

# Ibrahim (pbuh), finale

Prophet Ibrahim, peace be upon him (pbuh), exerted every possible effort to awaken his people to the belief in the Oneness of God, the Almighty, Allah (Allah is the name of God in both Arabic and Aramaic. It is pronounced with an emphatic L, as in Luck.) His mission was the same as that of all the messengers of God: to call people to the worship of the one true Creator and to abandon all forms of idolatry. The Qur'an recounts this with powerful clarity:

**"Recite to them the story of Ibrahim. When he said to his father and his people. 'What do you worship?' They said: 'We worship idols, and to them we are ever devoted.' He said: 'Do they hear you when you call on them? Or do they benefit you, or do they harm you?' They said: 'Nay, but we found our fathers doing so.' He said: 'Do you observe that which you have been worshiping, you and your ancient fathers? Verily! They are enemies to me, save the Lord of the Alamin (mankind, jinn, and all that exists), Who has created me, and it is He Who guides me, and it is He Who feeds me and gives me to drink. And when I am ill, it is He who cures me; and Who will cause me to die and then will bring me to life again and Who I hope will forgive me my faults on the Day of Resurrection.'" [Qur'an 26: 69-82]**

This passage reveals the clarity, logic, and spiritu-

al sincerity of Ibrahim's (pbuh) call. He rejected inherited tradition for the sake of reason and divine guidance. His argument was not simply rhetorical, it was based on undeniable truths of life: creation, guidance, sustenance, healing, death, and resurrection. These were all under God's domain, and no idol could claim such power, if it could claim at all!

Elsewhere, the Qur'an further affirms Ibrahim's (pbuh) mission and message, emphasizing his unwavering monotheism and fearless challenge to falsehood:

**"And remember Ibrahim when he said to his people: 'Worship Allah Alone and fear Him—that is better for you if you did but know. You worship besides Allah only idols, and you only invent falsehood. Verily, those whom you worship beside Allah have no power to give you provision, so seek your provision from Allah Alone, and worship Him and be grateful to Him. To Him you will be brought back (to the truth). And if you deny, then nations before you have denied their Messengers. The duty of the Messenger is only to convey the Message plainly.' See they not how Allah originates creation, then will repeat it. Verily, that is easy for Allah. Say: 'Travel in the land and see how Allah originated creation, and then Allah will bring forth (resurrect) the creation of the Hereafter (i.e.,**



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**resurrection after death), verily, Allah is Able to do all things.' He punishes whom He wills and shows mercy to whom He wills, and to Him you will be returned. And you cannot escape in the earth or in the heaven. And besides Allah, you have neither any Wali (Protector or guardian) nor any Helper. And those who disbelieve in the Ayat (proofs, lessons, signs, evidences, verses, revelations, etc.) of Allah and the Meeting with Him, it is they who have no hope of My Mercy, and it is they who will have a painful torment."** [Qur'an 22:16-23]

These verses highlight not only the spiritual depth of Ibrahim's (pbuh) call but also its universal reach. His message transcends time and place, challenging every society that clings to inherited falsehoods and blind traditions. With logic, compassion, and a firm grounding in divine revelation, Ibrahim (pbuh) laid down the foundations of true faith for all generations to come.

When his people refused to accept the message, Prophet Ibrahim (pbuh) decided to leave his city and his people, as he had

promised. He took his wife, Sarah, and departed. The Qur'an does not mention where he went or the details of his travels. This omission reflects a broader Qur'anic pattern: it narrates synopses of events to highlight their moral and theological lessons, particularly the core message of Islam—worshiping the One true God.

According to Hadith (the traditions of Prophet Muhammad, peace be upon him, which include his sayings and actions), Hajar (also spelled Hajir) was Egyptian. Therefore, it is understood that Ibrahim (pbuh) must have visited Egypt. Hajar would later become his second wife. Muslim scholars report that Ibrahim first left his people and traveled with his wife Sarah and his nephew Lot (Lut) from the city of Ur to Haran, and then onward to Palestine.

During his visit to Egypt, scholars say that Ibrahim was given Hajar as a gift, initially to serve as a maid to Sarah. Another indication of his visit to Egypt is found in the Qur'an, which mentions that Ibrahim owned a herd of cows. Cows are traditionally farming animals and were well known in Egyptian agriculture. This detail may serve as a subtle reference to his presence in Egypt. The Qur'an says:

**"Has the story reached you of the honored guests of Abraham? When they entered upon him and**

**(they) said, 'Peace!' He said, 'Peace, [to] a people unknown.' Then he went to his family and came with a fat [roasted] calf."**

[Qur'an 11:69].

Ibrahim (pbuh) had no children, and like any man, he longed to have a son. Sarah had not become pregnant, and understanding her husband's wish, she suggested he take Hajar as a wife. Hajar became pregnant and gave birth to Isma'il (Ishmael, pbuh). This brought immense happiness and satisfaction to Ibrahim (pbuh). The Qur'an and Hadith do not elaborate on the nature of the relationship between Sarah and Hajar.

Ibrahim (pbuh) was known for his generosity. He loved receiving guests and offering them food, as is evident in various accounts of his hospitality. One day, Ibrahim (pbuh) received guests. Their number is not mentioned in the Qur'an, as it is the message, not the messengers is what's important. The messengers were angels, so when Ibrahim (pbuh) offered them the roasted calf, he could see they did not eat. Ibrahim (pbuh) got scared! The Qur'an recounts the story elegantly and precisely: **"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.' And his wife was standing by, so she laughed. Then**

**We gave her good news of Isaac, and after Isaac, Jacob. She said, "Alas for me. Would I give birth when I am an old woman, and this husband of mine is an old man? This is something strange. They said, "Do you marvel at Allah's command? Allah's mercy and His Blessings be upon you, O People of the Household! He is Praiseworthy and Glorious."** [Qur'an 11: 70-73].

Sarah, who accepted her destiny of not having children of her own, was standing next to the guests, and then she laughed when she heard the guests assure Ibrahim (pbuh) of his safety. Then their guests gave her the good news that she would have Isaac and the name Jacob means "who comes after!" I find it more than amazing when I learned that the name Isaac means "laugh". Ibrahim (pbuh) was also given the good news of Jacob (from Isaac), and this means that Ibrahim (pbuh) was given the good news of descendants.

This was the story of Ibrahim (pbuh), giving the main points of the life of Ibrahim (pbuh) as mentioned in the Quran. Next week we will read about the story of Lot (pbuh). The story of Lut starts from the same visit of Ibrahim's (pbuh) guests.

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