

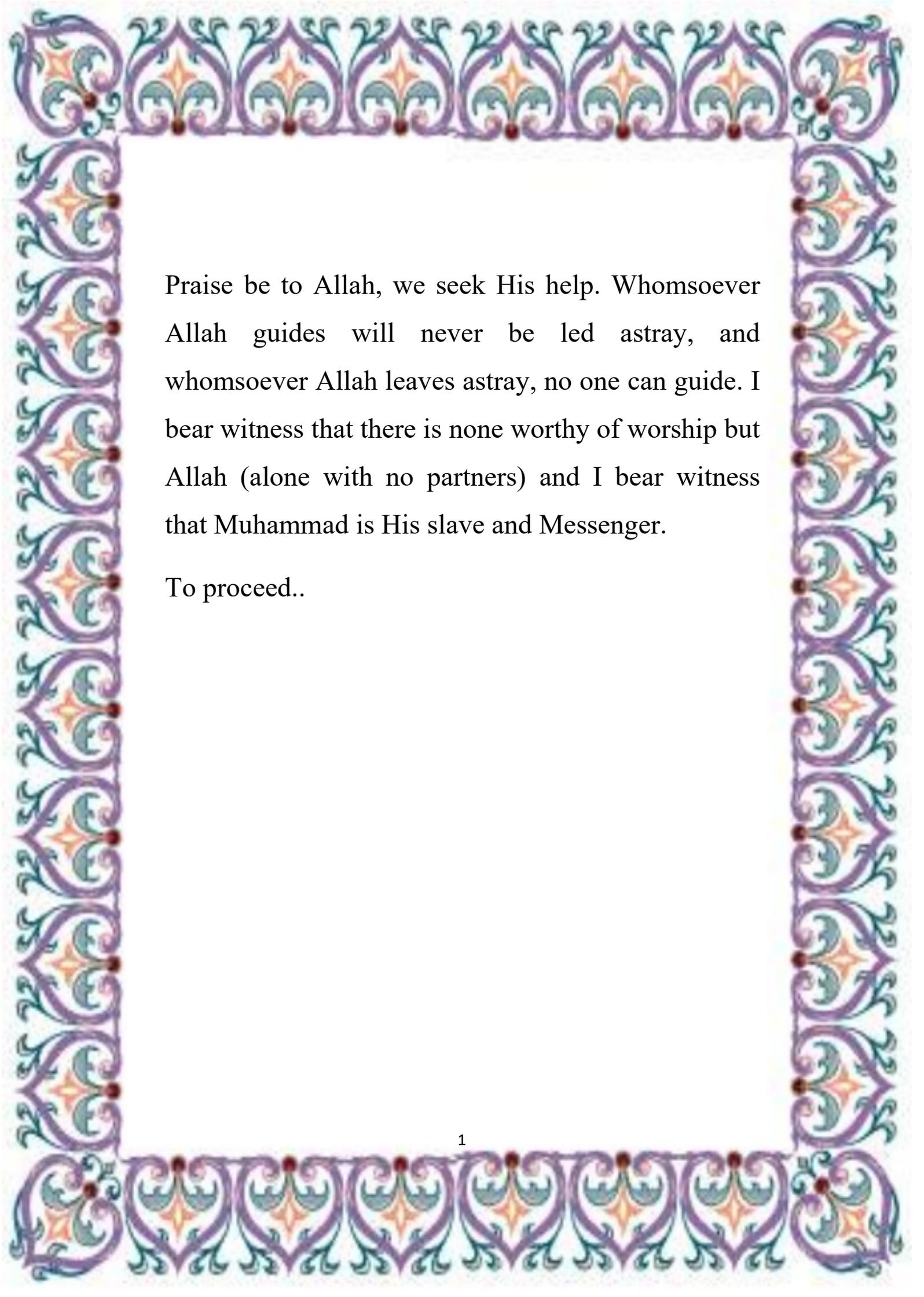
**Quranic dialogue
between a son and his
father:**

**A MESSAGE TO THE NEW
MUSLIMS**

Written by:

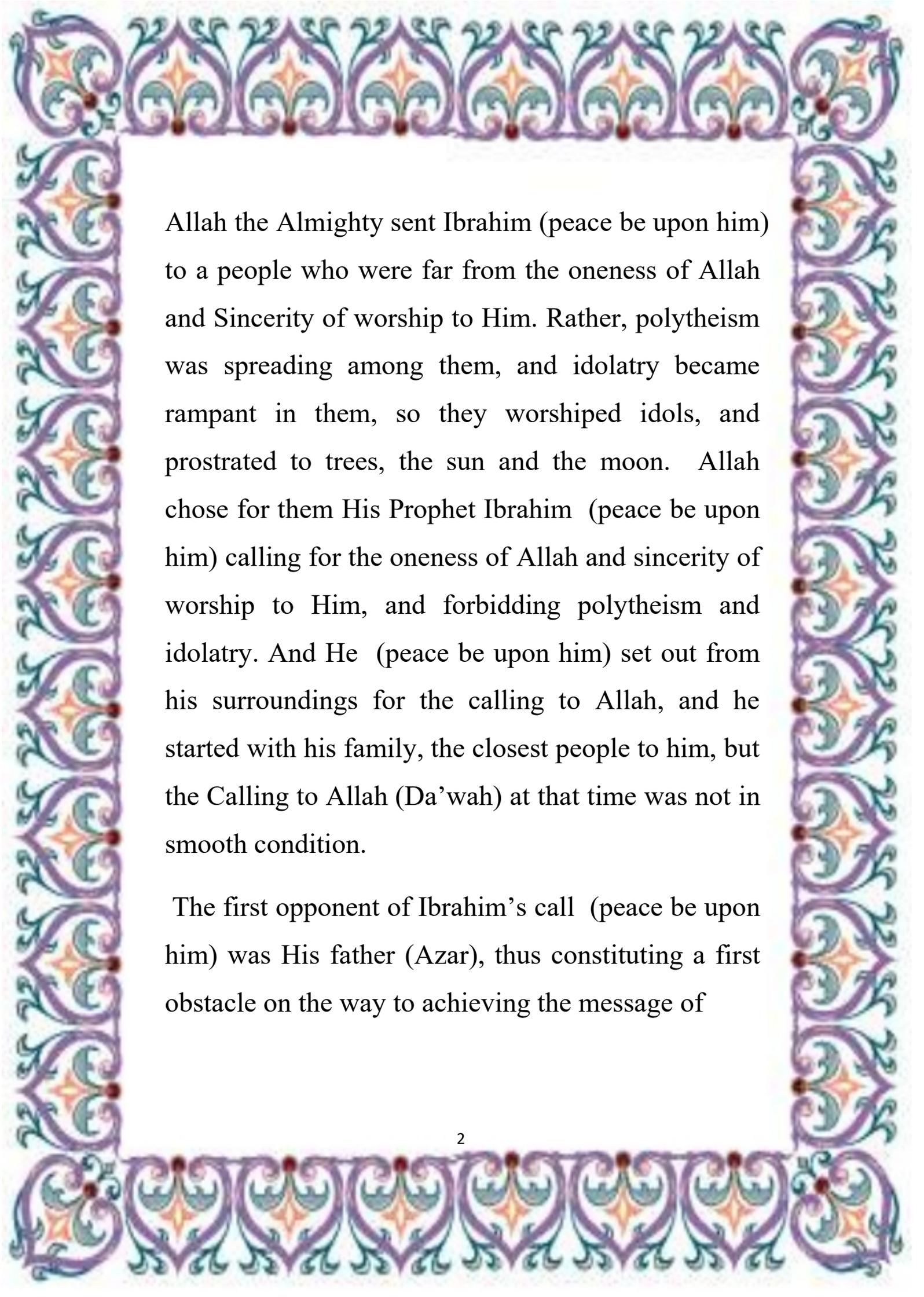
Dr. MOHAMED ABDELMONEM ELSAYED KHALIL

2021



Praise be to Allah, we seek His help. Whomsoever Allah guides will never be led astray, and whomsoever Allah leaves astray, no one can guide. I bear witness that there is none worthy of worship but Allah (alone with no partners) and I bear witness that Muhammad is His slave and Messenger.

To proceed..



Allah the Almighty sent Ibrahim (peace be upon him) to a people who were far from the oneness of Allah and Sincerity of worship to Him. Rather, polytheism was spreading among them, and idolatry became rampant in them, so they worshiped idols, and prostrated to trees, the sun and the moon. Allah chose for them His Prophet Ibrahim (peace be upon him) calling for the oneness of Allah and sincerity of worship to Him, and forbidding polytheism and idolatry. And He (peace be upon him) set out from his surroundings for the calling to Allah, and he started with his family, the closest people to him, but the Calling to Allah (Da'wah) at that time was not in smooth condition.

The first opponent of Ibrahim's call (peace be upon him) was His father (Azar), thus constituting a first obstacle on the way to achieving the message of

calling to Allah (Da'wah), refusing to obey the command of Allah and what His Prophet (his son) brought, so Ibrahim (peace be upon him) dealt with His father in very kind and good treatment, and that was evident in verses where the Qur'an mentioned Ibrahim's story with His father.

