

# Ibrahim (pbuh), Part 5

We are still with Ibrahim (Abraham), peace be upon him (pbuh).

Ibrahim, pbuh, has done everything he can to call his people to worshiping God the Almighty (Allah, Allah is the name of God in Arabic and Aramaic). The right path that all God's messengers and prophets had called their people to follow. His last call was to his father, and when his father refused, he told him he would leave him and his people, that is, to migrate to another place where he could worship God alone, and not be harassed by his people. Ibrahim, pbuh, decided to leave his home city (his home).

**Ibrahim (pbuh) meets the Nemrod:** After leaving his people, Prophet Ibrahim (peace be upon him) encountered one of the region's most powerful rulers – King Nimrod. The Qur'an captures this significant exchange in a concise yet profound verse, highlighting Ibrahim's unwavering commitment to his faith. This steadfastness is hardly surprising following the miracle of his deliverance from the fire.

The Qur'an states: "Have you not considered the one who argued with Abraham about his Lord – [simply] because Allah had granted him kingship? **When Abraham said, 'My Lord is the One who gives life and causes death,' he replied, 'I too give life and cause death.' Abraham said, 'Indeed, Allah brings the sun from the east—so bring it from the west.'** So the dis-

**believer was dumbfounded. And Allah does not guide the wrongdoing people."** [Qur'an 2:258]

In just a few lines, the verse reveals both the arrogance of power and the brilliance of those who believe in the divine truth. When Ibrahim proclaimed that it is God alone who gives life and causes death, the king attempted to challenge this by presenting a shallow analogy: he summoned two prisoners, pardoned one and executed the other, claiming this act constituted giving life and causing death. However, Ibrahim swiftly exposed the absurdity of this logic. He redirected the conversation to a universal constant, the rising of the sun, and challenged the king to alter its course. Ibrahim (pbuh) told the king the sun rises from the east, bring it from the West!

Faced with a reality far beyond his control, the king was left speechless – his argument shattered by a truth he could neither refute nor manipulate. While the Qur'an does not elaborate further on the aftermath of this encounter, it is likely that the king knew Ibrahim (pbuh) was leaving the city and may have even felt relieved to see him go. Yet an important question arises: Why didn't the king simply order Ibrahim's execution?

Though this question is rarely addressed in traditional Islamic studies, one can reflect on the deeper implications. A ruler as powerful as Nimrod would not



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have hesitated to eliminate a perceived threat. However, after witnessing or at least hearing of the miraculous incident in which Ibrahim (pbuh) was saved from the fire, the king may have realized that Ibrahim was under divine protection. He had just been publicly confronted by a man who spoke with clarity, conviction, and whose words were confirmed by signs from the natural world.

The king, intelligent and politically aware, may have reasoned that if this man truly was supported by a God who could give life, cause death and control cosmic events, then attempting to kill him could end in disaster. Failure to execute Ibrahim would not only undermine the king's authority but also expose the limits of his power. In sparing Ibrahim (pbuh), the king may have hoped to preserve the illusion of control, all while quietly acknowledging the presence of a greater power – one he could neither challenge nor overcome.

**Ibrahim's Quest for Reassurance:** After distancing himself from his people and settling in a new land (where exactly was not specified in the Qur'an), Prophet Ibrahim (pbuh) posed an

extraordinary question to his Lord – one that reflected not doubt, but a deep, spiritual yearning. Having received divine revelation through the angel Gabriel (pbuh), Ibrahim (pbuh) was certain of God's existence and power. Yet, his heart sought a tangible demonstration of one of the most awe-inspiring aspects of divine ability: the resurrection of the dead.

This request was entirely consistent with Ibrahim's lifelong pursuit of truth. From a young age, he questioned the worship of celestial bodies – the stars, the moon, and the sun – before ultimately recognizing that none of these were divine. He understood that true divinity lies beyond what can be seen. Still, as a seeker of certainty and understanding, he longed to witness a miracle that would deepen his conviction and bring tranquility to his soul.

The Qur'an narrates this sacred exchange: "**And when Ibrahim (Abraham) said, 'My Lord, show me how You give life to the dead.'** He (Allah) said, '**Have you not believed?' He (Ibrahim) said, 'Yes, but to reassure my heart.'** He (Allah) said, '**Take four birds, and draw them to yourself (slaughter and mix their pieces), then place a part on each hill. Then call them, and they will come rushing to you. And know that Allah is Powerful and Wise'**" [Qur'an 2:260].

This verse presents a profound spiritual moment. Ibrahim's request, "Show me how You give life to the

dead," reflects a desire to witness divine power in action, not because of disbelief, but to strengthen his faith. Allah the Almighty responds with a question – "Have you not believed?" – not as a reprimand, but to highlight the depth of Ibrahim's (pbuh) faith. Ibrahim affirms his belief but expresses a need to "reassure [his] heart," acknowledging that even the strongest faith can seek clarity and confirmation.

God then gives Ibrahim a powerful, symbolic demonstration. Ibrahim (pbuh) is instructed to take four birds, slaughter them, mix their parts, and distribute portions on various hills. When he calls them, the birds return to him alive. This miraculous event serves as both a literal and metaphorical illustration of resurrection: God, who has the power to bring dismembered life back together, surely has the power to resurrect the dead. The verse concludes with a reminder of God's attributes: "And know that Allah is Powerful and Wise." In other words, God's actions are not random or impulsive—they stem from boundless power coupled with perfect wisdom. The story encapsulates the harmony of faith and reason, belief and inquiry, reminding us that seeking understanding is not a sign of weakness but of sincere devotion.

But Ibrahim's (pbuh) request represents something deeper. It was a miracle for all humanity. God the Almighty is so kind to give a

miracle to a human being as a miracle for all humans. It has been given to mankind and it is only for one time. If one decides to believe, it is his choice. If one decides not to believe, it is one's choice, and one will be entitled to their choice.

Now that Ibrahim (pbuh) had settled in a new land and witnessed a miracle that reassured his heart, Ibrahim (pbuh) began to think of children. Ibrahim (pbuh) was married to Sarah. Some sources say she was his cousin, although this was never mentioned in the Qur'an and Hadith (traditions of the Prophet Muhammad (pbuh), which is everything he had said or any action he took).

In one day, Ibrahim (pbuh) received some guests. The number of guests was not mentioned in the Qur'an, for their number will not add to the story's morals. The Qur'an says: "**And Our envoys came to Ibrahim (Abraham) with good news. They said, 'Peace.' He said, 'Peace.' Soon after, he came with a roasted calf. But when he saw their hands not reaching towards it, he became suspicious of them and conceived fear of them. They said, 'Do not fear, we are sent to the people of Lot.'**" [Qur'an 11:70]. What happened then we shall read next week.

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