٢٦٠﴾

And [mention] when Abraham said, "My Lord, show me how You give life to the dead." [Allah] said, "Have you not believed?" He said, "Yes, but [I ask] only that my heart may be satisfied." [Allah] said, "Take four birds and commit them to yourself. Then [after slaughtering them] put on each hill a portion of them; then call them - they will come [flying] to you in haste. And know that Allah is Exalted in Might and Wise."

Translation: Sahih International — quran.com/2:260

COMMENTARY ON VERSE 2:260

Ibrahim عَلَيْهِ السَّلَامُ asked: ***"My Lord, show me how You give life to the dead"***. Allah asked: ***"Have you not believed?"*** His answer: ***"Yes, but [I ask] only that my heart may be satisfied"***.

The scholars distinguish between ***'ilm al-yaqīn*** (certainty through knowledge) and ***'ain al-yaqīn*** (certainty through seeing). Ibrahim عَلَيْهِ السَّلَامُ was already certain, but he wished to rise to the rank of witnessing.

Allah commanded him to take four birds, cut them up, place their parts on the hills, then call them: ***"they will come [flying] to you in haste"***. Tafsir Ibn Kathir 2:260

HADITH — SAHIH AL-BUKHARI, NO. 3372

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، وَسَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « نَحْنُ أَحَقُّ مِنْ إِبْرَاهِيمَ إِذْ قَالَ {رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَوَلَمْ تُؤْمِنْ قَالَ بَلَى وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي} وَيَرْحَمُ اللَّهُ لُوطًا، لَقَدْ كَانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ وَلَوْ لَبِثْتُ فِي السِّجْنِ طُولَ مَا لَبِثَ يُوسُفُ لأَجَبْتُ الدَّاعِيَ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: **"We are more entitled (to doubt) than Ibrahim when he said: {My Lord, show me how You give life to the dead. [Allah] said: Have you not believed? He said: Yes, but [I ask] only that my heart may be satisfied} (2:260). May Allah have mercy on Lut; he used to seek refuge in a strong support. And had I stayed in prison as long as Yusuf stayed, I would have answered the one who called (me to be released)."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ahmad ibn Salih, from 'Abdullah ibn Wahb, from Yunus ibn Yazid, from Ibn Shihab az-Zuhri, from Abu Salamah ibn 'Abd ar-Rahman and Sa'id ibn al-Musayyib, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Prophets, chapter {And inform them about the guests of Abraham}, Hadith No. 3372. Also narrated by Muslim (No. 151).

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:3372

COMMENTARY — "WE ARE MORE ENTITLED TO DOUBT"

This Hadith is often misunderstood. The scholars, including an-Nawawi and Ibn Hajar, explain that the Messenger of Allah ﷺ meant: **Ibrahim عَلَيْهِ السَّلَامُ did not doubt**. If that request had come from doubt, then we (Prophet Muhammad ﷺ and his nation) would be more entitled to doubt — but we do not doubt, so all the more Ibrahim عَلَيْهِ السَّلَامُ did not doubt. It is an expression of the Messenger's humility and a defence of Ibrahim عَلَيْهِ السَّلَامُ.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

A LEADER FOR MANKIND

SURAH AL-BAQARAH 2:130–133

وَمَن يَرۡغَبُ عَن مِّلَّةِ إِبۡرَٰهِـۧمَ إِلَّا مَن سَفِهَ نَفۡسَهُۥۚ وَلَقَدِ ٱصۡطَفَيۡنَٰهُ فِي
ٱلدُّنۡيَاۖ وَإِنَّهُۥ فِي ٱلۡأٓخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ ١٣٠

And who would be averse to the religion of Abraham except one who makes a fool of himself. And We had chosen him in this world, and indeed he, in the Hereafter, will be among the righteous.

إِذۡ قَالَ لَهُۥ رَبُّهُۥٓ أَسۡلِمۡۖ قَالَ أَسۡلَمۡتُ لِرَبِّ ٱلۡعَٰلَمِينَ ١٣١

When his Lord said to him, "Submit", he said "I have submitted [in Islam] to the Lord of the worlds."

