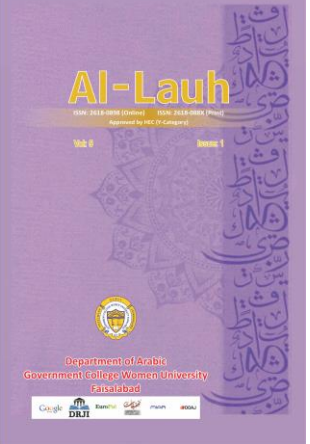
 	 This work is licensed under a Creative Commons Attribution 4.0 International License 
Al-Lauh Bi-Annual, Trilingual (Arabic, English, Urdu) ISSN: (P) 2618-088X. (E) 2618-0898 Project of Govt. College Women University Faisalabad, Madina Town, Faisalabad, Pakistan. Website: www.allauh.com Approved by Higher Education Commission Pakistan Indexing: Euro Pub, Journal Factor, DRJI, Urdu Jaraid, Asian Research Index	
TOPIC The Da’wah Journey of Prophet Ibrahim (AS): A Research analysis	
AUTHOR 1. Kalsoom, MPhil Scholar, Riphah International University Faisalabad 2. Prof. Dr. Muddassir Ahmad, Professor, Riphah International University Faisalabad. 3. Dr Khalid Mehmood Arif, Associate Professor, Riphah International University Faisalabad.	
How to Cite: https://allauh.pk/ https://allauh.pk/index.php/allauh/issue/view/4 Vol. 5, No.1 January to June 2026 Published online: 30-06-2026	

THE DA'WAH JOURNEY OF PROPHET IBRAHIM (AS): A RESEARCH ANALYSIS

Kalsoom¹

Prof. Dr. Muddassir Ahmad²

Dr. Khalid Mehmood Arif³

Abstract

This study explores the life, mission, and dawah of Prophet Ibrahim (AS) as a central figure in Islamic thought and history. It highlights his unique position as the father of the prophets, a model of monotheism, and a symbol of unwavering faith. The research examines his background, lineage, early intellectual maturity, and his struggle against idolatry, star worship, and polytheism. It further analyzes his trials, including his arguments with his father and the tyrant Nimrod, the fire incident, the migration, and his role in laying the foundations of Islamic rituals such as the Hajj and the construction of the Kaaba. The study reflects on his spiritual journey from faith to certainty, his supplication, and his exemplary patience and trust in Allah. Through an analytical and historical perspective, this article presents Prophet Ibrahim (AS) as a timeless model for the da'wah, morality, and monotheism.

Keywords: Prophet Ibrahim (AS), monotheism, daw'ah, Nimrod, idolatry, migration, Kaaba, faith, patience, prophethood

Introduction

Ibrahim (AS) is the first prophet whom Allah Almighty called Prophet Abū al-Anbiyā' (Father of the Prophets), Khālilullāh (Friend of Allah)¹, Imām al-Nās (Leader of Humanity)², Ḥanīf and Muslim (Upright and Submissive to Allah)³, and Ummah (A Nation or Community)⁴. According to Ibn Kathīr, there is a gap of one thousand eighty-nine (1089) years between the flood of Nūh and the birth of Ibrahim (AS). Between Prophet Nūh and Prophet Ibrahim (AS), two messengers came, Hūd (AS) and Šāliḥ (AS). He is called the prophet of Syria and Palestine.

Literature Review

The existing literature sheds light on various aspects of the lives of the prophets and their methods of preaching. However, most studies focus on individual topics and lack a comprehensive analytical approach. The following works provide an overview of relevant research in this area.

1. Zahida Gulshan, Bashir Ahmed Siddiqui, The missionary activities of the Prophets (peace be upon them) according to the Quran, Punjab University Lahore, 1965

The missionary activities of the prophets, as presented in the Quran, are studied to understand their perspectives, challenges, and strategies in calling people to the truth.

2. Musrat Naveed, Muhammad Hussain Azad, Prophet Solomon (PBUH) and his covenant: A special study of the Quran and the Scriptures, Bahauddin Zakariya University Multan

Prophet Suleman (PBUH) and his era are explored through a focused study of the Quran and classical Islamic sources to uncover their religious and political significance.

3. Javeria, Prophet Joseph (PBUH) - A research study of interpretive traditions, Riphah International University Faisalabad, 2017.

The interpretive traditions concerning Prophet Joseph (PBUH), especially his prophetic wisdom and spiritual insight, are research-basedly analyzed as preserved in Quranic commentary.

4. Shakeela Iqbal, Tahira Basharat, The preaching method of Jesus Christ, University of the Punjab Lahore, 1987

The preaching methods of Jesus are examined to highlight his unique style of compassion, parables, and moral persuasion in conveying the message.