This story was mentioned in several different and varied Verses, if all were collected, it will lead to the complete picture.

My dear reader, I can say that when you reflects on the details of the dialogue that took place between Ibrahim (peace be upon him) and His father, which Allah Almighty mentioned in Sura Maryam, then you will stand on a somewhat complete picture of Ibrahim's call (Da'wah) to His father.

Allah the Almighty said:

وَأَذْكُرُ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٤١﴾

And mention in the Book [the story of] Ibrahim.
Indeed, he was a man of truth and a prophet. (41)

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤٢﴾

[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? (42)

يَتَأْتِيَنِي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٣﴾

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. (43)

يَتَأْتِيَنِي لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٤٤﴾

O my father, do not worship Satan. Indeed Satan has ever been, to the Most Merciful, disobedient. (44)

يَتَأْتِيَنِي إِذْ أَخَافُ أَنْ يَمْسَكَ عَذَابٌ مِّنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿٤٥﴾

“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].” (45)

قَالَ أَرَأَيْتُ أَنْتَ عَنِ الْهَتَىٰ يَا إِبْرَاهِيمُ لَئِن لَّمْ تَنْتَه لَأَرْجُمَنَّكَ وَأَهْبُرَنِي مَلِيًّا ﴿٤٦﴾

[His father] said, "Have you no desire for my gods, O Ibrahim? If you do not desist, I will surely stone you, so avoid me a prolonged time." (46)

قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا ﴿٤٧﴾

[Ibrahim] said, “Peace will be upon you. I will ask forgiveness for you of my Lord. Indeed, He is ever gracious to me. (47)

وَأَعْتَزِلُكُمْ وَمَا نَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا ﴿٤٨﴾

“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.” (48)

فَلَمَّا أَغْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۖ وَكُلًّا جَعَلْنَا نَبِيًّا ﴿٤٩﴾

So when he had left them and those they worshipped other than Allah, We gave him Isaac and Jacob, and each [of them] We made a prophet. (49)

وَوَهَبْنَا لَهُمْ مِنْ رَحْمِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيمًا ﴿٥٠﴾

And We gave them of Our mercy, and we made for them a reputation of high honor. (50)¹.

Ibrahim (peace be upon him) was very keen on the guidance of his people, and he was most eager to guide His father, who used to worship idols instead of Allah Almighty, rather His father was one of those who carved it and sold it, so Ibrahim saw that it is His duty to give His father advice, and to warn him of the consequences of his action, so He addressed him in a manner that is all polite and gentle.

¹ Sura Maryam. Aya: (41-50).

**Why Ibrahim called His father with this word:
“O my father” (Ya Abati)?**

Because Parents’ speech should be in a gentle manner, and Allah Almighty has commanded us to honor and obey them in not disobeying Allah.

This word which Ibrahim used to call His father is overflowing with mercy and wisdom, and these two factors are the basis of the call to Allah (Da’wah). It is not like one who calls people to Allah but alienates them by his bad way, as the Prophet Mohammad (peace be upon him) said:

Narrated Abu Mas`ud Al-Ansari: A man came to Allah’s Messenger (peace be upon him) and said, “O Allah’s Messenger (peace be upon him)! By Allah, I fail to attend the morning congregational prayer because so-and-so (i.e., Mu`adh bin Jabal) prolongs the prayer when he leads us for it.” I had never seen the Prophet (peace be upon him) more furious in

giving advice than He was on that day. He then said, “O people! Some of you make others dislike (good deeds, i.e. prayers etc). So whoever among you leads the people in prayer, he should shorten it because among them there are the old, the weak and the busy (needy having some jobs to do)².

Ibrahim addresses His father in a polite manner, full of compassion and mercy, and the first thing that He began to call His family in His home and started with His father, he began with the family, then the community, represented by his people, then the leaders and politicians, as in the story of Ibrahim with Nimrod, and thus the caller to Allah should gradually progress in his call as Allah Almighty said, addressing His Prophet Mohammad (may Allah’s prayers and peace be upon him):

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢١٤﴾

² Reference: Sahih al-Bukhari (702) • Sahih Muslim (466).

“And warn, [O Muhammad], your closest kindred”³.

The one who calls to Allah should not focus on calling those who are far from him and leave his family who live with him in the same house without calling to Allah (Da’wah). Those who are close are more worthy of goodness, and it is more appropriate for the caller to Allah to begin with what Ibrahim and Muhammad (peace be upon them both) began, and to follow this path, in his interaction with members of his family, for the ones with whom he spends his life, and participates with them in all the affairs of their lives day and night. Calling these people to Allah is more obligatory than others.

Tāriq al-Muhāribi (may Allah be pleased with him) reported: We came to Madīnah when the Messenger of Allah (may Allah's peace and blessings be upon him) was standing on the pulpit addressing people and saying: "The hand which gives is the higher

³ Sura Ash-Shu’araa. Aya:(214).

hand. Start with those for whom you are responsible: your mother, your father, your sister, your brother, and then the closest in kin and the closest in kin"⁴.

The family is a fertile field of calling (Da'wah) to Allah, and the first effort should be directed towards our homes, and what we see today of the deviation and loss of some young people is due to neglecting the aspect of da'wah in homes, and the failure to perform the task of education and reform.

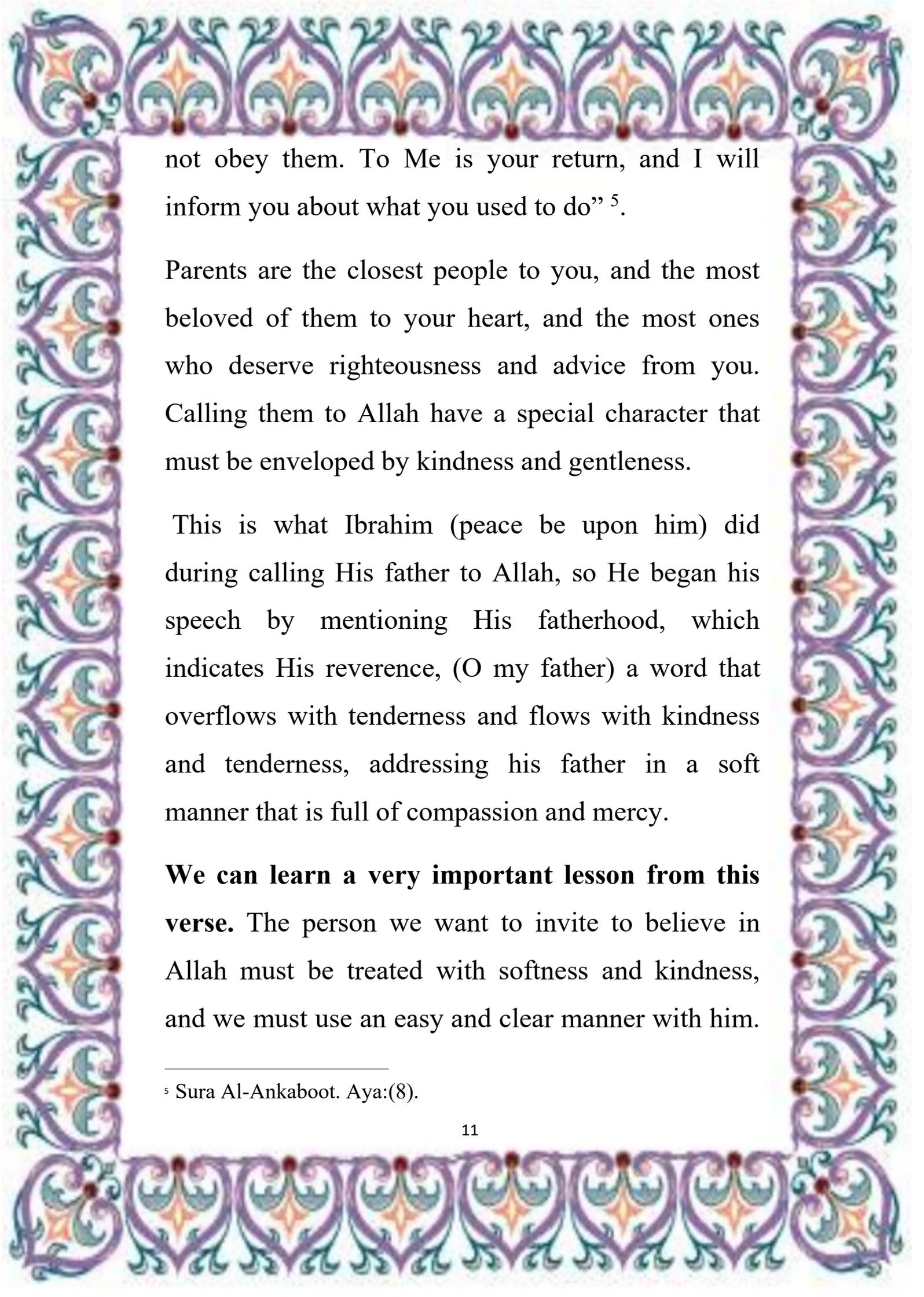
Allah said:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا ۖ وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا

تَطِعْهُمَا ۖ إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾

And We have enjoined upon man goodness to parents. But if they endeavor to make you associate with Me that of which you have no knowledge, do

⁴ [Sahih/Authentic]– Reference: Sahih Sunan an-Nasa'i- Hadith number: (2531).



not obey them. To Me is your return, and I will inform you about what you used to do”⁵.

