

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

We seek forgiveness from Allah
We stand witness to Allah that there is no God but Him
That Muhammad (saww) is his slave and messenger

Prophet Ibrahim and Kaabah

Birth of Prophet Ibrahim

During the olden times, people everywhere used to carve stones and make idols for worship. These statues were considered as gods, and people bowed and prayed before them. Namrud, the King of Babylonia, was once informed by his astrologers that someone was going to be born who would destroy his kingdom. He would teach people another religious concept: that of worshipping none but only one God.

On hearing that, Namrud gave orders that no woman would conceive, hence no child would be born in his kingdom. If any child was born, it would be killed immediately. The mother of Prophet Ibrahim became pregnant. But by the will of Allah, no sign of pregnancy was to be seen. When the time of birth of the child came nearer, she went out of the town and hid in a cave. There, Prophet Ibrahim was born. She then covered the child with a cloth, closed the mouth of the cave with stones and returned home without the child. She told nobody of what had happened.

The child was alone in the cave with no one to care for him. He was sucking the milk which flowed of his fingers - by the grace of Almighty God. The child grew up under Allah's protection. [source: www.shiasource.com]

How does Islam revere Ibrahim (as)?

The Holy Quran speaks extensively about **Ibrahim**. In fact the name of **Ibrahim** has appeared in the Holy Quran 69 times. He has been given many beautiful names and titles. For instance:

- **He is called 'Khaleelullah'**

'**Khaleelullah**' means the friend of Allah. **Allah** is the Arabic name of the Almighty God. He says in chapter 4, verse 125 (Quran): "**And Allah took Ibrahim as a dedicated friend.**"

- **He is called ‘Siddiq’ and a ‘Nabi’**

‘**Siddiq**’ means truthful (a righteous person) and a ‘**Nabi**’ means a Prophet. God says in chapter 19, verse 41 (Quran):

“And mention in the book Ibrahim. Indeed he was a truthful one, a prophet.”

- **He is called a ‘Muslim’**

In Arabic ‘Muslim’ is one who submits and surrenders to One and only God. Ibrahim did not only submit himself to One God, but he also enjoined his children to submit themselves to Him alone.

In chapter 2, verses 131-132, God says:

“When his Lord said to him: ‘Submit’; he said, ‘I submit to the Lord of the worlds’, Ibrahim enjoined this (creed) upon his children...”

- **He is often called ‘Haneef’**

It means that he was not only a Monotheist but also a non-deviant Monotheist. One who was upright in his belief in One God.

In chapter 2, verse 135, God says:

“...Say (O Muhammad): Nay! We will follow the religion of Ibrahim; the upright and he was not of the polytheists.”

- **He is also called an ‘Ummah’**

‘Ummah’ means a community or a nation. Ibrahim has been called a nation in himself. In chapter 16, verse 120 (Quran) God says: “Indeed Ibrahim was a nation, devotedly obedient to God, upright and he was not of the polytheists.”

So this is how the Quran has mentioned Ibrahim (PBUH)

Prophet Ibrahim – The Khaleel of Allah

- Hazrat Ibrahim is considered to be the father of the Prophets. He was the khalil (close friend of Allah) and the prophets who came after him followed his way. For this reason Imam Ali (as) said, “No one has followed the din of Ibrahim except for us and our followers.”

Tafseer Class (Reopened) - Notes
Session 04- Friday, 15 Dec 2006

- Allah swt has said in the Holy Quran 3:67-68:

مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٧﴾
إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٦٨﴾



Ibrahim was neither a Jew nor a Christian but he was pure and in submission (before Allah) and he not amongst the people who associated (others with Allah).

Those of mankind who have the best claim to Ibrahim are those who have followed him and this Prophet and those who believe with him and Allah is the friend and protector of those in iman.