5. Hina Ahmed, Shabbir Ahmad Mansoori, Study of the biography and invitation of Sayyiduna Solomon (PBUH) and the interpretation of literature, University of Punjab Lahore, 2005

A study of the biography and preaching of the Prophet (PBUH) based on exegetical literature explores the Quranic basis and interpretation of his mission.

6. Saima Sarwat, Shabbir Ahmed Mansoori, The model invitation of Sayyiduna Nuh (PBUH), University of Punjab Lahore, 2005

The preaching model of the Prophet (PBUH) is studied as a complete framework of wisdom, gradual transformation, and practical implementation.

7. Libni Akram, Hamidullah Abdul Qadir, The biography and invitation of Sayyiduna Musa (PBUH) in the light of the heavenly scriptures, University of Punjab Lahore, 1994

A focused study of the biography and prophetic call of Sayyiduna Musa (AS) is done in the light of the divine scriptures, emphasizing his dialogue with Pharaoh and the salvation of the Children of Israel.

8. Rabi'ah Farooq, Hafiz Muhammad Nasrullah, Abraham's Call to Monotheism: In the Light of the Quran, The Islamia University of Bahawalpur, Bahawalpur
The call of Hazrat Ibrahim (AS) to monotheism is analyzed in the light of the Quran, highlighting his arguments against idolatry and his unwavering faith in Allah.

9. Farhat Yasmin, The invitation of Prophet Nuh in the light of Surah Nuh, International Islamic University, Islamabad, 2016

Thematic study of Surah Nuh is conducted to examine the missionary efforts of Prophet Nuh (AS), his patience and the rejection by his people.

10. Hammad Baseem Khan, Nayla Safdar, Resistance to the Prophets' Call in the Light of Surah Hud and Ash-Shu'ara, Government College University Lahore, 2013

The resistance faced by various prophets is explored through an analytical study of Surah Hud and Surah Shu'ara, which show common patterns of denial and deviation.

11. Fatima Iqbal, Muhammad Sarfaraz Khalid, The Prophets' Style of Invitation in Surah Al-A'raf: In the Light of the Quran and the Understanding of the Quran., Government College University Lahore, 2019

The preaching style of the prophets in Surah Al-A'raf is studied in the light of the Quranic light and the exegetical literature, highlighting the diverse methods used for different communities.

12. Muhammad Bashir Tufail, Common points of the call of the prophets (peace be upon them all), University of the Punjab, Lahore, 1997

A focused study of common themes in the prophetic call explores a common emphasis on monotheism, moral reform, and accountability in the afterlife.

13. Abdul Majeed, Shabbir Ahmed Mansoor, The Wisdom of Sayyidna Ibrahim (AS) in the Light of the Divine Books, University of the Punjab, Lahore, 1994

The wisdom behind the call of Sayyiduna Ibrahim (AS) is explored through the lens of the inspired scriptures, focusing on dialogue, logic, and unwavering faith.

14. Dr. Karim dad 'Mumtaz Khan. "A Comparative study of the Prophet Jesus Christ in the Bible and the Holy Quran." Acta Islamica Volume 3 (2015), no. Issue 1⁵

This research analyzes the portrayal, mission, and theological position of Jesus Christ (PBUH) in both the Bible and the Qur'an, highlighting similarities and key doctrinal differences.

Research Gape

The existing literature on Prophet Ibrahim (AS) focuses mainly on descriptive accounts of his life and selected aspects of his preaching, such as his opposition to idolatry and important life events. However, there is a lack of a comprehensive analytical study that presents his call as a complete and systematic model. Most studies also treat the Quranic narratives and historical sources separately without integrating them into a unified perspective. Furthermore, there has been limited attention paid to the practical relevance of his da'wah methodology to address contemporary ethical and intellectual challenges. This

article aims to fill this gap by providing a focused and analytical review of the da'wah journey of Prophet Ibrahim (AS).

Background

During the time of Prophet Ibrahim (A.S.), Nimrod was the king of the East and the West. He is called Al-Hasir.⁶ Nimrod ruled for 400 years. There are four rulers in the world who have ruled the entire world, and Nimrod is one of them.⁷ He himself was in Babylon. Nimrod had a dream that a star had appeared that had taken away the light of the sun and the moon. He called his magicians, soothsayers, and astrologers.⁸⁹ Astronomers told Nimrod that a boy named Ibrahim would be born in your village in a certain month, and in another month he would break your idols.¹⁰ When that year approached, he began to cause women to miscarry. But by the grace of Allah, his mother gave birth to him in a cave.

Nimrod's full name was Zahhāk bin Andar Māṣab. It is said that Zahhak was Nimrod, and Nimrod's lineage is found among the Nabaṭīn, and Zahhak's lineage is famous among the Persians.¹¹

Name and Lineage

His genealogical line is as follows: Ibrāhīm bin Tārīḥ bin Nāḥūr bin Sārūgh bin Rāghū bin Fālagh bin 'Ābir bin Shālīḥ bin Arfakhshadh bin Sām bin Nūḥ.¹²¹³ His nickname was Abu Al-Dhaifan¹⁴ because he was very hospitable. He received guidance in his younger years, and then prophethood, and then Allah made him a close friend in his old age.