Parents are the closest people to you, and the most beloved of them to your heart, and the most ones who deserve righteousness and advice from you. Calling them to Allah have a special character that must be enveloped by kindness and gentleness.

This is what Ibrahim (peace be upon him) did during calling His father to Allah, so He began his speech by mentioning His fatherhood, which indicates His reverence, (O my father) a word that overflows with tenderness and flows with kindness and tenderness, addressing his father in a soft manner that is full of compassion and mercy.

We can learn a very important lesson from this verse. The person we want to invite to believe in Allah must be treated with softness and kindness, and we must use an easy and clear manner with him.

⁵ Sura Al-Ankaboot. Aya:(8).

Then we must be patient with his reactions, no matter how strong, authority or vanity that person is.

Also we notice the great similarity between Ibrahim's method (peace be upon him) in calling His father to Allah and what Moses and Haron, (peace be upon them both) did When They were calling Pharaoh to Allah, and this what Allah the Almighty commanded them when said:

فَقُولَا لَهُ قَوْلًا لِّئِنَّا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾

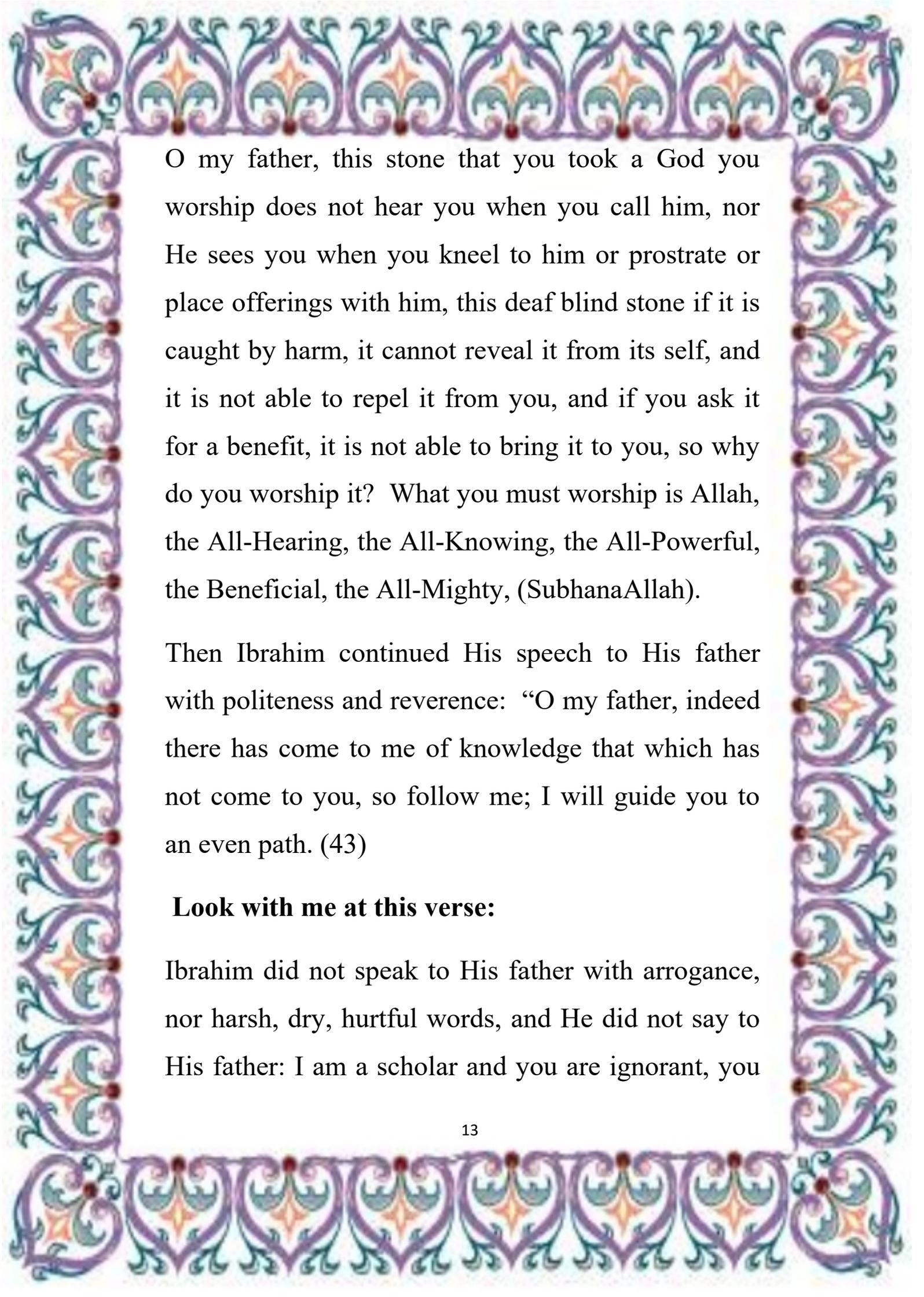
“And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]”⁶.

Focus well, dear brother, in what Ibrahim (peace be upon him) said to his father after that.

“O my father, why do you worship that which does not hear and does not see and will not benefit you at all?”

The meaning:

⁶ Sura Taa-Haa. Aya:(44).

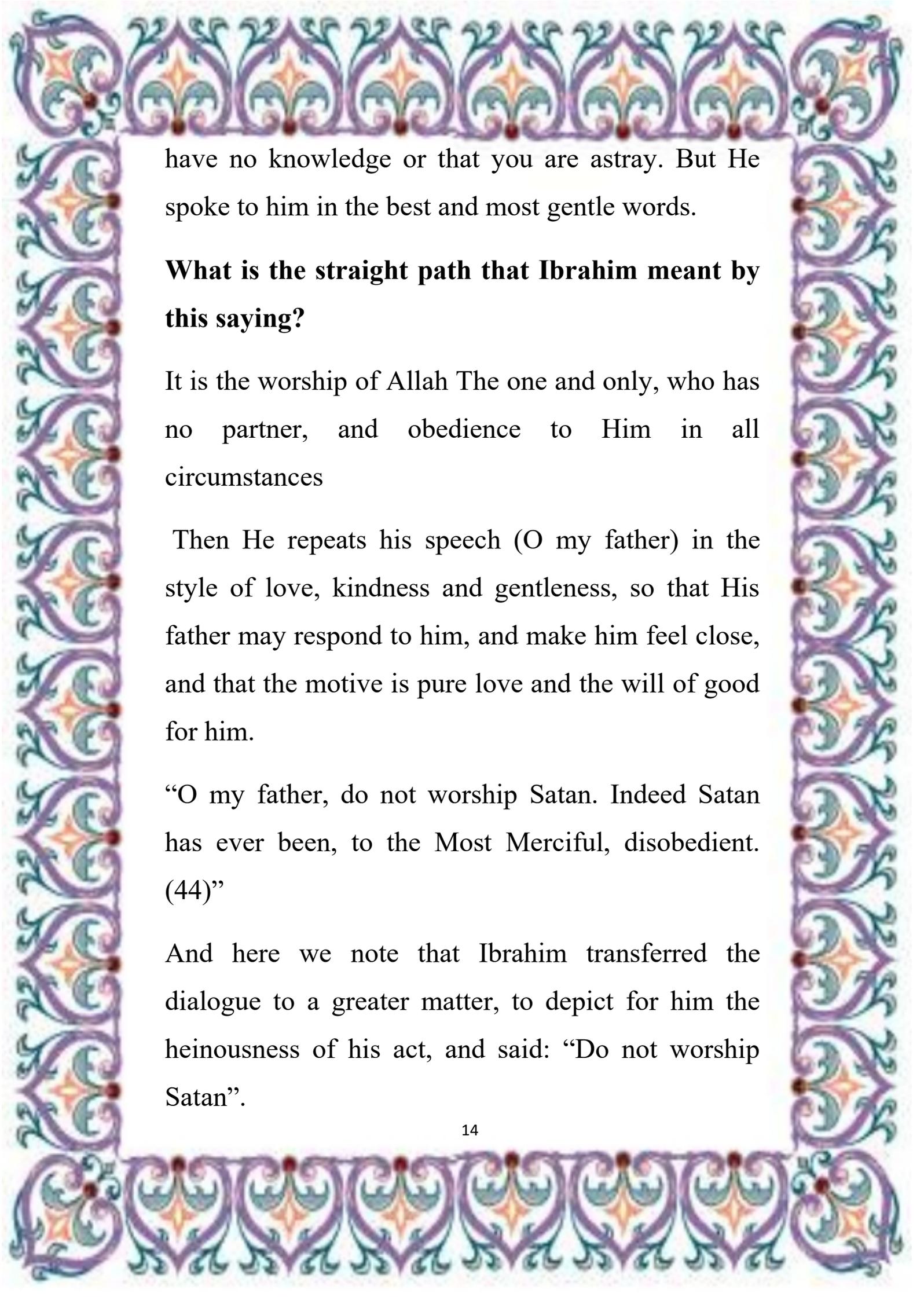


O my father, this stone that you took a God you worship does not hear you when you call him, nor He sees you when you kneel to him or prostrate or place offerings with him, this deaf blind stone if it is caught by harm, it cannot reveal it from its self, and it is not able to repel it from you, and if you ask it for a benefit, it is not able to bring it to you, so why do you worship it? What you must worship is Allah, the All-Hearing, the All-Knowing, the All-Powerful, the Beneficial, the All-Mighty, (SubhanaAllah).

