

Stories of the Prophets

Course Guidebook

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DEDICATION

To my parents who have raised me to be the person I am today. May Allah forgive them, raise their ranks and grant them Jannah.



Foreword

In the name of Allah, most gracious and most merciful

Praise be to Allah Lord of the worlds.

Blessings and peace be upon the Messenger of Allah, his family, and companions.

I have read the book “Stories of the Prophets- Course Guidebook”, which was compiled by respected sister, Latifa Al-Saeed.

Reading this valuable book gave me great pleasure. I was delighted by sister Latifa’s rich information and explicit details, yet they were accessible and straightforward at the same time.

With Allah’s will, this book is going to be highly beneficial for students, new Muslims, and everyone who wishes to increase their knowledge in the stories of the Prophets because the events that accompanied them, shaped our history, and changed the destiny of many; from darkness to light, and from paganism to monotheism (worshiping only Allah). This book contains numerous treasures.

Best of luck to sister Latifa, I pray to Allah the Almighty to bless her and her book, and to benefit all Muslims, academic students in particular.

Blessings and peace be upon the Messenger of Allah, his family and companions until the Day of Judgment.

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Preface

Verily, all praise is due to Allah Almighty, and peace and blessings be upon the Prophet Mohammed.

‘Stories of the Prophets’ is a very noble and exalted subject; it teaches Muslims about the history of noble people chosen by Allah the Almighty to convey one message to humanity which is worshipping Allah alone and avoiding the worship of false Gods. **‘Oh my people, worship Allah, you have no other God’**

Through their stories, people learn the struggle between truth and falsehood. People also get to learn from the hardships faced by these Prophets throughout their lives. Moreover, knowing the stories of the Prophets helps to connect and understand the Noble Quran.

I started preparing the material of this book ‘Stories of the Prophets’ – Course Guide Book, since long time ago, mainly a year after I had joined IPC (Islam Presentation Committee) in Kuwait as a head of Education Department in 1998. Two years later I started teaching this subject to non-Arab students, born Muslims as well as new Muslims.

I had carefully compiled this with authentic material which are taken from authentic sources that is written in a simple and easily understandable language.

This is a book that is mainly prepared to provide sufficient material to students of high schools and colleges as well as new Muslims.

It can be taught and covered between two to three academic courses. Teachers can find their own way of using it as a basis for their lesson plan.

Finally, I pray to Allah Almighty to accept this work as a humble effort from me and make it beneficial for those who will come across it.

Latifa N. AlSaeed



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Introduction

Allah ﷺ says in the Qur'an:

"We relate to you, [O Muhammad], the best of stories in what We have revealed to you of this Qur'an although you were, before it, among the unaware."¹

During different periods in history, Allah sent many Prophets to humanity to convey His message (risalah); never was a nation ever left without guidance as the Noble Qur'an states:

"And there was no nation but that there had passed within it a warner."²

These Prophets called to the same beliefs; Oneness of Allah (Tawheed), worshipping Him alone, avoidance of idolatry and sin as well as believing in the Day of Judgment, and life after death.

But before we begin to learn about the stories of these Prophets, there are some points that must be clarified:

1. Who are the Prophets? What are their duties?
2. How many Prophets were sent?
3. How their stories are presented in the Quran?
4. Their levels and degrees.
5. The objectives of the stories of the Prophets.

1. Who are the Prophets? What are their duties?

The Prophets of Allah are the chosen men who are given the responsibility of calling the people towards the path of one and true God; Allah. They are the purest of human beings who are infallible (ma'soom). They were selected by Allah ﷺ to carry and deliver his message to humanity as preachers and warners. Allah chose them because he knew their past actions and knew they were the purest and the best in mind and heart. These Prophets never committed mistakes concerning what Allah has sent them to accomplish. They were on a level of perfection; they committed neither minor sins nor major ones, either before or after their missions. Allah sent each Prophet as a warner and as a sign of His mercy to his people. This continued until the last of His Prophets Mohammed ﷺ who came as a mercy to all of Allah's creatures.

The duty of these Prophets is to establish Tawheed (Oneness) of Allah, to teach revelation, righteous deeds, wisdom, and to purify people from evil deeds.

2. How many Prophets were sent?

Allah ﷺ sent Prophets to all nations. We know some of the names of the Prophets, through the Qur'an and Sunnah. However, there are a large number of them whose names are not known. Allah ﷺ mentioned 25 Messengers and Prophets in the Noble Quran. In a hadeeth, Prophet Mohammed ﷺ had mentioned that the number of the Messengers is more than 300 while the number of the Prophets is more than 124,000. In Bani Israeel alone whenever a Prophet dies another one was sent. Sometimes in one period of time and place, there were three or four Prophets.