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا بِهِ عَالِمِينَ¹⁵

And We had already given Ibrahim his ability and We were aware of it.

In this verse, the intellectual maturity and knowledge of the truth given to Prophet Ibrahim (AS) from the very beginning is described as Allah's special guidance. Prophet Ibrahim (A.S.) is mentioned in about twenty-two Surahs of the Holy Quran. He is the ancestor of the beloved Prophet of Muslims, Prophet Muhammad (ﷺ). Muslims send blessings on Prophet Muhammad (ﷺ) as well as on Prophet Ibrahim (AS) and his descendants.

Birth of Hazrat Ibrahim (AS)

Hafiz Ibn Asakir has mentioned his mother's name as Amīlah in his history book.¹⁶ And his birthplace is said to be the land of the Chaldeans, i.e. Babylon (Ar).¹⁷ The Torah says it is Ar (Iraq). Hazrat Ibrahim (AS) was born in a region called Sawad in the land of the Chaldeans, i.e. Babylon¹⁸, but some people disagree about his birthplace and say that he was born in a region called Sus in

Ahwaz. And your father had moved to Babylon.¹⁹ Your father's name was Tāriḥ. Your mother gave birth to you in a cellar. Your father consulted with his friends and took you from the cave. You remained in the cave for 15 months after your birth. Leaving the cave and setting off for home with his father, he saw an animal for the first time on the way. His father kept telling him that it was a goat, a cow, a camel, and he wondered if there must be a Lord who would take care of them.²⁰

Reason for the Mission

He vigorously argued and fought with his people and others against polytheism, star worship, and idolatry. The Babylonians worshipped the gods, idols, and stars.

To dissuade him from polytheism, he first invited his uncle, whose name is mentioned in the Quran as Azar. The Quran has used the word father in place of uncle in many places because in ancient times, uncle was called father while his father Tāriḥ was a believing Muslim.

A debate between father and son

Prophet Ibrahim (AS) invited his father Azar and said, "Do you know that idols are God? I see you and your people in clear error."²¹ When he said to his father and his people, "What do you worship? Do you take false gods besides Allah? Then what is your opinion about the Lord of the worlds?" While Allah created you.²²

When hazrat Ibrahim (AS) said to his father, "O my father, why do you worship that which neither hears nor sees nor benefits you in any way? O my father, I have indeed acquired knowledge which you do not possess, so follow me, I will guide you to the straight path. O my father, do not worship Satan, for Satan is a disobedient person to Allah." O my father, I fear that the punishment of Allah will come upon you, and you will become a companion of Satan. He said, "O Ibrahim, have you turned away from my gods? If you do not desist, I will stone you and keep away from me for a while." He said, "Peace be upon you. I will now ask my Lord for forgiveness for you. Indeed, He is to me Most Merciful." And I leave you and those you call upon besides Allah, and I will call upon my Lord, I hope that I will not be deprived of calling upon my Lord.²³

Hazrat Ibrahim (AS) was seeing that the biggest center of polytheism was established in his own house, so he first invited his uncle. Hazrat Ibrahim (AS) said that the worship of idols and the worship of those which your hands are busy making is a path of error and falsehood. And I invite you to the straight path. But your advice had no effect on your uncle; on the contrary, he threatened you that if

you did not desist, you would be stoned to death. To this he answered his uncle gently.

Hazrat Ibrahim (AS) tried to explain in various ways that these are just idols made of clay which have no purpose, which can neither benefit nor harm, nor give life nor death, so why do you people ask them when his uncle and his people had only one argument that our fathers used to worship them. To which Prophet Ibrahim (AS) said, "Both you and your fathers were in error." So they are my enemies, except the Lord of the Worlds. He created me, and then guides me. And He gives me food and drink. And when I am sick, He heals me. And He causes me to die, then gives me life. And He, in whose name I hope, will forgive me my sins on the Day of Resurrection.²⁴

When his people disobeyed, Prophet Ibrahim (AS) prayed for his future generations and his family. Despite being disappointed with his people, Prophet Ibrahim (AS) did not lose hope in Allah Almighty, but prayed to Him:

رَبِّ هَبْ لِي حُكْمًا وَأَلْجِئِي بِالصَّالِحِينَ - وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ - وَاجْعَلْنِي
مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ - وَأَغْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ - وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ - يَوْمَ
لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ - إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ²⁵

O my Lord, grant me perfect knowledge and join me with the righteous. And leave me a good mention among the generations to come. And make me one of the inheritors of the Garden of Bliss. And forgive my father, for he was of the astray. And do not disgrace me on the Day when people will be raised up. On the Day when wealth and children will not avail, except him who comes to Allah with a pure heart

When Prophet Ibrahim (AS) was disappointed with the behavior of his people, he did not lose heart but turned to Allah and prayed. His action shows that the support of a true believer is always Allah Himself, no matter how unpleasant the circumstances. From an investigative perspective, this incident guides us towards strong principles of hope, patience, and trust, and teaches that turning to Allah even after failure is a sign of faith.