وَوَصَّىٰ بِهَآ إِبۡرَٰهِـۧمُ بَنِيهِ وَيَعۡقُوبُ يَٰبَنِيَّ إِنَّ ٱللَّهَ ٱصۡطَفَىٰ لَكُمُ ٱلدِّينَ فَلَا
تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ ١٣٢

And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], "O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims."

أَمۡ كُنتُمۡ شُهَدَآءَ إِذۡ حَضَرَ يَعۡقُوبَ ٱلۡمَوۡتُ إِذۡ قَالَ لِبَنِيهِ مَا تَعۡبُدُونَ مِنۢ
بَعۡدِيۖ قَالُواْ نَعۡبُدُ إِلَٰهَكَ وَإِلَٰهَ ءَابَآئِكَ إِبۡرَٰهِـۧمَ وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ إِلَٰهًا
وَٰحِدًا وَنَحۡنُ لَهُۥ مُسۡلِمُونَ ١٣٣

Or were you witnesses when death approached Jacob, when he said to his sons, "What will you worship after me?" They said, "We will worship your God and the God of your fathers, Abraham and Ishmael and Isaac - one God. And we are Muslims [in submission] to Him."

Translation: Sahih International — quran.com/2:130-133

The religion of Ibrahim عَلَيْهِ السَّلَامُ belongs to no single race: ***"And who would be averse to the religion of Abraham except one who makes a fool of himself"***. Its core is one statement: ***"I have submitted [in Islam] to the Lord of the worlds"***. And his instruction to his sons: ***"so do not die except while you are Muslims"***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

HADITH — SAHIH AL-BUKHARI, NO. 3371

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الْمِنْهَالِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يُعَوِّذُ الْحَسَنَ وَالْحُسَيْنَ وَيَقُولُ « إِنَّ أَبَاكُمَا كَانَ يُعَوِّذُ بِهَا إِسْمَاعِيلَ وَإِسْحَاقَ، أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لاَمَّةٍ ».

TRANSLATION:

Ibn ‘Abbas رضى الله عنهما said: The Prophet ﷺ used to seek refuge for al-Hasan and al-Husain, and he said:

“Your father (Ibrahim) used to seek refuge with it for Isma‘il and Ishaq: *A‘ūdhu bi-kalimātillāh al-tāmmah, min kulli shaiṭānin wa hāmmah, wa min kulli ‘ainin lāmmah* — I seek refuge in the perfect words of Allah from every devil and every poisonous creature, and from every evil eye.”

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from ‘Uthman ibn Abi Shaibah, from Jarir ibn ‘Abd al-Hamid, from Mansur ibn al-Mu‘tamir, from al-Minhal ibn ‘Amr, from Sa‘id ibn Jubair, from ‘Abdullah ibn ‘Abbas رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Prophets, Hadith No. 3371.

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:3371

Ibrahim عَلَيْهِ السَّلَامُ not only prayed for his offspring in matters of faith, but also sought protection for them from every evil. The Messenger of Allah ﷺ inherited this prayer and recited it for his grandsons. Parents today can recite it for their children: ***A‘ūdhu bi-kalimātillāh al-tāmmah, min kulli shaiṭānin wa hāmmah, wa min kulli ‘ainin lāmmah.***

HADITH — SAHIH AL-BUKHARI, NO. 3356

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا مُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ الْقُرَشِيُّ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم « اخْتَتَنَ إِبْرَاهِيمُ ـ عَلَيْهِ السَّلاَمُ ـ وَهْوَ ابْنُ ثَمَانِينَ سَنَةً بِالْقَدُومِ ». حَدَّثَنَا أَبُو الْيَمَانِ أَخْبَرَنَا شُعَيْبٌ حَدَّثَنَا أَبُو الزِّنَادِ « بِالْقَدُومِ ». مُخَفَّفَةً. تَابَعَهُ عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ عَنْ أَبِي الزِّنَادِ. تَابَعَهُ عَجْلاَنُ عَنْ أَبِي هُرَيْرَةَ. وَرَوَاهُ مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ.