Then Ibrahim continued His speech to His father with politeness and reverence: “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. (43)

Look with me at this verse:

Ibrahim did not speak to His father with arrogance, nor harsh, dry, hurtful words, and He did not say to His father: I am a scholar and you are ignorant, you



have no knowledge or that you are astray. But He spoke to him in the best and most gentle words.

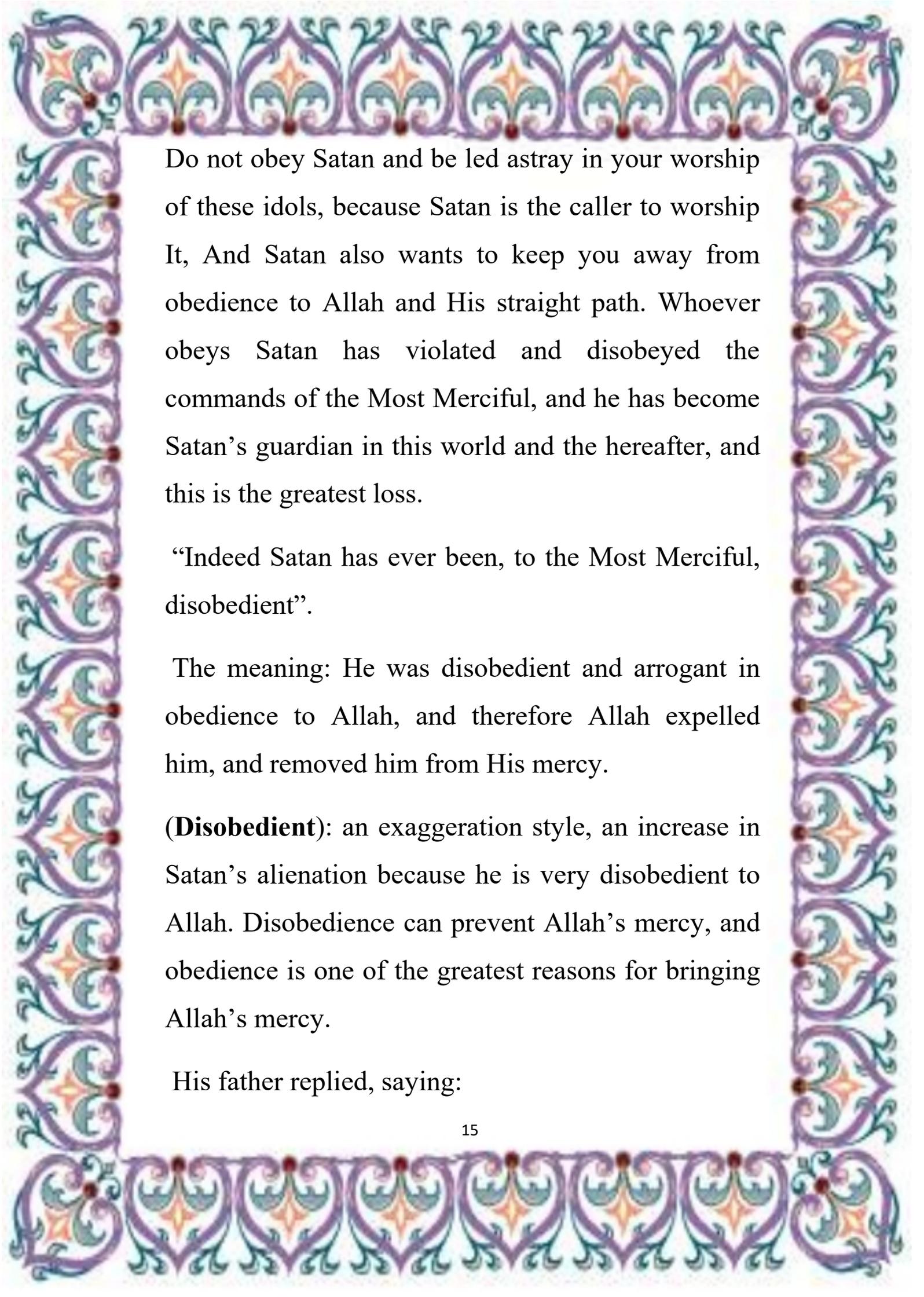
What is the straight path that Ibrahim meant by this saying?

It is the worship of Allah The one and only, who has no partner, and obedience to Him in all circumstances

Then He repeats his speech (O my father) in the style of love, kindness and gentleness, so that His father may respond to him, and make him feel close, and that the motive is pure love and the will of good for him.

“O my father, do not worship Satan. Indeed Satan has ever been, to the Most Merciful, disobedient. (44)”

And here we note that Ibrahim transferred the dialogue to a greater matter, to depict for him the heinousness of his act, and said: “Do not worship Satan”.



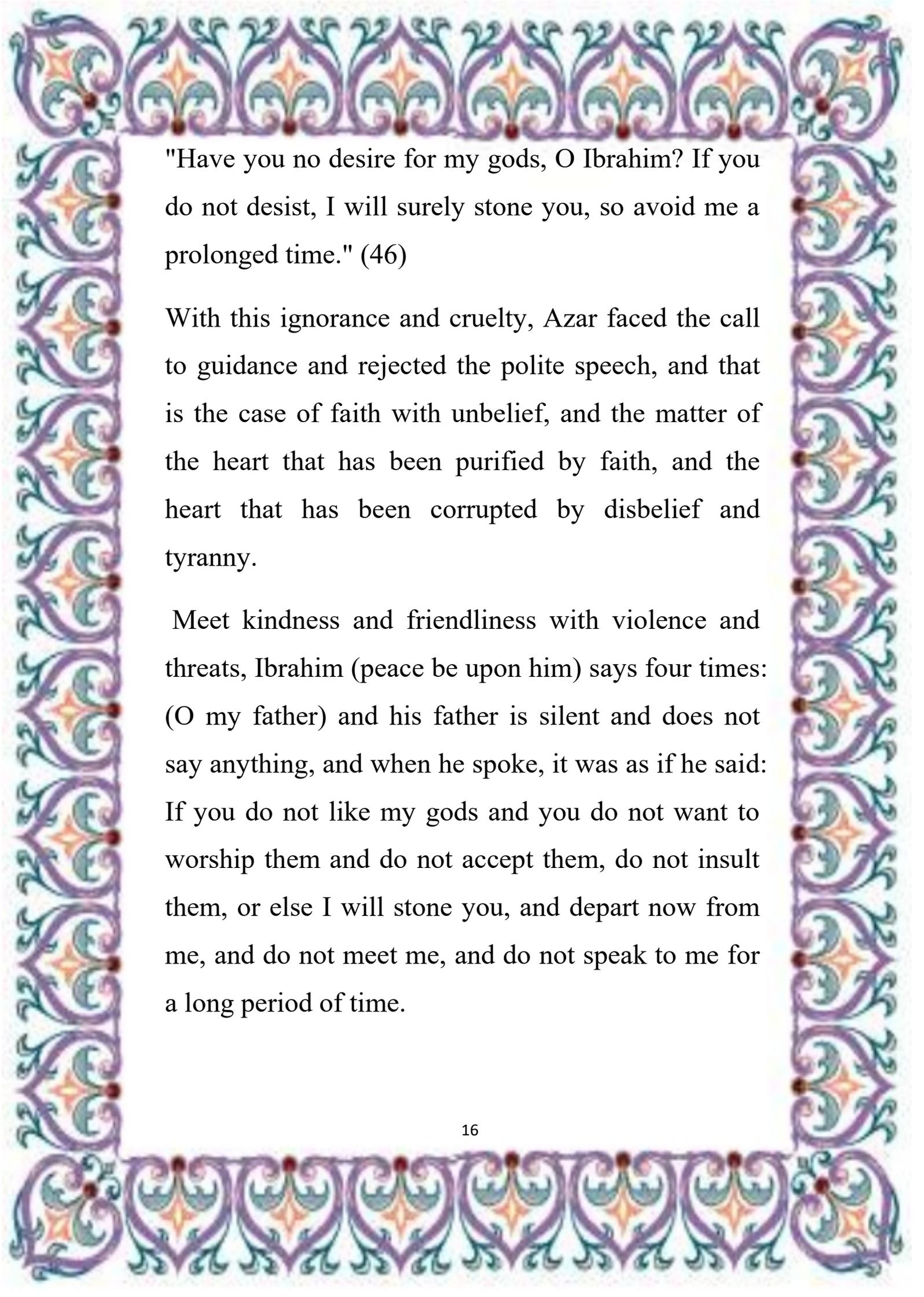
Do not obey Satan and be led astray in your worship of these idols, because Satan is the caller to worship It, And Satan also wants to keep you away from obedience to Allah and His straight path. Whoever obeys Satan has violated and disobeyed the commands of the Most Merciful, and he has become Satan's guardian in this world and the hereafter, and this is the greatest loss.