Denial of Star Worship

Tārīḥ, Hazrat Ibrahim (AS), Hazrat Sarah and Hazrat Lūṭ bin Hārān (PBUH) migrated from the land of the Chaldeans, Babylon, and settled in the land of the Canaanites. These people worshipped the stars. The land of the Canaanites was Jerusalem. They settled in a place called Haran. This place, the island, and the land of Syria were under the Chaldeans. . These people worshipped the seven

planets. They turned towards the North Pole.²⁶ On the night when Prophet Ibrahim (AS) came out of the cave, he saw the star Jupiter.²⁷²⁸

According to Ibn ‘Abbās, he came out of the cave at the end of the lunar month. Therefore, you were the first to see the star Jupiter.

Allah showed Abraham the wonders of the heavens and the earth that he might be of those who believe. Then when the night darkened, he saw a star, and said, "This is my Lord." But when it disappeared, he said, "I do not like those who disappear." Then when he saw the moon rising, he said, "This is my Lord." But when it disappeared, he said, "If my Lord does not guide me, I will surely be among the astray." Then when he saw the sun rising, he said, "This is my Lord, the Greatest." Then when it disappeared, he said, "O my people! I am free from those whom you associate with Allah." I have turned my face towards Him who created the heavens and the earth, and I am not of those who associate partners with Allah.²⁹

After this, Prophet Ibrahim (AS) made a great effort to prevent his people from associating partners with Allah.

But his people disputed with him. He said, "Do you dispute with me about the Oneness of Allah, while He has guided me? And I do not fear those whom you associate with Him, unless my Lord wills. My Lord encompasses all things in His knowledge. Will you not then reflect?" And why should I fear your partners when you do not fear that you associate with Allah that for which He has sent down to you no authority? So which of the two parties is more deserving of peace, if you only knew?³⁰

His people considered the sun to be the greatest god. Ibrahim became disgusted with them. Once a year, the people would go out of the city to celebrate their festival and worship idols by making offerings to them. His people invited Prophet Ibrahim (AS), but he refused, saying that he was sick.³¹ And he said in hushed tones, "Go and see what I do to your gods." And by Allah, I will cure your idols when you have turned your backs.³² There were some people there who had heard him say.

So they turned their backs on him. So he went secretly to their gods and said, "Do you not eat? What is the matter with you that you do not speak?" Then he struck them with his right hand with great force. Then they rushed towards him. He said, "Do you worship what you yourselves carve?"³³

Prophet Ibrahim (AS) destroyed all the idols except the eldest of them and placed the axe on the shoulder of the largest idol. When the people returned, they saw who had done this to their gods. So they called Prophet Ibrahim (AS).³⁴

They said, "Bring him before the people so that they may see." They said, "O Ibrahim, have you done this to our gods?" He said, "Rather, their elder has done this, so ask them if they can speak."³⁵

Prophet Ibrahim (AS) thought that his people would be surprised by his answer and would stop believing in him as a god. Then they lowered his head and said, "You know they can't talk." He (AS) said, Then do you neither worship besides Allah that which can neither benefit you nor harm you I am disgusted with you and what you worship besides Allah. Do you then have no sense?"³⁶

But despite this, the nation had no other argument except one. When he (AS) said to his father and his people, "What are these idols that you are sitting around?" They said, "We found our fathers worshipping them." He said, "Indeed, you and your fathers have been in clear error."³⁷

His people replied, "Have you brought us the truth or are you just entertaining us?"³⁸ Prophet Ibrahim (AS) tried to explain to them in a rational and conscious way that idols or stars could not be God. But his people had no answer, so they decided to burn Prophet Ibrahim (AS). They said, "If you have to do something, burn him and help your gods."³⁹

His answer to that was: My Lord is the Lord of the heavens and the earth, Who created them, and I am certain of that."⁴⁰

A catapult was prepared to throw Prophet Ibrahim (AS) into the fire. A man named Hazin⁴¹ prepared a catapult.⁴² When Prophet Ibrahim (AS) was in the air, Hazrat Jibrā'il (AS) met him and asked, "Do you have any need?" So he ordered him to do so. He said, "There is no need for you." It is narrated from Hazrat Ibn 'Abbās and Saad bin Jubair (may Allah be pleased with him) that at that time the angel of rain was in the state of saying, "If I were commanded now, I would send rain." In response to all their help, Hazrat Ibrahim (AS) said, "My request is to the Almighty Allah."⁴³⁴⁴ They said, "Build a house for him, then throw him into the fire". So Allah humiliates them.⁴⁵

It was narrated from Minhāl bin 'Amr that he remained in that fire for 40 or 50 days, but the fire could not burn even his blessed hair. At that time, an angel was with him who used to wipe the sweat that came from his forehead.⁴⁶ When a few days passed, Nimrod wanted to see if Ibrahim was still alive or not, so he built a tall building on the roof of which he stood and saw that Ibrahim was still safe and sound, while a man of his appearance was also present with him. Nimrod was very surprised at this and said, "O Ibrahim, your Lord is very generous." Allah said, "O fire! Be cool and comfortable for Ibrahim." And they desired evil for him, but Allah turned them away.