TRANSLATION:

Abu Hurayrah رضى الله عنه said: The Messenger of Allah ﷺ said: **"Ibrahim, peace be upon him, circumcised himself at the age of eighty with *al-qadūm*."** (The word *al-qadūm* may mean a kind of small axe, or the name of a place.)

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Qutaibah ibn Sa'id, from al-Mughirah ibn 'Abd ar-Rahman, from Abu az-Zinad, from al-A'raj, from Abu Hurairah رضى الله عنه. Another route: Abu al-Yaman, from Shu'aib, from Abu az-Zinad; supported by 'Abd ar-Rahman ibn Ishaq, 'Ajlan, and Muhammad ibn 'Amr from Abu Salamah.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Prophets, Hadith No. 3356. Also narrated by Muslim (No. 2370).

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:3356

This Hadith shows the obedience of Ibrahim عَلَيْهِ السَّلَامُ to the commands of the fitrah even at the age of eighty. Some of the Salaf, as related in tafsir, included the practices of the fitrah among the "commands" of trial mentioned in 2:124. Circumcision remains a sunnah of the prophets inherited by the Muslims.

SURAH AN-NAJM 53:36–37

أَمْ لَمْ يُنَبَّأْ بِمَا فِي صُحُفِ مُوسَىٰ ﴿٣٦﴾

Or has he not been informed of what was in the scriptures of Moses.

وَإِبْرَاهِيمَ الَّذِي وَفَّىٰ ﴿٣٧﴾

And [of] Abraham, who fulfilled [his obligations].

Translation: Sahih International — quran.com/53:36-37

Allah praises Ibrahim عَلَيْهِ السَّلَامُ as ***"Abraham, who fulfilled [his obligations]" — alladhī waffā***. One word that sums up both parts of his story: he fulfilled every trial completely.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

WHAT THE QUR'AN DOES NOT TELL

The second part of the story of Ibrahim عَلَيْهِ السَّلَامُ is also filled with added tales in storybooks. 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 son to be sacrificed was Ishaq.	The majority of scholars favour that he was Isma'il, based on 37:112 and 11:71 (Section 4). The view of Ishaq comes from the People of the Book.
Iblis tempted Ibrahim, Hajar and Isma'il at three places, and was pelted with stones — the origin of stoning the jamarat.	The report about it is not in Sahih al-Bukhari or Sahih Muslim, and scholars differ on its chain. Stoning the jamarat is established as a sunnah of the Prophet ﷺ in Hajj.
The knife could not cut Isma'il's neck because it turned to copper.	The Qur'an only says Allah called to Ibrahim and ransomed his son (37:104–107).
The ransom ram was the ram of Habil's sacrifice kept in Paradise.	The Qur'an only says "a great sacrifice" (37:107). See also Series 2.
Hajar was a daughter of the king of Egypt.	Sahih al-Bukhari 3358 says that the king gave Hajar to Sarah as a servant, without mentioning her lineage.
The Ka'bah was first built by angels or by Prophet Adam.	The Qur'an says Ibrahim and Isma'il "raised the foundations" of the House (2:127). Details before that are not clearly authentic.
Ibrahim lived 175 years, and was buried in Hebron.	His lifespan and burial place are not mentioned in the Qur'an or authentic Hadith. The figure of 175 years comes from the Book of Genesis.

ARCHAEOLOGICAL NOTES

ARCHAEOLOGICAL NOTE: MAKKAH AND THE KA'BAH — WHY THERE ARE NO ARCHAEOLOGICAL FINDS

There has been no systematic, academically published archaeological excavation in the area of al-Masjid al-Haram. Therefore **archaeology can neither confirm nor deny** the story of Ibrahim عَلَيْهِ السَّلَامُ and Isma'il عَلَيْهِ السَّلَامُ in Makkah. Any claim of "archaeological evidence" about the original building of Ibrahim عَلَيْهِ السَّلَامُ, whether supporting or rejecting, has no basis in academic publication, and so is **not included**.

