

Conversation between **Father & Son**: 7 points - **1.** Active Fatherhood **2.** Good Upbringing **3.** Effective Communication **4.** Faith With Conviction **5.** Consultation **6.** Healthy Testing & Rewards **7.** Leaving A Legacy.

Today conversation between **Son & Father/Uncle**. Family can be our greatest strength/weakness, success/failing. Most amazing experiences or most traumatic conflicts are inevitably with family. Family abuse/violence is not just physical, emotional & but spiritual. With our family, uncles, aunts, we feel whole, we belong, without them, alone, abandoned & lost.

Sometime its children who need to guide the parents in life.

Story of a teenager 12-15 yrs old – conversation with his father who was part of the elite in society, making idols & status for worship.

"And relate in the book or remember the story of Ibrahim, he was surely an honest/truthful rightly guided Prophet of Allah". (19:41)

1. Be Honest & Truthful To Parents – If you are on Haqq, see practice something wrong, speak to them. Be concerned for their **DEEN & AKHIRAH** not just Dunya/Culture/ Status Quo. Just as you save them from worldly loss, save them from eternal loss. Nothing more important than family. How can **AKHIRAH** be enjoyable without your family?

2. Be Humble & Gentle – Don't Be Afraid To Speak Up/Challenge

"Oh, my dear beloved father/uncle, I can't understand why you worship things that cannot hear, cannot see & cannot benefit you in anything. (19:42)

3. Be Intelligent & Wise– Don't Be Obnoxious

"Oh my dear beloved father/uncle, a knowledge has come to me that has not yet come to you. Follow me and I will be able to guide you on that which is a more straighter path, a path that makes more sense." (19:43)

4. Be Concerned & Sincere – Don't Threaten Or Degrade

"Oh, my dear beloved father/uncle, don't allow yourselves to follow and obey the evil people and the evil Shaytan. The Shaytan, was always a disobedient one to the Most Merciful. (19:44)

5. Be Compassionate & Hopeful – Don't Be Arrogant

Oh, my dear beloved father/uncle, I fear that a punishment may touch you from the most Merciful Allah, & you end up becoming a friend of Shaytan."

Ibrahim عليه السلام is speaking with true love & concern from the depth of his heart. Ibrahim عليه السلام knew his father/uncle was tough & stubborn & expected him to follow his way of life. But Ibrahim عليه السلام was standing up for the truth, Allah, himself and his family & future.

Ibrahim's father's status, pride & place in society blinded him to the truth.

"Do you think that you can turn your back on my gods, How dare you turn against your family's pride and honour, If you do not stop talking about this, I'm going to stone you with rocks until you bleed and die." (19:46)

He literally threatened to torture & kill him. You better get out of here! Run away Ibrahim! I disown you. You have no place in my home."

Imagine the heart & eyes & pain of Ibrahim. He knew he could not change the behaviour of his father or those he loved. So he said

"Peace be upon you" He could have replied to his father in a stern horrible way, said Uff to him, your this and your that, but instead said:

"Peace be with you, I will ask Allah to forgive you. I have found that He never denies me any request." (19:47) Allah never abandons/rejects.

And I will stay away from you and what you worship, I will pray to my Lord and know that I will not be disappointed. (19:48)

When parents/family do Shirk/Wrong; this is how you communicate. The way you treat your parents, is how you will be treated. What goes around comes around. Ibrahim عليه السلام said Ya Abati, Ismail عليه السلام said Ya Abati.

Additional Notes – Clarification

The Question of Azar: Father or Uncle?

In the Qur'an, Prophet Ibrahim addresses a man named Azar using the word "Ab" which is usually translated as "father." **"And when Abraham said to his father Azar: 'Do you take idols as gods?'"**(6:74) However, classical scholars of Tafseer differed over whether Azar was the biological father of Ibrahim or whether he may have been an uncle or guardian whom the Qur'an referred to using the broader Arabic term Ab.

It is important to recognise that there is no unanimous agreement among the scholars on this issue, and the discussion appears in many classical Tafseer works.