“Indeed Satan has ever been, to the Most Merciful, disobedient”.

The meaning: He was disobedient and arrogant in obedience to Allah, and therefore Allah expelled him, and removed him from His mercy.

(Disobedient): an exaggeration style, an increase in Satan's alienation because he is very disobedient to Allah. Disobedience can prevent Allah's mercy, and obedience is one of the greatest reasons for bringing Allah's mercy.

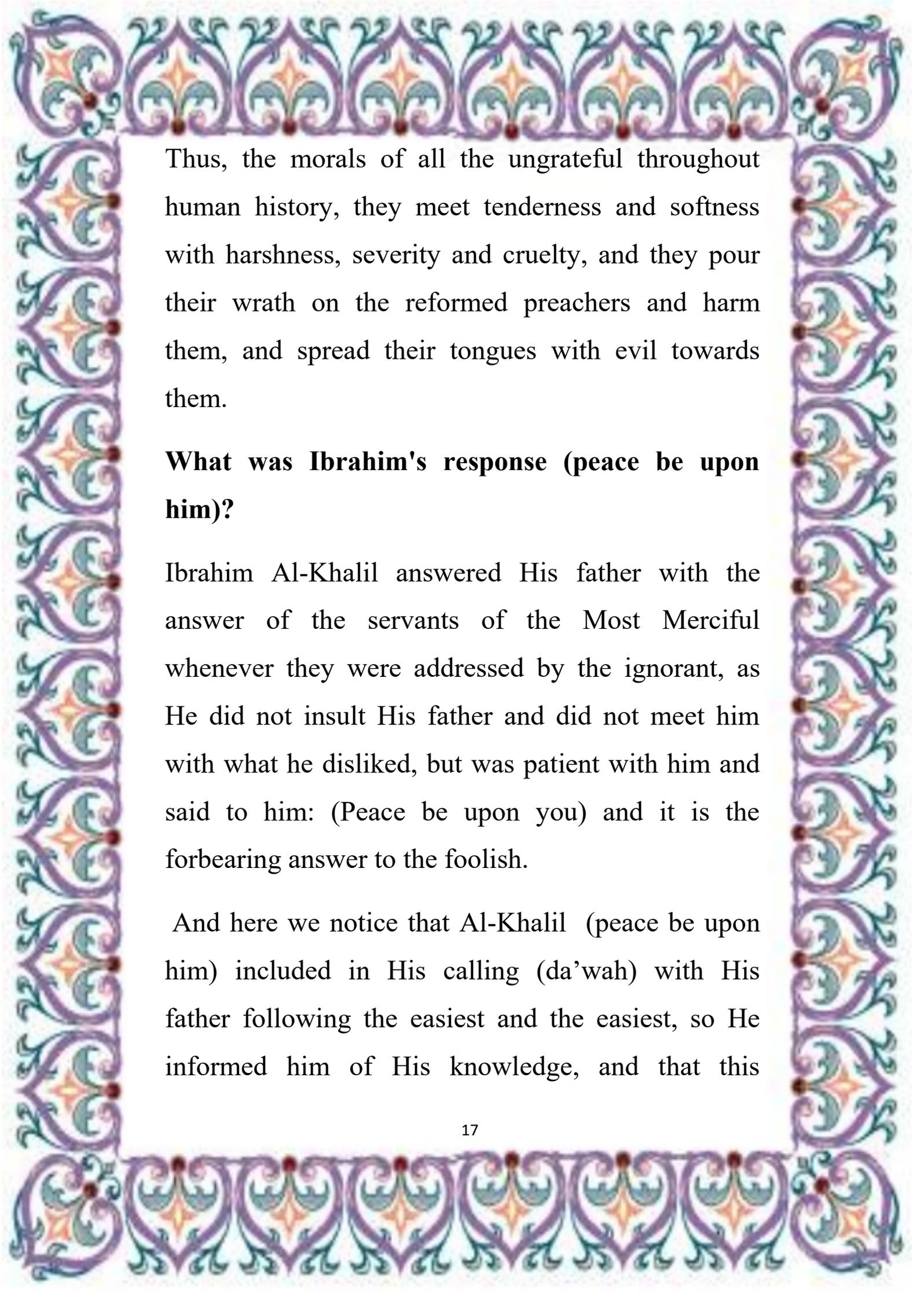
His father replied, saying:



"Have you no desire for my gods, O Ibrahim? If you do not desist, I will surely stone you, so avoid me a prolonged time." (46)

With this ignorance and cruelty, Azar faced the call to guidance and rejected the polite speech, and that is the case of faith with unbelief, and the matter of the heart that has been purified by faith, and the heart that has been corrupted by disbelief and tyranny.

Meet kindness and friendliness with violence and threats, Ibrahim (peace be upon him) says four times: (O my father) and his father is silent and does not say anything, and when he spoke, it was as if he said: If you do not like my gods and you do not want to worship them and do not accept them, do not insult them, or else I will stone you, and depart now from me, and do not meet me, and do not speak to me for a long period of time.

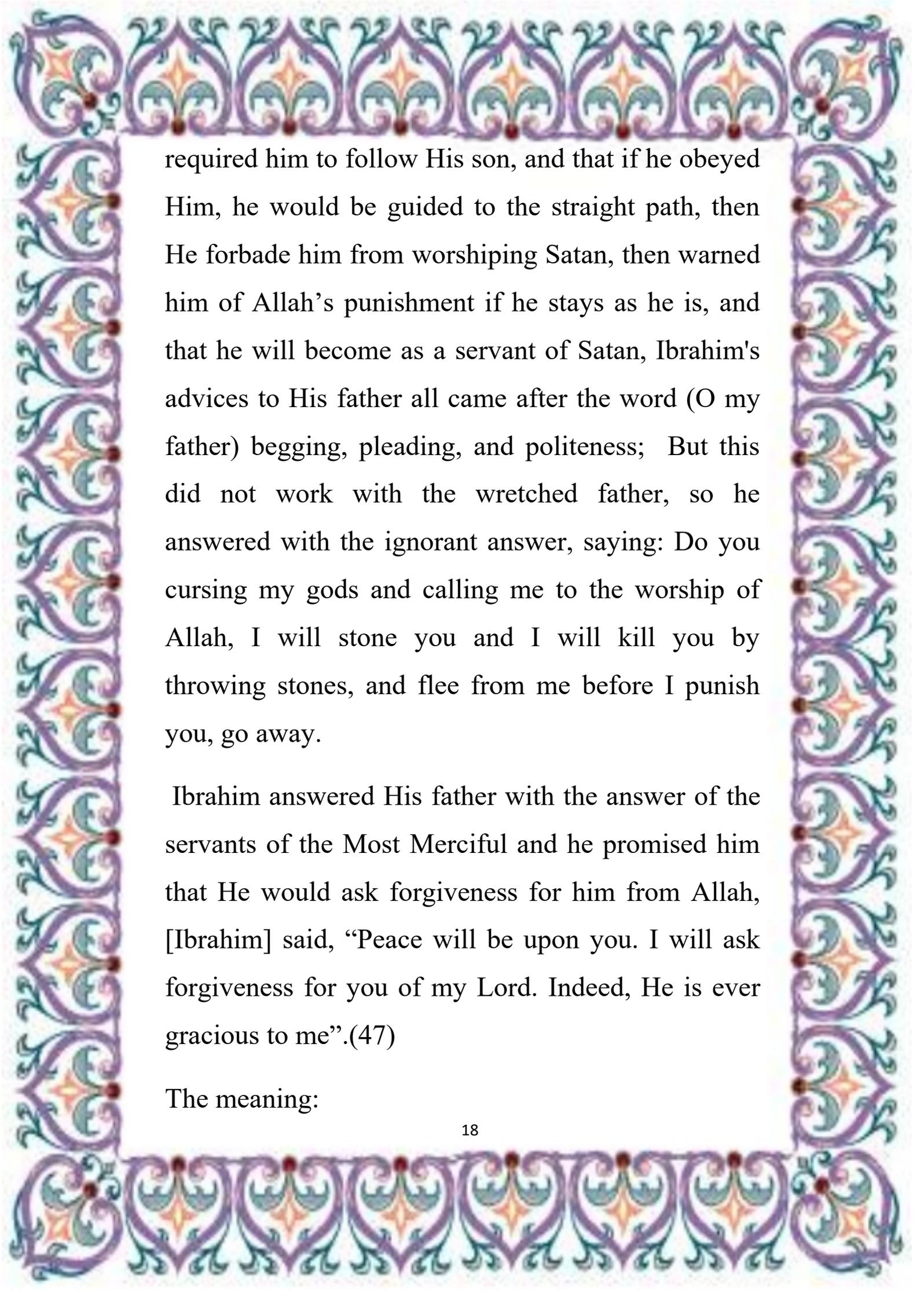


Thus, the morals of all the ungrateful throughout human history, they meet tenderness and softness with harshness, severity and cruelty, and they pour their wrath on the reformed preachers and harm them, and spread their tongues with evil towards them.