What is known is **the history of rebuilding** the Ka'bah after the time of Ibrahim عَلَيْهِ السَّلَامُ, recorded in Hadith and Islamic historical sources: among them the rebuilding by the Quraish when the Messenger of Allah ﷺ

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

was about 35 years old, and his wish that the Ka'bah be rebuilt on the foundations of Ibrahim عَلَيْهِ السَّلَامُ (Sahih al-Bukhari 1585). This is historical record, not archaeological discovery.

ARCHAEOLOGICAL NOTE: THE TOMB OF THE PATRIARCHS IN HEBRON (AL-KHALIL)

The old town of **Hebron/al-Khalil** in the West Bank, Palestine, was inscribed by UNESCO as a World Heritage Site in **2017**. According to UNESCO, at the centre of the town is the al-Ibrahimi Mosque, built within **a monumental 1st-century CE enclosure** around the Cave of Machpelah — a place **traditionally believed** to contain the tombs of Prophet Ibrahim عَلَيْهِ السَّلَامُ and his family.

That enclosure is far later than the time of Ibrahim عَلَيْهِ السَّلَامُ, and the belief about the tombs within it is **tradition**, not a confirming archaeological discovery. It is noted here for its importance in Muslim history, but it is **not taken as evidence**.

REFERENCES:

UNESCO World Heritage Centre, Hebron/Al-Khalil Old Town: https://whc.unesco.org/en/list/1565

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

A PRAYER STILL BEING ANSWERED

An old man left his wife and baby in an uncultivated valley, and prayed behind a hill. Thousands of years later, that valley is the most longed-for place on earth, its water drunk by millions, a mother's steps repeated in every Hajj and 'Umrah, and a Messenger from the offspring of Isma'il sent to all the worlds. It all began with one prayer and one conviction: ***"Then He will not let us be lost."***

A BRIEF COMPARISON

THE TRIAL	THE RESPONSE OF IBRAHIM'S FAMILY
Left in a valley without water or people	Hajar: "Then He will not let us be lost." (Sahih al-Bukhari 3364)
A thirsty child	Hajar ran seven times between as-Safa and al-Marwah — effort together with trust
A narrow life — only meat and water	The second wife: "We are in goodness and ease," and she praised Allah
A dream of sacrificing his son	Isma'il: "O my father, do as you are commanded" (37:102)
The command to build the house of Allah	Isma'il: "I will help you," and both prayed "Our Lord, accept [this] from us" (2:127)
Glad tidings of a son in old age	"And who despairs of the mercy of his Lord except for those astray" (15:56)

LESSONS FROM THIS STORY

First: Trust begins with the right question. "Is it Allah who commanded it?" — if so, He will not let us be lost (Sahih al-Bukhari 3364).

Second: Trust does not cancel effort. Help came after the seventh run.

Third: Gratitude is the threshold of a home. The same circumstances, a different tongue, a different end.

Fourth: Consult within the family, even in Allah's command. "So see what you think" (37:102).

Fifth: What Allah wants is the surrender of the heart. "When they had both submitted" — then the son was ransomed (37:103–107).

Sixth: Fear that a deed may not be accepted, however great. Two prophets built the Ka'bah while praying "accept [this] from us" (2:127).

Seventh: Praying for one's offspring is the legacy of the prophets. Prayer, faith, protection and a Messenger to guide them (14:35–41; 2:128–129; Sahih al-Bukhari 3371).

Eighth: Do not despair of Allah's mercy. A child can be granted in old age (15:56).

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

CONCLUSION

Every time we drink Zamzam, run between as-Safa and al-Marwah, pray behind the Station of Ibrahim, offer a sacrifice on the day of the Hajj festival, or recite the salawat in prayer, we are living within the answered prayers of Ibrahim عَلَيْهِ السَّلَامُ. And Prophet Muhammad ﷺ himself is the answer to his prayer:

"Our Lord, and send among them a messenger from themselves".