The Linguistic Issue: In Arabic, the word "Ab" can refer to: a biological father, a grandfather, an uncle, an ancestor or a guardian. The Qur'an itself demonstrates this broader usage. **"We worship the God of your fathers: Abraham, Ishmael and Isaac."**(2:133) Yet Ishmael was the uncle of Jacob, not his father. This shows that the Qur'an sometimes uses "Ab" for an uncle. By contrast, the word "Waalid" specifically refers to a biological parent, from the root meaning "to give birth."

The Three Classical Scholarly Positions

1. Scholars Who Held Azar Was the Father

Many Mufasssirun took the verse in its apparent literal meaning, understanding Azar to be the biological father of Ibrahim.

Among them:

Al-Tabari

Ibn Kathir

Al-Qurtubi

Al-Baghawi

Al-Tha'labi

Ibn Atiyyah

Abu Hayyan al-Andalusi

Al-Alusi

Al-Shawkani

Al-Wahidi

These scholars generally argued that the clear wording of the Qur'an should be taken as it appears, and therefore Azar was the father.

This view is therefore a valid and established interpretation within classical Tafseer.

2. Scholars Who Held Azar Was the Uncle

Some scholars held that Azar was actually the uncle of Ibrahim, while the biological father had a different name.

This position was often motivated by the belief that the lineage of prophets is protected from polytheism, based on prophetic narrations stating that the Prophet ﷺ came from a pure lineage.

Among scholars who discussed or supported this view:

Al-Suhayli

Al-Qadi Iyad

Al-Suyuti

Ibn Hajar al-Haytami

Al-Subki

Al-Zurqani

Al-Ramli

Al-Samhudi

Al-Bayhaqi

Al-Sha'rani

Their argument was primarily linguistic and theological:

the Qur'an allows ab = uncle

prophetic lineage is honoured and protected

Thus they interpreted the verse accordingly.

3. Scholars Who Said It Could Be Either

Some classical mufassirun acknowledged both possibilities, noting that the Arabic language allows the interpretation either way.

Among them:

Al-Zamakhshari

Al-Baydawi

Fakhr al-Din al-Razi

Al-Nasafi

Al-Khazin

Al-Samarqandi

Al-Maturidi

Al-Qasimi

Al-Biqqa'i

Al-Raghib al-Isfahani

These scholars emphasised that the Arabic wording leaves interpretive space.

Ibrahim's Disassociation from Azar

Regardless of which interpretation is adopted, the Qur'an makes something clear: Prophet Ibrahim eventually disassociated himself from Azar when it became clear he would remain upon disbelief. "When it became clear to him that he was an enemy to Allah, he disassociated himself from him."(9:114)

Thus the Qur'an explicitly affirms that Ibrahim did not support his shirk. The Du'a for "Walidayya" another point sometimes mentioned in this discussion is that Ibrahim later makes the du'a: "Our Lord, forgive me and my parents (14:41)

The word Walidayya specifically refers to biological parents, which some scholars saw as a distinction from the earlier use of ab. This du'a is also widely recited in prayer today. However, scholars who interpret Azar as the father explain this in different ways, including that the du'a was made before knowing his final state.

A Balanced Conclusion

Both interpretations are rooted in Qur'anic language and classical scholarship. Those who interpret Azar as the father are following the apparent wording of the Qur'an. Those who interpret him as the uncle often do so out of caution, based on theological considerations regarding the purity of prophetic lineage and the linguistic flexibility of the word Ab.

Importantly, the Qur'an itself shows that family members of prophets were not automatically believers. Examples include: the son of Nuh, the wife of Nuh, the wife of Lut.

Therefore, even the possibility that Azar was the biological father does not contradict the Qur'an's broader narrative about faith and family.

For this reason, scholars have historically tolerated both interpretations, and this issue has never been a matter of creed that warrants declaring others outside Islam. Both sides are engaging sincerely with the Qur'an and the Arabic language, and both positions have precedent within the classical scholarly tradition.