What was Ibrahim's response (peace be upon him)?

Ibrahim Al-Khalil answered His father with the answer of the servants of the Most Merciful whenever they were addressed by the ignorant, as He did not insult His father and did not meet him with what he disliked, but was patient with him and said to him: (Peace be upon you) and it is the forbearing answer to the foolish.

And here we notice that Al-Khalil (peace be upon him) included in His calling (da'wah) with His father following the easiest and the easiest, so He informed him of His knowledge, and that this



required him to follow His son, and that if he obeyed Him, he would be guided to the straight path, then He forbade him from worshiping Satan, then warned him of Allah's punishment if he stays as he is, and that he will become as a servant of Satan, Ibrahim's advices to His father all came after the word (O my father) begging, pleading, and politeness; But this did not work with the wretched father, so he answered with the ignorant answer, saying: Do you cursing my gods and calling me to the worship of Allah, I will stone you and I will kill you by throwing stones, and flee from me before I punish you, go away.

Ibrahim answered His father with the answer of the servants of the Most Merciful and he promised him that He would ask forgiveness for him from Allah, [Ibrahim] said, "Peace will be upon you. I will ask forgiveness for you of my Lord. Indeed, He is ever gracious to me".(47)

The meaning:

Allah the Almighty knowing my condition, merciful to me. Ibrahim already asked Allah to forgive and pardon His father. Allah the Almighty said about that:

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٤١﴾

“Our Lord, forgive me and my parents and the believers the Day the account is established”⁷ .

But after Ibrahim discovered His father's enmity to Allah, and knew that there was no point of calling His father to the worship of Allah and that he will die an unbeliever, Ibrahim stopped asking for forgiveness for him from Allah, and dissociate Himself from him, Allah the Almighty said about that:

وَمَا كَانَتْ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَّهَا أَيَّاهُ فَلَمَّا بَيَّنَّ لَهُ

أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴿١١٤﴾

⁷ Sura Ibrahim. Aya:(41).

“ the request of forgiveness of Ibrahim for his father was only because of a promise he had made to him. But when it became apparent to Ibrahim that his father was an enemy to Allah, he disassociated himself from him. Indeed was Ibrahim compassionate and patient”⁸.

Therefore, it is not permissible for us to supplicate to Allah Almighty with the mercy and forgiveness for the unbeliever who died as an unbeliever.

Finally, Ibrahim (peace be upon him) said to his people:

“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” .(48)

Ibrahim tried a lot to call His father, and He used the best means of advocacy (O my father, advice, guidance, eloquence, establishing an argument, and

⁸ Sura Ibrahim. Aya:(114).

discussing his father in his gods, and there is no benefit, unfortunately,

If the situation reaches this level and we see that there is no benefit in calling (Da'wah), then we must say the same as Ibrahim said:

“And I will leave you and those you invoke other than Allah”.

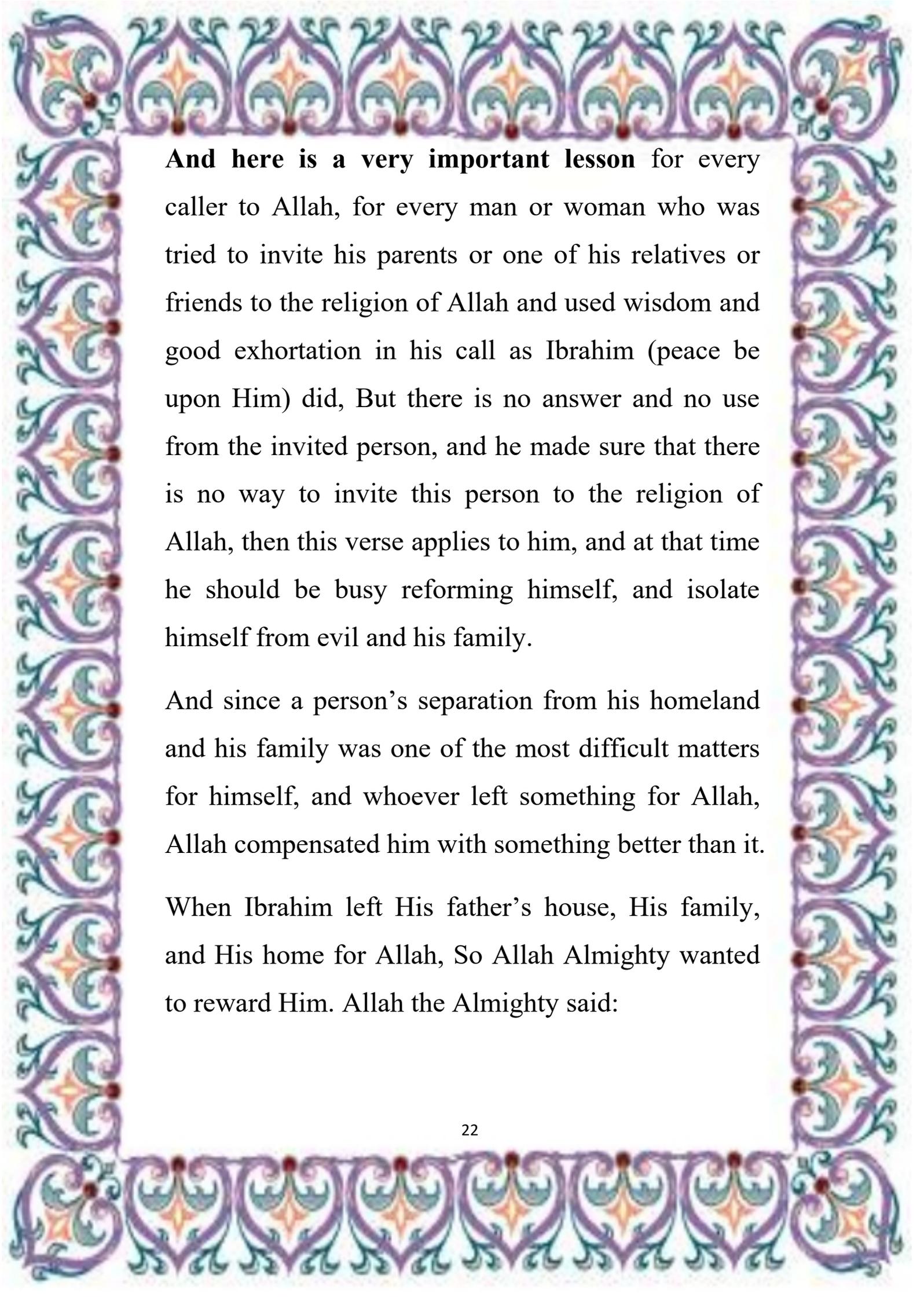
This verse is similar in meaning to the verse in Surat Al-Ma'idah. Allah the Almighty said:

يَأْتِيهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنفُسِكُمْ ۖ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ ۗ إِلَى اللَّهِ

مَرَجِعُكُمْ ۖ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٥﴾

“O you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided. To Allah is you return all together; then He will inform you of what you used to do”⁹.

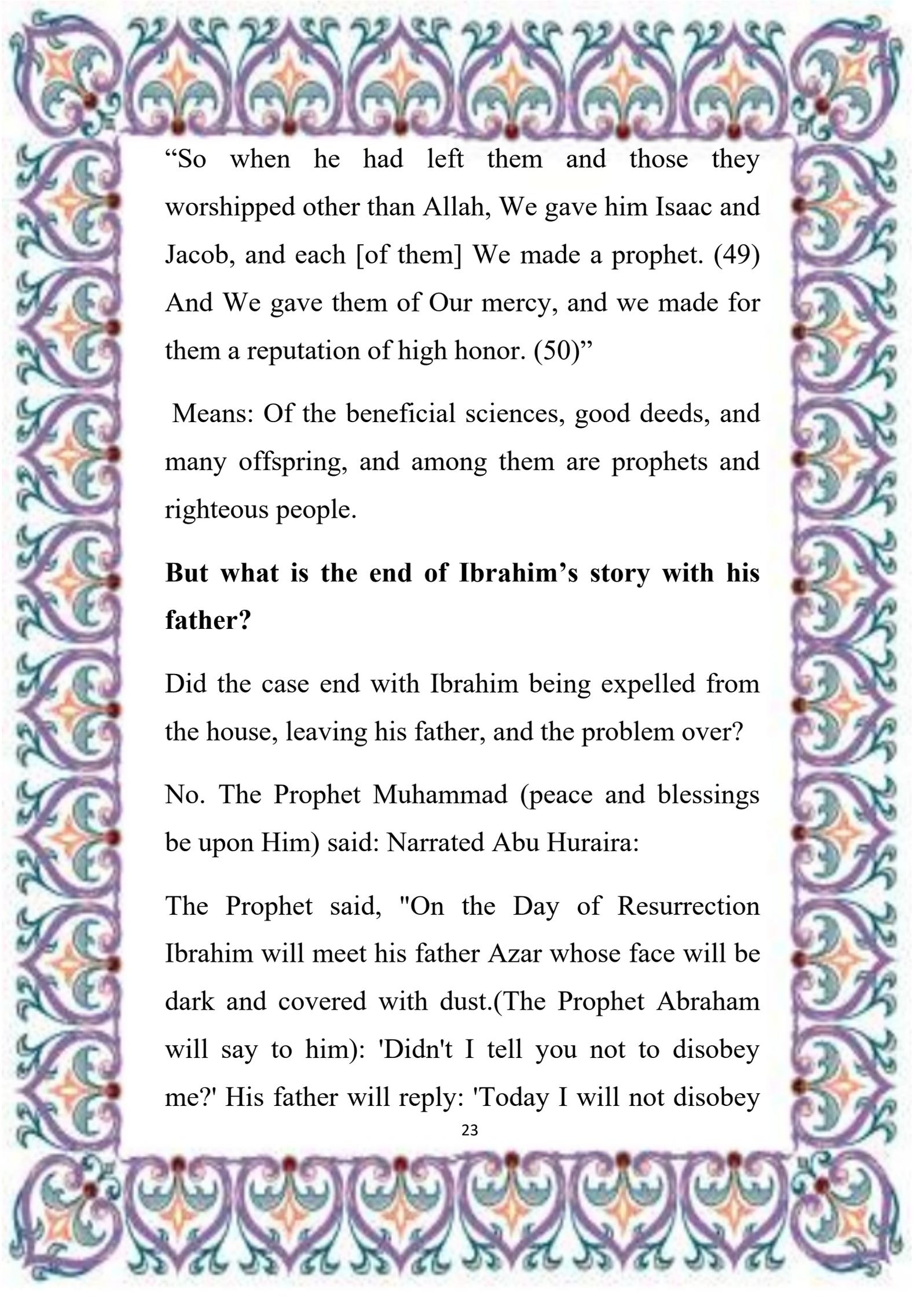
⁹ Sura Al-Maaida. Aya:(105).



