22498 - “His knowledge of my situation is sufficient asking”

the question

Is this hadeeth saheeh: “His knowledge of my situation is sufficient asking”?.

Detailed answer

Praise be to Allah.

These words were narrated from Ibraaheem (peace be upon him) when his people threw him into the fire with the catapult. He was met by Jibreel who asked him: “O Ibraaheem, do you have any need?” Ibraaheem said, “Of you, no.” Jibreel said: “Then ask your Lord.” Ibraaheem said: “His knowledge of my situation is sufficient asking.”

Al-Baghawi mentioned this in his tafseer (commentary) on Soorat al-Anbiya’, and indicated that it is da’eef (weak). (5/327).

Shaykh al-Islam Ibn Taymiyah said in Majmoo’ al-Fataawa (1/183):

The report which says that when Ibraaheem was thrown into the fire Jibreel said to him, “Ask (of your Lord)” and he said, “His knowledge of my situation is sufficient asking” has no sound isnaad, and it is false. Rather what is proven in al-Saheeh from Ibn 'Abbaas is that he said, “Hasbi Allaah wa ni’m al-wakeel (Allaah is sufficient for me and He is the best dispoer of affairs).”

With regard to Ibraaheem asking of his Lord, this is mentioned in the Qur’aan in more than one place, so how could he have said, “His knowledge of my situation is sufficient asking” ??

Ibn Taymiyah also said (8/358):

With regard to his saying “His knowledge of my situation is sufficient asking”, this is false and goes against what Allaah tells us about Ibraaheem and other Prophets and how they prayed to Allaah and asked of Him. It also goes against what Allaah has commanded His slaves to ask Him for,

which is the good things of this world and the Hereafter, such as when they said (interpretation of the meaning):

"Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"

[al-Baqarah 2:201]

And making du’aa’ to Allaah and asking of Him and putting one's trust in Him are all acts of worship that are prescribed in Islam.

This hadeeth was also mentioned by al-Albaani in al-Silsilah al-Da’eefah (21). He said: It is one of the Israa’eeliyyaat (reports from Jewish sources) and has no basis in any report that can be attributed to the Prophet (peace and blessings of Allaah be upon him). Some of the Sufis adopted this meaning when they said, “Your asking of Him is an accusation of Him.”

Al-Albaani (may Allaah have mercy on him) said:

This is serious misguidance. Would the Prophets accuse their Lord by asking Him for various things? Ibraaheem (peace be upon him) said:

“O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka‘bah at Makkah) in order, O our Lord, that they may perform As-Salaat (Iqaamat-as-Salat). So fill some hearts among men with love towards them, and (O Allaah) provide them with fruits so that they may give thanks.

O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allaah…”

[Ibraaheem 14:37-38 – interpretation of the meaning]

Many du’aa’ of the Prophets are mentioned in the Qur’aan and Sunnah.

The one who says such a thing seems to be unaware of the fact that du’aa’, which means

beseeching and turning to Allaah, is a great act of worship, regardless of what need one is asking to be met. Hence the Prophet (peace and blessings of Allaah be upon him) said: “Du’aa’ is worship.” Then he recited the verse (interpretation of the meaning):

“And your Lord said: ‘Invoke Me [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily, those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!”

[Ghaafir 40:60]

That is because in du’aa’ the slave demonstrates his complete submission to his Lord and his need for Him and his dependence upon Him. Whoever turns away from du’aa’ turns away from worship of Allaah. No wonder there are so many ahaadeeth which enjoin and encourage du’aa’, and the Prophet (peace and blessings of Allaah be upon him) said: “Whoever does not make du’aa’ to Allaah, He will be angry with him.”

This was narrated by al-Haakim, who classed it as saheeh, and al-Dhahabi agreed with him. It is a hasan hadeeth.

And the Prophet (peace and blessings of Allaah be upon him) said: “Ask Allaah for everything, even a lace for your shoes, because if Allaah does not make it easy for you to obtain it, you will not be bale to obtain it.” Narrated by Ibn al-Sunni (no. 349) with a hasan isnaad, and it has corroborating reports in the hadeeth of Anas which was narrated by al-Tirmidhi (4/292 and others).

In conclusion, this report which is attributed to Ibraaheem (peace be upon him) could not have been uttered by any Muslim who understands the importance of du’aa’ in Islam, so how can it have been said by the one who called us Muslims?

Silsilat al-Ahaadeeth al-Da’eefah, 1/29.