

RAMADAN

IMMERSION



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Imtiaz

The Second of Ulul 'Azm - Ibrahim AS

- He is known as Abul Anbiya - the Father of the Prophets
 - The vast majority of prophets that came after him came from his progeny, either from Ishaq or Ismail
- Some time after the flood, Ibrahim AS came.
 - Scholars differ on the period between Nuh and Ibrahim.
- His rank is extremely high amongst the prophets, although chronologically, he is second on the list of Ulul Azm.

Ibrahim AS in the Qur'an

- He is mentioned about 67 times, across 25 surahs
 - Majority of these surahs are Makki surahs
 - Some of them are detailed accounts, and some of them mention Ibrahim's name in passing.
 - Similar to Nuh AS
- Surah Ibrahim is named after him
 - Most of it doesn't contain the story of Ibrahim AS, but it mentions some parts of it, particularly his dua for his progeny.

Major Incidents of Ibrahim AS in the Qur'an

Incident #1

- Surah An'aam, ayahs 74 - 83

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ عَازَرَ اتَّخِذْ أَصْنَامًا ءَالِهَةً إِنِّي أَرَأَيْتَكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ (٧٤) وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ (٧٥) فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أَحِبُّ الْأَفْلِينَ (٧٦) فَلَمَّا رَأَى الْقَمَرَ بَازِغًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَيْسَ لِي مِنَ يَهْدِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ (٧٧) فَلَمَّا رَأَى الشَّمْسَ بَازِغَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَاقَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ (٧٨) إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ (٧٩) وَحَاجَّهُ قَوْمُهُ قَالَ اتَّخِجُونِي فِي اللَّهِ وَقَدْ هَدَانِي وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَن يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ (٨٠) وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ (٨١) الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ (٨٢) وَتِلْكَ حُجَّتُنَا ءَاتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مَّن نَشَاءُ إِنْ رَبُّكَ حَكِيمٌ عَلِيمٌ (٨٣) وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ

And [mention, O Muḥammad], when Abraham said to his father Āzar, "Do you take idols as deities? Indeed, I see you and your people to be in manifest error." And thus did We show Abraham the realm of the heavens and the earth that he would be among the certain [in faith]. 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 set [i.e., disappear]." 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." 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. Indeed, I have turned my face [i.e., self] toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allah." 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? 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?" They who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided. 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. And We gave to him [i.e., Abraham] Isaac and Jacob - all [of them] We guided. And Noah, We guided before; and among his descendants, David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward the doers of good.

- These ayahs were revealed early on.
- This is about Ibrahim's conversation with his father and his people.
 - This was early in his life.
- His father's name is Aazar
- He asks them about them taking idols as gods, and says that they are clearly in misguidance.
- Allah says that this is how about how He will show Ibrahim the ملكوت of the heavens and the earth so that he could be from the موقنين
 - The amazing nature of the heavens and the earth
 - Muqin and yaqeen come from the same root, a muqin is someone with certainty.
- At this point in his life, Ibrahim was on his fitra and never did shirk (no prophet ever did shirk), however he did not have specific knowledge of how to worship Allah.
 - The Prophet SAW also was on fitra but didn't have specific knowledge when he was in Cave Hira.
- The first opinion is that these are conversations or thoughts that Ibrahim is having within himself.
- The second opinion is that these are not thoughts, these are just a type of argument or discussion with his people to show them how ridiculous what they believe in is.

- There are different ways to advise or convince people.
 - Hasan and Husayn once saw a man who had a mistake in his wudu. They decided to approach him by telling him that they had a dispute with each other on how to make wudu, and demonstrated to him how they did it. This way, the man could think about his own wudu and fix his mistake.
 - Ibrahim used a similar strategy. He placed an argument in front of them, and allowed them to think about it themselves.
- When the night hit Ibrahim AS, he saw a star.
 - He said, "this is my Lord."
 - This doesn't mean he believed this, rather he is pondering upon this.
 - When the star disappeared, he said, "I don't like things that disappear."
 - It is as if he is directing this towards the idols, as idols also can be picked up and moved.
 - At the time of Ibrahim AS, there were also people worshiping stars.
 - Oftentimes worshiping the stars refers to allowing the stars to affect one's decisions.
- Then, deeper into the night, he saw the moon.
 - Then he said that the moon was his Lord.
 - The moon also disappeared by day and Ibrahim said, "if my Lord does not guide me, I will certainly be among the misguided people."
- Then he saw the sun.
 - He saved the best for last, as the sun is more powerful than the stars and moon
 - The stars and moon may give some light, but the sun gives the most light.

- Shaykh Muhammad Mutawalli As Sharawi, an Egyptian scholar, would give an analogy for the Prophet SAW's sunnah: imagine types of lights, such as a candle, a lamp, and massive lights (such as stadium lights, lights at rallies, etc.) that can fill a large area with light. Then, when the sun comes out, all of those lights are nothing in comparison. This is the Prophet SAW's sunnah in comparison with other ways.
- When the sun set, Ibrahim said, "Oh my people, I am free from what you associate with Allah in worship."
- There is a difference between the Creator and the creation.
- He then said "I have turned my face to the One Who created the heavens and the earth, and I am not one of the people of shirk."
 - This dua is used when opening the salah.
- His people would argue with him. Ibrahim would say, "Will you argue with me about Allah when He has guided me?"
- He would then explain how he had no fear of their idols.
 - "None of them can harm me except by the will of my Lord."
- "You should fear that you are doing shirk."
 - The most blasphemous thing one can do is associate a partner with Allah SWT.
 - Ibrahim is saying, you should be fearing the consequence of your shirk.
 - His people were not even afraid of their major mistake.
- Allah says that this was the argument He gave Ibrahim AS against his people.