¹ Quran [12:3]

² Quran [35:24]

Among these Prophets, there are five Messengers who are called ulullazm which means those of strong will. They are Nuh, Ibraheem, Musa, Isa, and Mohammed (Peace Be Upon Them All).

3. How their stories are presented in the Quran?

The Quranic approach varies in presenting the stories of the Prophets. Some of the stories narrate all the incidents while others disregard them. There are long stories like those of Musa, Ibraheem, and Nuh and there are short stories like of Hud, Saleh and Shuaib. There are stories that are extremely short like the stories of Zakariya and Yahya.

4. Their levels and degrees

Prophets and Messengers are of different levels and degrees.

Allah ﷺ said:

“Those messengers – some of them We caused to exceed others. Among them were those to whom Allah spoke, and He raised some of them in degree.”³

Despite the difference in degrees between the Prophets before Allah ﷺ Muslims are commanded to be attentive to them all and not to differentiate between them.

Allah ﷺ said:

“The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His Messengers, [saying], “We make no distinction between any of His messengers.”⁴

Can anyone reach their rank?

No, prophethood is a gift from Allah. It cannot be acquired by any one even if he did his best in worshipping Allah by all means like praying or remembering Allah. No human being can reach the rank of a Prophet.

5. The objectives of the stories of the Prophets.

Allah ﷺ sent all these Prophets to save humanity. Whenever people deviated from the straight path, Allah sent these Prophets to correct their way and guide them. While doing their duties, every Prophet faced different troubles. But since they were the chosen ones, they were very patient and did their best to convey the message as Allah had ordered them.

Allah relates these stories to strengthen the heart of the Prophet Mohammed ﷺ and to make his heart firm. These stories are considered as instructions and reminders as well as guidance and mercy for the believers. Moreover, these stories teach the highest spiritual truth that awakens the consciousness of humanity to realize the purpose and truth of this life.

Allah ﷺ said:

“There was certainly in their stories a lesson for those of understanding. Never was it [i.e., the Qur'an] a narration invented, but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe.”⁵

Among the objectives of the stories of the Prophets is to learn methods of da'wah in calling to Allah ﷺ as these Prophets stand as models to follow.

³ Quran [2:253]

⁴ Quran [2:285]

⁵ Quran [12:111]

The story of Adam

عليه السلام

Introduction

Life on earth started long before the creation of humankind. First plants were created then animals and lastly human beings. Before humankind, the improvement and the control of the earth were assigned to the Jinn who were created from smokeless fire. Allah ﷺ created the Jinn for the purpose of worshiping Him, almost 2000 years before creating Adam. However, the Jinn did not act in accordance with what they were created for and wronged themselves. They shed blood, caused mischief and corruption on earth instead of justice and peace. Allah ﷺ sent an army of angels and drove them out of the earth to the depth of the seas.

Allah ﷺ wished to create another being on earth instead of Jinn who would improve and control the earth well.

This new creation to whom the control of the earth would be given was humankind. Allah ﷺ then told the angels about the creation of Adam and that He would make him the vicegerent (khalifah) on the earth.

Allah ﷺ said:

“And [mention, O Muhammad] when your Lord said to the angels, ‘Indeed, I will make upon the earth a successive authority.’”⁶

On hearing about this new creation, the angels responded, as mentioned in the Noble Qur'an:

“Will You place in it someone who will spread corruption there and shed blood while we exalt You with praise and declare Your perfection?” Allah responded, ‘I know what you do not know.’”⁷

The angels responded in that way not because they wanted to protest or object, that is not possible as angels cannot disobey Allah. They said that because they had observed what other creation that lived on earth had done previously.

And when they said, “**while we exalt You with praise and declare Your perfection**”, this means: We (the angels) always worship You and none of us ever disobey you. If the purpose behind the creation of Adam and his progeny is that they worship You, then here we are to do that and we worship you day and night.

This shows that the angels were afraid that they did not do their best in worshipping Allah ﷺ and they thought that is why Allah wanted to create other creatures to worship Him.

Allah ﷺ said:

“I certainly know what you know not”⁸

⁶ Quran [2:30]

⁷ Quran [2:30]

⁸ Quran [2:30]

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This means that Allah ﷺ told the angels that He had the best of knowledge and wisdom about the purpose of this new creation; the Humankind of which the angels had no knowledge about. The angels did not know that from this creation will be Prophets, messengers, righteous, martyrs, and pious people.