- In a tradition it is related that Imam Ridha (as) said, “Indeed, Allah took Ibrahim as His Khalil (friend) because he never turned to nor sought anything from anyone, ever, other than Allah.”
- It is reported that Imam Ali (as) said, “Ibrahim was the first to give hospitality to a guest.” It is also said that he was the first whose hair turned white. When he asked what it meant, he was told that it would be cause of reverence in the world and a light in the Akhirah.
- Regarding Prophet Ibrahim, Shaykh Saduq said: “I have heard some of the teachers of the men of knowledge say that he was named “Ibrahim” because his *himmah* or determination (a word related phonetically to the last syllable of his name) was for the Akhirah while was *bara'un* or free (a word sounding like the first syllable of his name) of this world.”
- Imam Jafar Sadiq was asked why Allah took Ibrahim as his Khalil. He replied, “Because of the frequency of his prostration upon the earth.”
- In another tradition it is said: “Indeed, Allah has taken Ibrahim as his Khalil for the frequency of his having called blessings upon Mohammad and upon the Family of Mohammad, may Allah bless them.”
- It is narrated that Imam Baqir (as) said, “When Allah took Ibrahim as his Khalil, the Angel of Death came to him with the news. While Ibrahim was entering his house he met the Angel, in the form of an old man leaving his house. Ibrahim, being a very careful man, would lock his door and take the key with him when left; so he said to the angel, “O servant of Allah, how did you enter my house?” The angel replied. ‘The Lord of this house allowed me to enter.’ Ibrahim said. ‘The Lord of this house has more right to it

than I. So who are you?’ The angel replied, ‘I am the Angel of Death.’ Ibrahim then was filled with awe and said to the angel, ‘Have you come to take up my soul?’ The angel replied, ‘No, rather Allah has taken on someone as his khalil and I have come with the good news.’ Ibrahim, upon him be peace, said, ‘Who is it so that I might serve him until I die.’ ‘You are him...’ was the angel’s reply.”

- It is also reported in a tradition that Imam Jafar Sadiq (as) said that Ibrahim was the first one for whom the miracle of the changing of sand into flour was performed. The story is that he set out to go to a friend in Egypt seeking food but was unable to obtain it. Not wishing to return with his camel without a load of food, he filled its saddle bags with sand. When he entered the place where he lived he went directly from his camel, passed by his wife Sarah, into his house to sleep, too ashamed to speak with her. Sarah, opening up the bags, found the best quality flour. She then baked bread and gave it to him. Ibrahim (as) asked, “Where did you get the bread?” She replied, “From the flour you brought from your close friend, the Egyptian.” Ibrahim replied, “Indeed, he is my close friend, but he is not Egyptian.” In this way, the state of close friendship was granted to him. He was thankful to Allah and praised Him then ate.
- It is related in another tradition that Imam Jafar Sadiq (as), said, “On the Day of Judgement, Mohammad (as) will be called and he will be clothed in a garment and a cloak and made to stand on the right of the Throne (of Allah). Then He will call Ibrahim (as), who will be clothed in a white cloak and made to stand on the left of the Throne. Then Ali (as) will be called and he will be clothed in a garment and a cloak and made to stand on the right of the Prophet. Then Ismail (as) will be called, and clothed in a white gown and made to stand on the left of Ibrahim. Then Imam Hasan (as) will be called and clothed in a garment and a cloak and made to stand on the right of Imam Ali. Then Imam Husayn (as) will be called and clothed in a garment and a cloak and made to stand on the right of Imam Hasan. Then the other Imams, peace be on them, will be called and adorned with garments and cloaks and made to stand on the right, one after another. Then their followers will be called and made to stand before them. Then Fatimah (sa) will be called and the women of her offspring and her followers. Then they will all enter the Garden without a reckoning. A voice will then cry out and say, ‘Blessed is the father who is your father, O Mohammad (as), --- he is Ibrahim. And blessed is the brother who is your brother, Ali ibn Abu Talib. Blessed are the grandsons who are your grandsons, Hasan and Husayn. And blessed is the unborn one who is yours --- he is Muhsin. Blessed are the rightly guided Imams from your offspring. (Then each of them will be named.) And blessed are the followers who are your followers.’ Then it will be commanded that they should enter the Garden.”