Lessons from Incident #1

- These ayahs speak to Ibrahim's intellectual conversations with his people.
 - Engaging with people intellectually is part of the sunnah of the prophets, so we shouldn't dismiss the questions people may have.

- The dawah of the prophets were very encompassing, the message was simple enough to reach the less sophisticated of society, but it could also reach out to those who were of higher intellect.
- We should be engaged in nature and reflect upon things.

Incident #2

- Surah Maryam, ayahs 41 - 50

وَأَذْكُرُ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا (٤١) إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا (٤٢) يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا (٤٣) يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا (٤٤) يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِّنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا (٤٥) قَالَ أَرَأَيْبُ أَنْتَ عَنِ الْهَيْبَةِ يَا إِبْرَاهِيمَ لَيْنَ لَمْ تَنْتَهَ لِأَرْجَمَنَّكَ وَأَهْجُرَنِي مَلِيًّا (٤٦) قَالَ سَلِّمْ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا (٤٧) وَأَعْتَزِلْكُمْ وَمَا تَدْعُونَ مِن دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا (٤٨) فَلَمَّا أَعْتَزَلَهُمْ وَمَا يَعْْبُدُونَ مِن دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا (٤٩) وَوَهَبْنَا لَهُم مِّن رَّحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا

And mention in the Book [the story of] Abraham. Indeed, he was a man of truth and a prophet. [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? 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. O my father, do not worship [i.e., obey] Satan. Indeed Satan has ever been, to the Most Merciful, disobedient. 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]." [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." [Abraham] said, "Peace [i.e., safety] will be upon you.1 I will ask forgiveness for you of my Lord. Indeed, He is ever gracious to me. 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 [i.e., disappointed]." So when he had left them and those they worshiped other than Allah, We gave him Isaac and Jacob, and each [of them] We made a prophet. And We gave them of Our mercy, and We made for them a mention [i.e., reputation] of high honor.

- This incident is sometime later after the previously mentioned conversation.
- Allah gives Ibrahim the titles of Siddeeq and Nabi.
 - Abu Bakr was siddeeq not just because he spoke the truth, but because he affirmed the truth.
- He spoke to his father saying, “يا أبتى”
 - أب is father
 - The ت at the end gives it a meaning of love - “dear father.”
 - If we could begin our conversations with love, our conversations would be very different. Instead of starting with negativity, Ibrahim started with love before advising his father.
- “Oh dear father, why do you worship what can neither hear nor see, nor benefit you at all?”
 - Ibrahim is asking for the logic behind this.
 - The min here shows that Ibrahim was humble. He was given a part of knowledge.
 - Ibrahim is appealing to his father’s intellect as well as his belief that his son is not naive.
 - A good parent would be interested in learning what their child has learnt.
- “Oh dear father, don’t worship Shaytan.”
 - Here, ibada of shaytan could mean obeying or listening to the Shaytan, since one of the essential aspects of worship is to obey.
 - Shaytan’s track record is full of rebellion against Al Rahman
- Ibrahim has maintained adab, respect, love, and used logic and emotion throughout his conversation.
- However, his father replied, “How dare you reject my idols, Oh Ibrahim! If you don’t stop this, I will stone you.”
 - All he could hear is that Ibrahim was rejecting his gods. He didn’t see the compassion or love in his words.
 - رجم means stoning someone to death. This is used throughout history to punish people for heinous crimes.

- The second option his father mentioned was kicking Ibrahim out.
- ملئًا means a long time and a far place.
- Despite this hurtful response, Ibrahim stayed true to his principles.
- Ibrahim's response was: "سلام عليك"
- Giving salam to someone has two meanings:
 - A statement that we are giving, saying that we want peace for the other person.
 - It's also a dua, since Allah is As-Salam, so we are asking that Allah's peace and protection be with them.
- "I will ask for your forgiveness from my Lord."
 - Although his father hated him, Ibrahim would still pray for him.
- "I'll leave you and everything you call upon besides Allah and I will call upon Allah, and I will never be disappointed as long as I'm reaching out to Allah."
 - Ibrahim's faith is as strong as ever.
 - His love only increased for Allah SWT - he did not have a single bad thought about Him.
- After Ibrahim had left, Allah SWT gave him the gift of Ishaq, and from Ishaq, Yaqub.
 - This shows the future chain of prophets that Ibrahim AS didn't know about yet.
 - Allah mentions how He made all of them prophets and showered upon them with His mercy.
 - Soon, Ibrahim would be known as Abul Anbiya as well as Khalilullah.

Lessons from Incident #2

- Although family can be difficult at times, especially when it comes to religion, that is no excuse for us to be disrespectful towards them. It's also not an excuse to abandon our faith.
 - Ibrahim AS balanced both sides. Prophet SAW was also like this, as he was gentle and kind yet did not compromise on the deen.