The Creation of Adam ﷺ

After the conversation with the angels, Allah created Adam with His hand. All of the Quranic verses which speak about the creation of humankind clearly state that Adam was created from the element of earth from a handful of soil.

Throughout the Quran, the soil from which Adam was created is referred by many names; from this, we are able to understand a little bit about the methodology of his creation. The different names of the soil are used for the different stages of Adam's creation. The soil taken from the earth is referred to as soil and in some places, Allah also refers to it as clay. When the soil is mixed with water it becomes mud, when it is left to stand, the water content reduces and it becomes sticky clay (or mud). If it is again left for some time it begins to smell, and the color becomes darker – black smooth clay. It was from this substance that Allah molded the form of Adam. His soulless body was left to dry, and it became what is known in the Quran as sounding clay.

Abu Musa رضي الله عنه narrated that the Prophet ﷺ said:

”إِنَّ اللَّهَ خَلَقَ آدَمَ مِنْ قَبْضَةٍ مِّنْ جَمِيعِ الْأَرْضِ، فَجَاءَ بْنُو آدَمَ عَلَىٰ قَدْرِ الْأَرْضِ، فَجَاءَ مِنْهُمْ الْأَبْيَضُ وَالْأَحْمَرُ وَالْأَسْوَدُ وَبَيْنَ ذَلِكَ، وَالْخَبِيثُ وَالْطَّيِّبُ، وَالسَّهْلُ وَالْحَزْنُ وَبَيْنَ ذَلِكَ.“

“Allah has created Adam from a handful (soil) which He had gathered from all over the earth. That is how the children of Adam came according to the (color and nature of the earth). There are white among them, as well as red and black, and in between. There are those among them who are of bad nature and good nature, smooth as well as harsh and in between.”⁹

This is the reason why all people have different appearances, attributes, and qualities.

Abu Hurairah رضي الله عنه narrated that Prophet ﷺ said:

”وَخَلَقَ آدَمَ فِي آخِرِ سَاعَةٍ مِّنْ سَاعَاتِ يَوْمِ الْجَمْعَةِ“

“Adam was created in the last hour of the Friday”⁹

When Allah ﷺ created Adam, He left him for a while as long as He wanted him to be. When angels pass by and saw him, they became frightened. Iblis (was at that time one of the righteous Jinn who has not disobeyed Allah until that time, he was also known as shaytan “Satan”) was the most frightened as well as curious among them. He would pass by Adam and hit him, and the body would make a sound like the sound of pottery with a rattle. Iblis said “There must be something for which he is created.” He would enter through his mouth and come out by his anus. He said to the angels: “Do not be frightened of it, because your Lord is Samad and this is hollow. If I overpower him I will destroy him.”

⁹ Sahih Muslim

Anas رضي الله عنه narrated that the Prophet ﷺ said:

”لَمَّا نَفَخَ فِي آدَمَ فَبَلَغَ الرُّوْحُ رَأْسَهُ عَطْسٌ، فَقَالَ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ فَقَالَ لَهُ رَبُّ الْعَالَمِينَ تَبَارَكَ وَتَعَالَى: يَرْحَمُكَ اللَّهُ“

“When He (Allah) breathed into Adam and the soul reached into his head, he sneezed and said: ‘Alhamdu lillahi Rabbil-Alamin’ (praise be to Allah, the Lord of the worlds), Allah answered him by saying: ‘Yarhamuk-Allah’ (may Allah bestow His mercy upon you).”¹⁰

Abu Hurairah رضي الله عنه has narrated that the Prophet ﷺ said:

”خَلَقَ اللَّهُ آدَمَ وَطَوَّلَهُ سَتُونَ ذَرَاعًا، ثُمَّ قَالَ: اذْهَبْ فَسِلْمُ عَلَى أَوْلَئِكَ مِنَ الْمَلَائِكَةِ، فَاسْتَمِعْ مَا يَحْيَوْنَكُ، تَحِيَّتَكُ وَتَحِيَّةً ذَرِيتَكُ، فَقَالُوا: السَّلَامُ عَلَيْكُمْ، فَقَالُوا: السَّلَامُ عَلَيْكُ وَرَحْمَةُ اللَّهِ فَزَادُوهُ: وَرَحْمَةُ اللَّهِ، فَكُلُّ مَنْ يَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ آدَمَ، فَلَمْ يَزِلِ الْخَلْقُ يَنْقُصُ حَتَّىَ الْآنَ“

“Allah created Adam, and he was sixty dhira'a tall, and then said to him: “Go and greet those angels, and listen what they greet you back because that will be your greeting and the greeting of your progeny. “Adam said: ‘Assalamu Alaikum’, they greeted him back by saying: ‘Assalamu Alaikum wa Rahmatullah.’ So, Adam also added in it wa Rahmatullah. Whoever enters the paradise, will enter it in Adam’s image, and since that time human are being reduced in their height till now.”¹¹

Lessons and comments

1. Etiquette of sneezing and salaam: Soon after Allah, ﷺ breathed the soul into Adam; He taught Adam ﷺ the manners of sneezing and greeting.