Allah protected Prophet Ibrahim (AS) in a way that not only brought him peace but also preserved the balance of the entire system of the universe.

The debate with Nimrod

Hazrat Suddī (RA) says that the debate with Nimrod took place after Hazrat Ibrahim (AS) came out of the fire.⁴⁷ It is narrated from Zayd bin Aslam that on that day, people went to Nimrod to buy grain, so he (AS) also went under the pretext of buying grain and invited him, and then a debate took place with him.⁴⁸

Nimrod argued with Abraham about his Lord because Allah had given him the kingdom. Prophet Ibrahim (AS) said to him as evidence that my Lord gives life and also causes death. On this, Nimrod, thinking according to his intellect, called two prisoners and released one and sentenced the other to death, to which he said that I too can give life and cause death. Ibrahim (AS) said that my Lord gives people physical life and death. In response, Ibrahim (AS) gave another argument and said, "If you are the Lord, and then my God brings the sun from the east, and you bring it from the west." The disbeliever was stunned by this.⁴⁹

Hazrat Zaid bin Aslam says that Allah sent angels to Nimrod three times and invited him, but he did not accept the invitation of monotheism, as a result of which Allah Almighty declared war and his army was destroyed only by an army of mosquitoes. All their flesh and blood were sucked out, only their bones remained, and a special mosquito attacked Nimrod. And it remained in his mind for 400 years,⁵⁰ but Nimrod could not find guidance and became a victim of divine punishment.⁵¹

Only two people believed in him, the first being Hazrat Sārah (AS), the wife of Hazrat Ibrahim (AS) and his nephew Hazrat Lūṭ bin Hārān (AS). Hazrat Ibrahim (AS) prayed and migrated by the command of Allah Almighty.

The First Migration to Syria

He migrated to Syria after being tired of his people. He migrated to Syria with his wife Sārah and his brother's son Lūṭ bin Hārān (AS).⁵²⁵³ After his migration, mosquitoes plagued his people. His father, who had believed in him, was not with him during this migration. Because he had already died in Hārān. Here, Prophet Ibrahim built an altar as a sign of gratitude and made its site in the eastern part of Jerusalem.⁵⁴

The journey from faith to complete certainty

Once, Hazrat Ibrahim (AS) saw a dead body on the seashore. The fish would eat the dead body as the water would eat it, and so wild animals would eat

it. During this time, Hazrat Ibrahim (AS) wanted to know the secret of life after death, so Allah Almighty granted him healing. Hazrat Ibrahim (AS) was ordered to take five or four eagles and feed them meat and wine to make them familiar with him.⁵⁵ Then place a piece of their bodies on every mountain, then call them, and they will come to you quickly."⁵⁶

Animals become familiar with their master, so much so that they run towards him when they hear his voice. Therefore, Allah Almighty showed them this scene: When I call My servants on the Day of Judgment, they will rise from their graves upon hearing My call and run towards Me.

Migration to Egypt

He settled in the region of Kan‘ān in Syria, but due to a famine there, he had to migrate to Egypt.⁵⁷ At that time, the Pharaoh of Egypt was Sinān bin ‘Awn bin ‘Ubaydah bin ‘Uwayj.⁵⁸ He had intended to marry Hazrat Sārah (AS). When Prophet Ibrahim (AS) entered Egypt with Hazrat Sārah, some people saw Hazrat Sārah and reported her to the Pharaoh of Egypt, who wanted to kill Hazrat Sārah (AS), but Allah Almighty saved them three times. This incident is mentioned in the history books. The Pharaoh of Egypt apologized for his mistake and gave him some gifts and gave him a slave girl named Hājarah. But it is said that the Hazrat Hājarah, the mother of the Arab, was not a slave girl but the daughter of the Pharaoh of Egypt. According to Ibn Hishām, the one who had intended it was ‘Amr bin Imri’ al-Qays bin Māylūn bin Sabā’, the ruler of Egypt.⁵⁹

Migration from Egypt to Yemen

When Prophet Ibrahim (AS) left Egypt for Yemen, he had wealth and possessions with him. From there, Prophet Lut (AS) took the wealth and possessions that Ibrahim (AS) had given him and, under his orders, went to the region of Ghor and from there to the city of Sodom. In Yemen, Prophet Ibrahim (AS) received news that Prophet Lot (AS) was in trouble and that the king of Sodom was oppressing and persecuting him. Prophet Ibrahim (AS) went to Basrah to help Lut (AS) by the command of Allah.