Bringing the Dead to Life

- Allah has stated in Surah Baqarah, verse 2:260:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أُولِمْتُ تُوْمِنَ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي
قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ
سَعِيًّا وَأَعْلَمْ أَنَّهُ اللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٦﴾

And when Ibrahim said, “My Lord show me how you bring the dead to life.” He said, “Do you not believe?” He said, “Yes, but in order to make my heart tranquil.” He said, “Take four birds and tie them to you. Put a part of each one on every hill and then call them. They will come in haste to you. Know that Allah is Mighty, Wise.”

- It is related that Allah commanded Ibrahim (as) to visit one of His righteous servants. He visited him and the man spoke to him saying, “Allah has a servant who is called Ibrahim whom he has taken as His Khalil.” Ibrahim asked him, “What is the sign that I might know this servant by?” He replied, “He will bring the dead to life.” At that point it occurred to Ibrahim that the servant the man was referring to was himself.

He then asked Allah to permit him to bring the dead to life. Allah replied, “Do you not believe?” He answered, “Yes, but (I ask) in order to make my heart tranquil concerning this state of close friendship (with You).” It is also said that what he meant was that he be given a miracle, as the other prophets had been given miracles.

Ibrahim asked his Lord to bring the dead to life and Allah commanded that an equal recompense be made and that the sacrifice of his son, Ismael, be replaced by the sacrifice of four birds: a peacock, an eagle, a goose and a cock.

The peacock is representative of the beauty of the world, the eagle extended hopes (in the world), the goose greed and the cock desire. Allah’s implication concerning this is explained by His statement: “I wanted to bring your heart to life and to bring you into tranquility with Me. I wanted you to leave these four things because if they would remain within your heart you would never be content with Me.”

- In another hadith it is said that he took four different types of birds and sacrificed them. He then picked the meat off them and ground it together with their feathers and bones. Then he divided them into ten different portions placing each portion on the top of ten different mountains. Then he placed seeds and water next to himself and their beaks in his hand. He said, “Come to me, by Allah’s permission.” All of them began to fly towards him, the flesh, the feathers and the bones, until they formed bodies as they had been before. Every body then joined with the beak that belonged to it, and they being to drink from the water and to peck at the seed. Then they said, “O Prophet of Allah you have brought us to life. May Allah give you life.” Ibrahim (as) said, “But it is Allah that brings everything to life and causes death.”

Brief History of Kaabah

Tradition goes that the Kaabah was ordained by Allah to be built in the shape of the House in Heaven called Baitul Ma'amoor. Allah in his infinite Mercy ordained a similar place on earth and Prophet Adam (p.b.u.h.) was the first to build this place. The Bible, in the chapter of Genesis describes its building when God ordained Ibrahim (p.b.u.h.) to erect a Shrine for worship when Ibrahim (p.b.u.h.) was ordered to go to the southern desert with his wife Hager (p.b.u.h.) and infant son Ishmael (p.b.u.h.). The Old Testament describes this building as the Shrine of God at several places, but the one built at Ma'amoor is very much similar to the one at Makkah. There is no doubt that it was referring to the stone built house at Makkah.

Historically when Ibrahim (p.b.u.h.) was ordered by Allah to build the Shrine for worship, he uncovered the original foundations of the Kaabah built by Adam (p.b.u.h.). Ibrahim (p.b.u.h.) with the help of his son Ishmael (p.b.u.h.) erected the new shrine on the same foundations. Originally it contained only four walls without a roof. Centuries later during the time of Khusayi who was the leader of the Tribe of Quraish in Makka a taller building was completed with a roof and a quadrangle wall around it to give it the shape of a sanctuary and doors all around the sanctuary walls. People entered through these doors to come to the Kaabah for worship. It is now about 60 feet high, 60 feet wide from east to west and 60 feet from north to south. A door is fixed about 7 feet above ground level facing Northeast. A Black stone (Hajar al-Aswad) was fixed into its eastern corner. In front of the building was Maqam-e-Ibrahim, the arch shape gate known as that of Banu Shayba and the Zamzam Well. Just outside are the Hills called Safa and Merwa and the distance between the hills is about 500 yards. These days both of the hills are enclosed into the sanctuary walls with a roof over it.

[source: <http://www.ezsoftech.com/hajj>]

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