And here is a very important lesson for every caller to Allah, for every man or woman who was tried to invite his parents or one of his relatives or friends to the religion of Allah and used wisdom and good exhortation in his call as Ibrahim (peace be upon Him) did, But there is no answer and no use from the invited person, and he made sure that there is no way to invite this person to the religion of Allah, then this verse applies to him, and at that time he should be busy reforming himself, and isolate himself from evil and his family.

And since a person's separation from his homeland and his family was one of the most difficult matters for himself, and whoever left something for Allah, Allah compensated him with something better than it.

When Ibrahim left His father's house, His family, and His home for Allah, So Allah Almighty wanted to reward Him. Allah the Almighty said:



“So when he had left them and those they worshipped other than Allah, We gave him Isaac and Jacob, and each [of them] We made a prophet. (49) And We gave them of Our mercy, and we made for them a reputation of high honor. (50)”

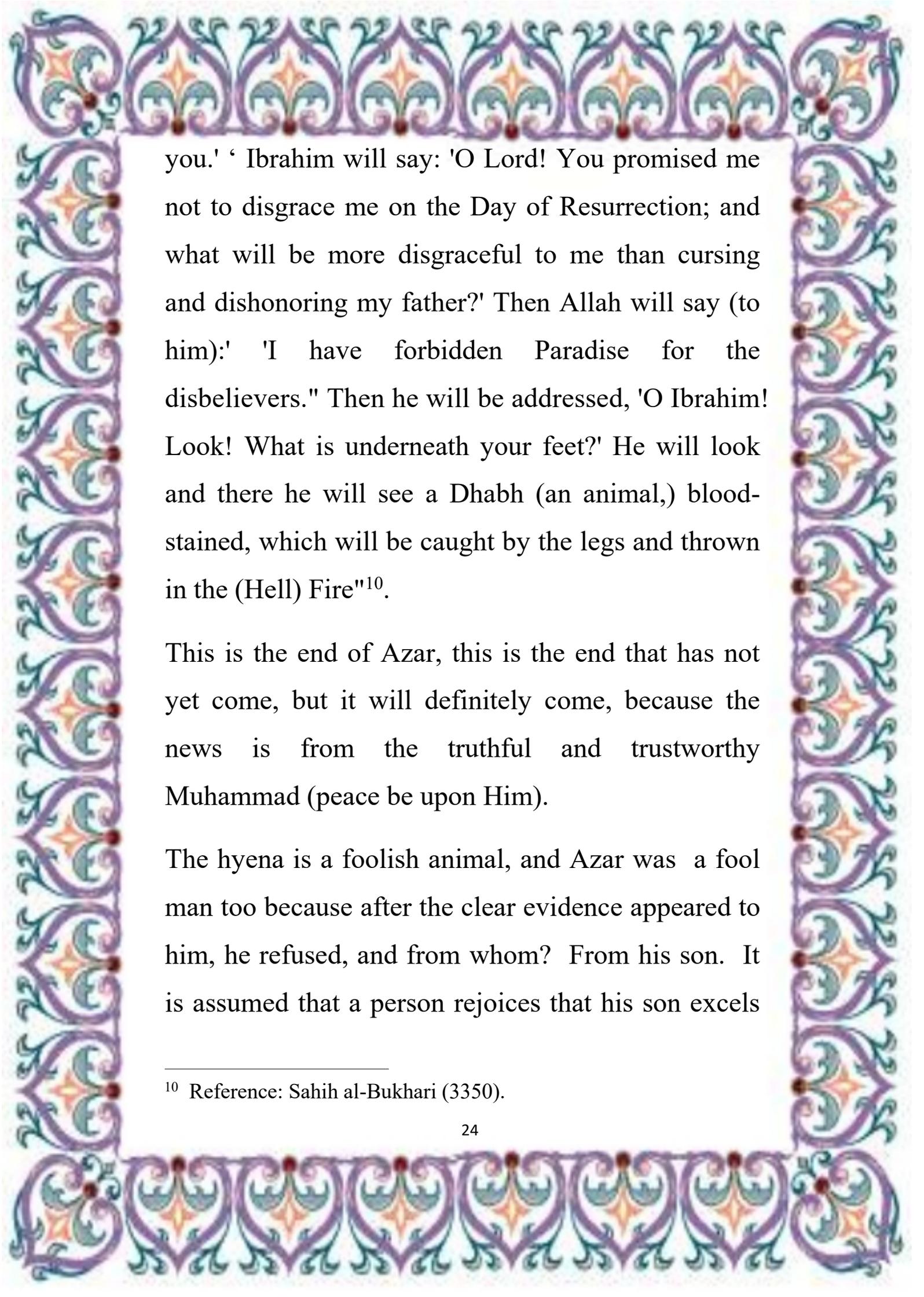
Means: Of the beneficial sciences, good deeds, and many offspring, and among them are prophets and righteous people.

But what is the end of Ibrahim’s story with his father?

Did the case end with Ibrahim being expelled from the house, leaving his father, and the problem over?

No. The Prophet Muhammad (peace and blessings be upon Him) said: Narrated Abu Huraira:

The Prophet said, "On the Day of Resurrection Ibrahim will meet his father Azar whose face will be dark and covered with dust.(The Prophet Abraham will say to him): 'Didn't I tell you not to disobey me?' His father will reply: 'Today I will not disobey

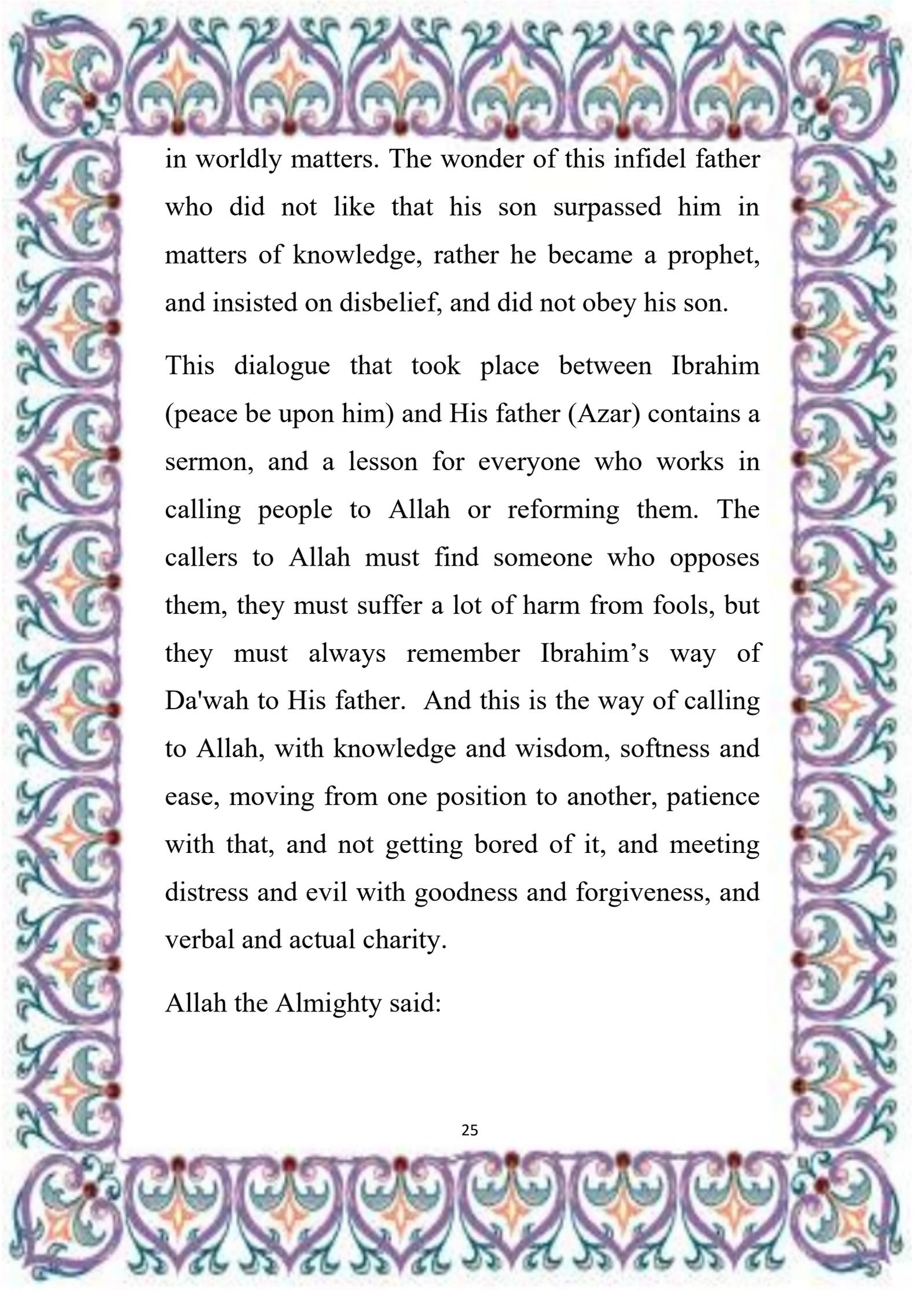


you.' ' Ibrahim will say: 'O Lord! You promised me not to disgrace me on the Day of Resurrection; and what will be more disgraceful to me than cursing and dishonoring my father?' Then Allah will say (to him):' 'I have forbidden Paradise for the disbelievers.'" Then he will be addressed, 'O Ibrahim! Look! What is underneath your feet?' He will look and there he will see a Dhabh (an animal,) blood-stained, which will be caught by the legs and thrown in the (Hell) Fire"¹⁰.

This is the end of Azar, this is the end that has not yet come, but it will definitely come, because the news is from the truthful and trustworthy Muhammad (peace be upon Him).

The hyena is a foolish animal, and Azar was a fool man too because after the clear evidence appeared to him, he refused, and from whom? From his son. It is assumed that a person rejoices that his son excels

¹⁰ Reference: Sahih al-Bukhari (3350).



in worldly matters. The wonder of this infidel father who did not like that his son surpassed him in matters of knowledge, rather he became a prophet, and insisted on disbelief, and did not obey his son.

This dialogue that took place between Ibrahim (peace be upon him) and His father (Azar) contains a sermon, and a lesson for everyone who works in calling people to Allah or reforming them. The callers to Allah must find someone who opposes them, they must suffer a lot of harm from fools, but they must always remember Ibrahim's way of Da'wah to His father. And this is the way of calling to Allah, with knowledge and wisdom, softness and ease, moving from one position to another, patience with that, and not getting bored of it, and meeting distress and evil with goodness and forgiveness, and verbal and actual charity.

Allah the Almighty said:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْ لَهُم بِالَّتِي هِيَ أَحْسَنُ إِنَّ

رَبِّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided”¹¹.

My last question to you now, dear reader brother: What if you were in the same position as Ibrahim, the Prophet of Allah (peace be upon Him) and your father was Azer?

We must all make sure that Ibrahim and other prophets (peace be upon them all), And all the callers to Allah in this world, including you and me do not have the power to guide anyone. If Allah the Almighty does not guide a person to repentance and

¹¹ Sura An-Nahl. Aya (125).

guidance, and you bring him the best caller (Da'i) on earth, nothing will change his condition.

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٥٦﴾

“Indeed, [O Muhammad], you do not guide whom you like, but Allah guides whom He wills. And He is most knowing of the [rightly] guided”¹².

And from Allah’s mercy on the callers to Allah that He commanded them to call, and did not charge them with the result.

If Allah charged us with the result of the call (Da’wah) and we called the people to Allah but they did not respond to us, then we will be punished, but Allah did not task us with the results.

Allah the Almighty said:

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ

¹² Sura Al-Qasas. Aya (56).

“Not upon you, [O Muhammad], is [responsibility for] their guidance, but Allah guides whom He wills”¹³.

Allah the Almighty said:

فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿٢٠﴾

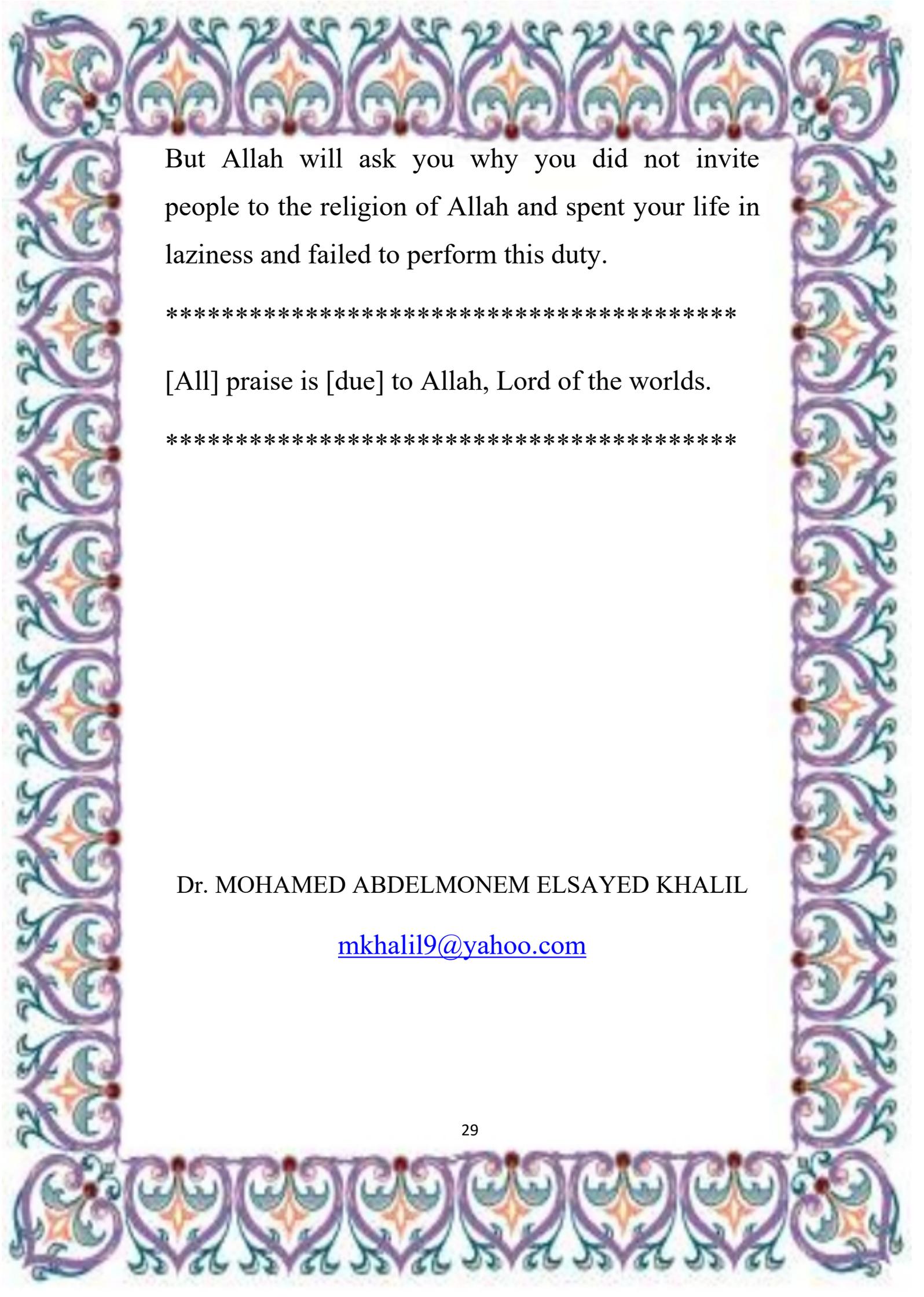
“Then upon you is only the [duty of] notification. And Allah is Seeing of [His] servants”¹⁴.

It is our duty to call to Allah and we will not be held accountable for people not following our call (Da'wah).

Allah the Almighty will not ask you why you did not make people embrace the religion of Islam through you, as long as you fulfilled the duty of calling to Allah with sincerity, wisdom and good exhortation.

¹³ Sura Al-Baqara. Aya (272).

¹⁴ Sura Aal-i-Imraan. Aya(20).



But Allah will ask you why you did not invite people to the religion of Allah and spent your life in laziness and failed to perform this duty.

[All] praise is [due] to Allah, Lord of the worlds.

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