



Ayah 258

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ ۗ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

Have you not looked at him who disputed with Ibrahim (Abraham) about his Lord (Allah), because Allah had given him the kingdom? When Ibrahim (Abraham) said (to him): "My Lord (Allah) is He Who gives life and causes death." He said, "I give life and cause death." Ibrahim (Abraham) said, "Verily! Allah brings the sun from the east; then bring it you from the west." So the disbeliever was utterly defeated. And Allah guides not the people, who are Zalimun (wrong-doers).

- Three stories are mentioned after the ayah regarding Allah (ﷻ) being the Wali of the believers and the taghut as being the wali of the disbelievers. The common theme between these stories is the resurrection.
 - Ibrahim (as) and Namrud: Namrud said he can bring the dead back to life.
 - The one in the town doubting the resurrection: so Allah (ﷻ) showed him through himself.
 - Ibrahim (as): surely he's not doubting the resurrection but wants his heart to be at rest.
- Namrud is mentioned only once in the Quran but there are many stories of Ibrahim (as) mentioned. One of the main concerns of Ibrahim (as) are his offspring. He's always making dua for them because his father was a disbeliever and he died on it, subhan Allah. Ibrahim (as) is The Father of the Prophets and this shows Allah (ﷻ) is able to bring the living from the dead, from a family of disbelievers a believer comes.
- Ibrahim (as) was tested with many matters and he fulfilled them all so his heart is not connected to the duniya but to Allah (ﷻ).
- Who is Namrud? He is a king who owned the world.
- (أَلَمْ تَرَ) (**Have you not looked**): Allah (ﷻ) is asking the Prophet (ﷺ) and all of us 'did you not see?'. And to see is not only with our eyes but with our hearts. So what should be our response?



Yes we did see. What does it mean to see with the heart? To see it with feelings. Allah (ﷻ) gave us eyes in order to increase in faith, so what should we see?

- **(إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ)** **(at him who disputed with Ibrahim (Abraham))**: the one who debated, and notice the name of Namrud is not mentioned specifically because it's not about knowing his name but anyone who does this action. We shouldn't only focus on the names but on the actions. What did he do? He argued and debated. Who started the debate? Namrud and not Ibrahim (as).
- Debates should be with evidence and on truth and not for proving points. Also it's not something done in public otherwise it will put doubts in the people's minds. **Surah An Nahl 125: (ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ)** **(Invite (mankind, O Muhammad (صلى الله عليه وسلم) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Qur'an) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided.)**
- Not everyone is eligible to engage in debates:
 - There needs to be wisdom and putting everything in its place
 - If the other person is only arguing and not stopping then the other should stop and this does not show weakness.
- **(فِي رَبِّهِ)** **(about his Lord (Allah))**: the topic of debate was Ar Rabb and His actions. The core of the fitra is not about our actions but the actions of Allah (ﷻ). The question of the grave is 'Who is your Rabb?'. The covenant we all took is, 'Am I not your Lord?' and we bore witness to this. For this reason it's a strange debate because everyone agrees to Allah's Lordship and Actions. If a person doesn't know Allah Ar Rabb then he will not be enriched.
- The meaning of roobubiyah are Allah's Actions – He is The Creator and He disposes all affairs. What can cause someone to have a wrong understanding of roobubiyah? The means. Allah (ﷻ) wants to nurture us through His actions. What made Namrud to debate with Ibrahim (as) about something which is pure common sense? He had kingdom.
- **(أَنَّ آتَاهُ اللَّهُ الْمُلْكَ)** **(because Allah had given him the kingdom?)**: Allah (ﷻ) gave him kingdom. He had resources, people, transport and rules. He had a complete kingdom yet he was poor because he didn't have the truth. This kingdom caused him to transgress. It's deception when a person thinks he has everything and he can do whatever he wants.
- **(إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ)** **(When Ibrahim (Abraham) said (to him): "My Lord (Allah) is He Who gives life and causes death.")**: Ibrahim (as) responded to him by saying, 'my Rabb is the One Who gives life and causes death'. This action is the greatest of Allah's



disposing of affairs. Giving life is the start of life and causing death is the start of life as well, subhan Allah. Giving life is the start of the duniya life and causing death is the start of an eternal life. May Allah (ﷻ) grant us a good end. Ameen. (الَّذِي) means the only one, so only Allah (ﷻ) causes life and death.

- (قَالَ أَنَا أَحْيِي وَأُمِيتُ) (He said, "I give life and cause death."): notice in Namrud's response there is no mention of (الَّذِي). Namrud thinks he causes death when he orders the death of someone and he causes life when he orders the release of someone who is to be killed, subhan Allah.
- (قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ) (Ibrahim (Abraham) said, "Verily! Allah brings the sun from the east;): then Ibrahim (as) responded, 'Allah brings the sun from the east'. And notice the name of 'Allah' is mentioned now. Then Ibrahim (as) challenged him, how?
- (فَأْتِ بِهَا مِنَ الْمَغْرِبِ) (then bring it you from the west.): he told him to bring the sun from the west. A person doesn't go to the same point in debates but to another one.
- (فَبُهِتَ الَّذِي كَفَرَ) (So the disbeliever was utterly defeated.): Namrud couldn't respond after this.
- (وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ) (And Allah guides not the people, who are Zalimun (wrong-doers).): anyone who's doing dhulm will not be guided to the truth.

What did we learn from these ayat and how can we change for the better?

- Do not engage in debates unless with sound knowledge and wisdom and do not initiate them
- Believe in Allah's actions and His roobubiyah since this is the core of the fitra
- Do not commit dhulm in order to be guided

May Allah (ﷻ) protect us from dhulm and guide us. Ameen.