Here he received news that the oppressive people of Tayman had oppressed Prophet Lut (AS). East of Tayman, Prophet Ibrahim (AS) was with him in Damascus. This eastern part of Damascus is called the abode of Jaysh Ibrāhīm (AS).⁶⁰ As a result, he set out with an army of 318 men to help Hazrat Lut (AS). Then he took them to the north of Damascus. There they camped at Barzah. Hazrat Ibrahim (AS) was made to wage Jihād for the first time. Hazrat Ibrahim (AS) defeated the army of the king of Elam, who was the king of Sodom. Elam wanted to give him wealth, which Hazrat Ibrahim (AS) refused.⁶¹⁶² He received

the good news in Yemen. Then he returned to Jerusalem, after which 20 years Hazrat Ismā'īl (AS) was born. 13 years after his birth, Hazrat Ishāq (AS) was born.⁶³

Return to the town of Ḥibrūn

Ḥibrūn is a city in Palestine. Hazrat Hājarah (AS) was married to Hazrat Ibrahim (AS) and Hazrat Ismā'īl (AS) was born in Palestine,⁶⁴ while before that, Hazrat Ibrahim (AS) and Hazrat Hājarah (AS) had received the good news of a boy of humility from Allah Almighty.⁶⁵ At the time of the birth of Hazrat Ismā'īl (AS), Hazrat Ibrahim (AS) was 86 years old.⁶⁶

The seven tribes of Palestine landed in the Syrian Desert, where Ibrahim (AS) dug a well and built a mosque. But when people harmed him, he settled in a town called Qat, between Ramlah ʿĪliyā in the Palestinian region.⁶⁷

Migration to Makkah

Hazrat Ibrahim (AS) left Hazrat Ismā'īl (AS) to be nursed and his mother Hazrat Hājarah (AS) on Mount Fārān near Mecca, trusting in Allah, and returned to Syria.⁶⁸ At that time, it was a desert. They were left in the scorching deserts of Arabia.⁶⁹ They were left under a large tree, where the Kaaba is today, on the eastern side of the current location of Zamzam. According to the Torah, a tribe of Banū Jurhum passed by here, who, seeing the water, settled here. Ismā'īl lived with Prophet Ibrahim until the age of maturity. It was just a test because at the age of 13, Prophet Ibrahim (AS) had a dream that he was being slaughtered. And anyway, how is it possible that the father, the prophet, the messenger, was unaware of the son he had asked for after so much pleading? And how could he let him go forever in a lonely, waterless place? Therefore, it is also mentioned in the tradition that Ibrahim came to Mecca and saw Hājarah and Ismā'īl.

Building the Pledge of Allegiance to Allah

When Hazrat Ismā'īl became a young man and Hazrat Ibrahim returned from Syria. Seeing the population of the land of Mecca, he built the house of Allah, the Kaaba, there. Hazrat Ismā'īl (AS) would bring stones and Ibrahim (AS) would pile them up layer by layer to raise the walls.⁷⁰ A Sakīnah was sent to tell you the exact location and place for the Kaaba. Hazrat Jibrā'īl (AS) brought that Sakīnah which was in the form of a snake which told you the place to build the four walls and Hazrat Jibrā'īl (AS) guided you as you went along and built. Then Hazrat Jibrā'īl (AS) brought a stone from heaven which was white in color, the Black Stone. According to another opinion, Hazrat Jibrā'īl (AS) brought the Black Stone from India. It was a white ruby.⁷¹ According to Ibn Abī Ḥātim, the Kaaba was made of stones from five mountains (Ḥarāṭūr, Zaytā, Ḥayl, Lubnān,

Ṭūr Sīnā'). During the construction, Dhū al-Qarnayn also passed by there and then performed Ṭawāf of the Kaaba with Ibrahim.⁷²

Prophet Ibrahim (AS) climbed a large rock and raised the walls of the Kaaba, which is today called the Maqām Ibrāhīm (place of Ibrahim). After this, Prophet Ibrahim (AS) ordered the Hajj and continued to travel for Hajj every year as long as he lived from the town of Ḥibrūn in Kan'ān.⁷³

The Prayer of Prophet Ibrahim (AS)

After the construction, Ibrahim (AS) raised his hands in prayer. He said: Our Lord, makes us submissive to You and make a group of our offspring submissive to You, and show us the ways of our pilgrimage and accept our repentance. Indeed, You are the Oft-Returning, the Most Merciful. Our Lord! And send among them a Messenger from among themselves, who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Almighty, the Wise.⁷⁴

Your prayer was answered, and Allah Almighty sent Hazrat Muhammad, the Seal of the Prophets (AS), from among your descendants.

Dhabḥ Allāh Ismā'īl:

There is no doubt that Dhabḥ Allāh was Ismā'īl (AS). Because he (PBUH) is called the son of two Dhabḥ Allāh, one is Hazrat Ismā'īl (AS) and the other is Hazrat Abdullah (RA). At that time Hazrat Ismā'īl (AS) was 13 years old and Hazrat Ibrahim (AS) was 90 years old. Since Hazrat Ishāq (AS) was born a year after this incident, Dhabḥ Allāh is not Ishāq (AS). Rather, it is Hazrat Ismā'īl (AS). Hazrat Ibrahim (AS) dreamed that he was slaughtering his son Ismā'īl. The dream came on the eighth, ninth, and tenth night of Bakr-e-Id (Zul-Hijjah) in Mecca. The dreams of the prophets are truthful; they are revelations from Allah Almighty. Therefore, to fulfill the dream, he took Hazrat Ismā'īl (AS) with him on 10th Dhul Hijjah and set off towards the deserted forest. On the way, he narrated his entire dream to Hazrat Ismā'īl (AS), to which Hazrat Ismā'īl (AS) said, "You will find me patient." When a knife was put to Hazrat Ismā'īl (AS)'s throat to fulfill the command, at that time, Hazrat Jibrā'īl (AS) replaced him with a ram, white in color, with beautiful eyes and horns, and Hazrat Ibrahim (AS) sacrificed it. This was the same ram that Hazrat Hābīl (AS) had sacrificed. It came from Paradise. According to Hazrat Mujāhid, he slaughtered it in Minā.

According to 'Ubayd bin 'Umayr, he slaughtered this ram at the place of Ibrahim.⁷⁵ The Quran says: Then when Hazrat Ismā'īl started walking with Hazrat Ibrahim, he said, "O my son! Indeed, I see in a dream that I am slaughtering you, so see what you think." He said, "O my father! Do what you have been

commanded, and you will find me, God willing, among the patient." So when they both agreed and he put his forehead on the ground, And Allah Almighty called to him, "O Ibrahim! You have fulfilled the dream. Indeed, We reward the doers of good. Indeed, this is a clear trial. And We offered him a great sacrifice in exchange."⁷⁶

The Good News of Isaac (AS)

In the Quran, you were given the good news of Ishāq (AS) and his grandson Ya'qūb (AS) When the angels came to punish the people of Lut, they first came to Prophet Ibrahim (AS) and gave him the good news of Prophet Ishāq (AS). Prophet Ishāq (AS) was born in the land of Palestine. At the time of his birth, he was a blessed one hundred years old.

The Blessed Grave

Hazrat Ibrahim (AS) was separated from Lut (AS) at Ghor. He moved from Babylon to Syria, from Syria to the city of Īliyā in Jerusalem, and then to the city of Ḥibrūn in the land of Kan'ān, where Hazrat Sārah died. Hazrat Ibrahim (AS) died suddenly. He died in the city of Ḥibrūn al-'Uythī. According to the Hadith, he was 200 years old. The city of Ḥibrūn (Palestine) is named after Khālīl for this reason and his blessed grave is also in the same city.⁷⁷⁸ He was buried in a cave in the city of Ḥibrūn. It is also called the Cave of Mukfīlah.

Foundations of civilization and morality in the life of Hazrat Ibrahim (AS)

Many things began with Hazrat Ibrahim (AS). He was hospitable. Hospitality began with you, the foundation of circumcision was laid with you, the story of the ritual of watering was told, the limits of everything were set, you established balance in it, you were the first to use the robe and turban in clothing.⁷⁹ And your hair turned white first in the world, as if Allah Almighty had bestowed greatness upon you as a Muslim. Both outwardly and inwardly, in terms of prophethood and humanity

Conclusion

In conclusion, the life of Prophet Ibrahim (AS) represents a comprehensive model of faith, invitation, and practical struggle. His unwavering belief in the Oneness of Allah, despite intense opposition, reflects the essence of true faith. His intellectual reasoning, patience in trials, and complete trust in Allah are evidence of a high level of spiritual maturity. From challenging social norms to establishing important religious practices, his mission laid the foundation for future prophetic traditions. His story teaches that true success, even in the most difficult circumstances, is through perseverance, sincerity, and trust in God. Thus,

Prophet Ibrahim (AS) is a timeless guide for humanity in both the spiritual and practical aspects of life.

References

- ¹ Al-Nisā': 125
- ² Al-Baqarah: 124
- ³ Āl 'Imrān :67
- ⁴ Al-Nahl: 120
- ⁵ . Accessed 7/23/2025. <https://iri.aiou.edu.pk/research-index/a-comparative-study-of-974>
- ⁶ Al-Ṭabarī, Abū Ja'far Muḥammad bin Jarīr al-Ṭabarī, Tārīkh al-Ṭabarī, (2001). Tārīkh al-Ṭabarī (Abū Ṣuḥaib al-Kurdī, Ed.), Bayrūt: Bayt al-Afkār al-Dawliyyah, p. 81.
- ⁷ Ibn Kathīr, Ismā'īl bin 'Umar (774). Qiṣaṣ al-Anbiyā' (Abū Ṭalḥah Muḥammad Aṣghar Mughal, Trans., Vol. 1) Karāchī: Jāmi'ah Dār al-'Ulūm, p. 171.
- ⁸ Ibn Kathīr, Ismā'īl bin 'Umar. (1997). Al-Bidāyah wa al-Nihāyah (Abd Allāh bin 'Abd al-Muḥsin. al-Ṭūrī, Ed.; Vol. 1) Al-Qāhirah: Markaz al-Buḥūth wa al-Dirāsāt al-'Arabiyyah wa al-Islāmiyyah bi-Dār Hajr, p. 402.
- ⁹ Al-Ṭabarī, 2001, p. 82
- ¹⁰ Al-Ṭabarī, 2001, p. 81
- ¹¹ Al-Ṭabarī, 2001, p. 82
- ¹² Ibn Kathīr, 1997, p. 324
- ¹³ Al-Ṭabarī, 2001, p. 82
- ¹⁴ Ibn Kathīr, 1997, p. 324
- ¹⁵ Al-Anbiyā: 51.
- ¹⁶ Ibn Kathīr, 1997, p. 324
- ¹⁷ Ibn Kathīr, 1997, p. 325
- ¹⁸ Al-Ṭabarī, 2001, p. 81
- ¹⁹ Ibn Kathīr, 1997, p. 325
- ²⁰ Al-Ṭabarī, 2001, p. 82
- ²¹ Al-An'am: 74
- ²² As-Saffat: 85-87
- ²³ Maryam: 42-48
- ²⁴ Al-Shu'ara: 69-82
- ²⁵ Al-Shu'ara: 83-89.
- ²⁶ Ibn Kathīr, 774, p. 157
- ²⁷ Al-Ṭabarī, 2001, p. 82
- ²⁸ As-Saffat: 88
- ²⁹ Al-An'am: 75-79
- ³⁰ Al-An'am: 80-83
- ³¹ As-Saffat: 89

- ³² Al-Anbiyā: 57
³³ As-Saffat: 90-96
³⁴ Al-Anbiyā: 58-60
³⁵ Al-Anbiyā: 61-63
³⁶ Al-Anbiyā: 64-67
³⁷ Al-Anbiyā: 52-54
³⁸ Al-Anbiyā: 55
³⁹ Al-Anbiyā: 68
⁴⁰ Al-Anbiyā: 56
⁴¹ Ibn Kathīr, 1997, p. 337
⁴² Ibn Kathīr, 774, p. 167
⁴³ Ibn Kathīr, 1997, p. 338
⁴⁴ Ibn Kathīr, 774, p. 168
⁴⁵ As-Saffat: 97-98
⁴⁶ Ibn Kathīr, 1997, p. 339
⁴⁷ Ibn Kathīr, 1997, p. 344
⁴⁸ Ibn Kathīr, 774, p. 173
⁴⁹ Al-Baqarah: 258
⁵⁰ Al-Ṭabarī, 2001, p. 100
⁵¹ Ibn Kathīr, 1997, p. 345
⁵² Ibn Kathīr, 1997, p. 326
⁵³ Al-‘Ankabut: 26
⁵⁴ Ibn Kathīr, 774, p. 175
⁵⁵ Al-Ṭabarī, 2001, p. 99
⁵⁶ Al-Baqarah: 260
⁵⁷ Ibn Kathīr, 774, p. 175
⁵⁸ Ibn Kathīr, 1997, p. 352
⁵⁹ Ibn Kathīr, 774, p. 179
⁶⁰ Ibn Kathīr, 1997, p. 318
⁶¹ Ibn Kathīr, 774, p. 180
⁶² Ibn Kathīr, 1997, p. 352-353
⁶³ Ibn Kathīr, 774, p. 181
⁶⁴ Ibn Kathīr, 1997, p. 354
⁶⁵ As-Saffat: 101
⁶⁶ Ibn Kathīr, 774, p. 190
⁶⁷ Al-Ṭabarī, 2001, p. 85
⁶⁸ Ibn Kathīr, 1997, p. 356-357
⁶⁹ Ibn Kathīr, 774, p. 183
⁷⁰ Ibn Kathīr, 774, p. 187

⁷¹ Ibn Kathīr, 774, p. 193

⁷² Ibn Kathīr, 774, p. 206-207

⁷³ Al-Hajj: 26-27

⁷⁴ Al-Baqarah: 128-129

⁷⁵ Ibn Kathīr, 774, p. 192-193

⁷⁶ As-Saffat: 102-107

⁷⁷ Ibn Kathīr, 774, p. 221-223

⁷⁸ Ibn Kathīr, 1997, p. 402-403

⁷⁹ Ibn Kathīr, 1997, p. 402-403