May Allah accept our deeds as He accepted the deeds of Ibrahim and Isma'il, make us and our descendants establishers of prayer, and not let us be lost in whatever "uncultivated valley" we face in our lives. ***Rabbanā taqabbal minnā, innaka antas-samī'ul-'alīm.*** Amin.

In sha Allah, the series **Stories from the Qur'an** continues with the story of Prophet Lut عَلَيْهِ السَّلَامُ, with the same method: the Qur'an, authentic Hadith, and solid archaeological findings only.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

REFERENCES

THE QUR'AN AND TAFSIR

The Noble Qur'an, Uthmani text and the Sahih International translation. https://quran.com

Ibn Kathir, Tafsir al-Qur'an al-'Azim. https://tafsir.app/ibn-katheer/37/102

Ibn Jarir al-Tabari, Jami' al-Bayan 'an Ta'wil Ay al-Qur'an. https://tafsir.app/tabari/2/124

Al-Qurtubi, al-Jami' li Ahkam al-Qur'an. https://tafsir.app/qurtubi/14/37

Ibn Kathir, Qisas al-Anbiya' (chapter on Prophet Ibrahim), consulted for the assessment of Israiliyyat reports.

HADITH AND COMMENTARIES

Sahih al-Bukhari and Sahih Muslim — Arabic text, chains of narration and narrator pages. https://sunnah.com

Ibn Hajar al-'Asqalani, Fath al-Bari Sharh Sahih al-Bukhari (Book of the Prophets); an-Nawawi, al-Minhaj Sharh Sahih Muslim.

ADDITIONAL HADITH CITED IN THE TEXT

Sahih al-Bukhari 1585 (the Ka'bah and the foundations of Ibrahim). https://sunnah.com/bukhari:1585

Sahih al-Bukhari 3358 (Hajar given to Sarah). https://sunnah.com/bukhari:3358

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

ARCHAEOLOGY

UNESCO World Heritage Centre. Hebron/Al-Khalil Old Town. https://whc.unesco.org/en/list/1565

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

SUPPORT & DONATIONS

This eBook is published **entirely free** for Muslims and is **never to be sold**. Donations are most welcome to help with the costs of research, hosting the website quranscience.my and publishing further eBooks — but they are **not obligatory**. May Allah accept every donation as an ongoing charity (sadaqah jariyah).

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 رضى 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 رضى 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."

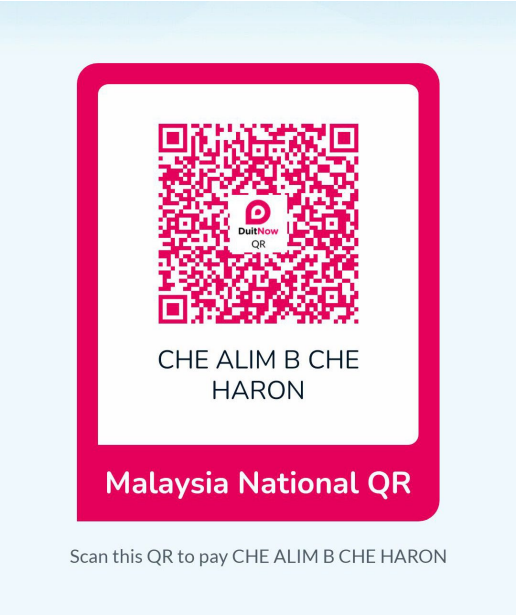
CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Wills (Kitab al-Wasiyyah), chapter on the reward that reaches a person after his death, Hadith No. 1631.

GRADE: SAHIH — contained in Sahih Muslim.

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

JAZAKUMULLAHU KHAIRAN KATHIRA



Scan the QR code above (DuitNow, Malaysia) to donate.

DONATE

International donors: click the DONATE button or visit paypal.me/quranscience

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims