

Reference: Badaai' Al-Fawaaid 3/133

Also the saying of [Prophet] Ibraheem Al-Khaleel 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?} [19:42]

He began addressing him by mentioning his fatherhood (by saying: "O my father"); this shows his respect, he did not call him by his name.

After this, his objection was in the form of a question, he said, **{why do you worship that which does not hear and does not see}**. He did not say it in a prohibiting manner, "do not worship...".

Then he said,

{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} [19:43]

He did not say to him, "you are ignorant, you have no knowledge", rather he chose to use a different phrase which was more gentle even though it conveyed the same meaning.

He then said,

{O my father, indeed I fear that a punishment from the Most Merciful will touch you, and you will become to Shaytan a companion} [19:45]

He attributed the fear to himself and not his father, just as a caring compassionate person would do, being scared for the one he cares about.

He said, **{a punishment from Ar-Rahmaan (the Most Merciful) will touch you}** he used the wording "touch" which is a more gentle word, then he mentioned **{a punishment}** in its singular form, and then he mentioned **{Ar-Rahmaan}** - the Most merciful – he did not refer to Allah using His name Al-Jabbaar (the Almighty Compeller), nor Al-Qahhaar (the Subjugator).

Which speech is softer and more gentle than this?!

قول لين من نبي عظيم لأبيه الكافر

المرجع: [بدائع الفوائد (3/133)].

وكذلك قول إبراهيم الخليل لأبيه {يا أبت لم تعبد ما لا يسمع ولا يبصر ولا يغني عنك شيئاً} فابتدأ خطابه بذكر أبوته الدالة على توقيره، ولم يسمه باسمه، ثم أخرج الكلام معه مخرج السؤال، فقال: {لم تعبد ما لا يسمع}، ولم يقل له على سبيل النهي: لا تعبد. ثم قال: {يا أبت إنني قد جاءني من العلم ما لم يأتك} فلم يقل له: أنت جاهل، لا علم عندك، بل عدل عن هذه العبارة إلى أطف عبارة تدل على هذا المعنى. ثم قال: {يا أبت إنني أخاف أن يمسك عذاب من الرحمن فتكون للشيطان ولياً}، فنسب الخوف إلى نفسه دون أبيه، كما يفعل الشفيق الخائف على من يشفق عليه. وقال: {يمسك عذاب من الرحمن} فذكر لفظ المس الذي هو أطف من غيره، ثم نكر العذاب، ثم ذكر الرحمن، ولم يقل الجبار، ولا القهار، فأى خطاب أطف وألين من هذا. [بدائع الفوائد (3/133)].

ف نسب الخوف إلى نفسه دون أبيه، كما يفعل الشفيق الخائف على من يشفق عليه. فذكر لفظ المس الذي هو أطف من غيره، ثم نكر العذاب، ثم ذكر الرحمن، ولم يقل الجبار، ولا القهار، فأى خطاب أطف وألين من هذا.