One very simple but very important virtue we can all implement in our lives is the greeting. Islam emphasizes it as one of the most important duties among Muslims; it is very beneficial for improving relations, building a stronger bond of love and brotherhood with our fellow Muslims and cultivating good manners. Prophet Mohammed ﷺ said: “**Shall I tell you about something which, if you do it, will make you love one another? Greet each other with Salam**”¹²

2. Another great Islamic etiquette one should follow is whenever a person sneezes, they should say “Alhamdu-lillah” ((Praise be to Allah) or “Alhamdu-lillahi Rabbil-‘Alameen” (Praise be to Allah the Lord of the Worlds) and the one who hears him should say: “Yarhamu-kallah” (May Allah have mercy on you) as the one who praises Allah deserves mercy. These actions reinforce the feelings of brotherhood, love, and compassion in the hearts. Practicing this simple Sunnah brings many rewards from Allah.

Iblis's rejection to prostrate to Adam عليه السلام

When Allah ﷺ breathed the soul into Adam, He ﷺ commanded the angels to prostrate before him.

Allah ﷺ said:

“**So, when I have fashioned him and breathed into him of my spirit, fall down prostrating yourselves before him. So, all the angels prostrated themselves altogether except Iblis who**

¹⁰ Sahih Ibn Hibban

¹¹ Sahih Bukhari

¹² Sahih Muslim

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refused to be among those who prostrated. He (Allah) said: ‘O Iblis! Why was it that you were not from among those who prostrated? ‘He (Iblis) replied: ‘I am not going to prostrate before a human whom You have created from sounding clay of molded mud.’”¹³

In another surah Allah ﷺ said:

“Iblis said: I am better than him (Adam), You created me from fire, and him You created from clay”¹⁴

This means that Iblis compared himself to Adam. He believed that he was more honorable and better than Adam. Therefore, he showed arrogance and abstained from prostrating, even though Allah ﷺ had commanded him to do just as He had commanded the angels. Iblis thought that fire is better than clay. He thought that purely because he was arrogant and that led him to disobey Allah. But such knowledge is exclusive to Allah ﷺ Who created both fire and clay and Who knows which one is the better of the two.

Iblis tried to justify his refusal and said:

“Shall I prostrate to one whom You created from clay?” (Iblis) said: “See? This one whom You have honored above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely seize and mislead his offspring (by sending them astray) all but a few!”¹⁵

From the dialogue, Adam realized that Iblis is a creature whose character was cunning and of ingratitude. Adam was greatly astonished at Iblis’s rudeness and Allah’s tolerance. After the dialogue that took place between Allah and Iblis, Allah ﷺ expelled Iblis from His divine presence and got him out of paradise because of his arrogance and Iblis became the one who is cursed, disgraced, and degraded. Allah then warned Adam that Iblis was his eternal enemy. Iblis said to Allah that because it was You who made me go astray, I will misguide the children of Adam away from your straight path except for your chosen slaves (the faithful, obedient and true believers).

Allah ﷺ said:

“(Allah) said; descend from paradise, for it is not for you to be arrogant therein. So get out; indeed, you are of those who are humiliated, Iblis said: “Allow me respite till the Day they are raised up (i.e. The Day of Resurrection.)” Allah said: ‘You are of those allowed respite.”¹⁶

Abu Hurairah reported that the Prophet ﷺ said:

“When the son of Adam reads a Sajdah (Prostration place in the Quran) and prostrates, Satan retires to one side and cries saying: ‘Woe to me.....Ibn Adam was commanded to prostrate and he obeyed the command, and he got Paradise. I was commanded to prostrate, but I disobeyed the command and I had to go to Hell’.”¹⁷

¹³ Quran [15: 29-33]

¹⁴ Quran [7:12]

¹⁵ Quran [17:61-62]

¹⁶ Quran [7:13-15]

¹⁷ Musnad Ahmad

Lessons and comments

1. Prostration in worship that is done only for Allah ﷺ, angels' prostration to Adam was to show respect and honor to him. It does not mean that the angels were worshipping him.
2. Iblis does not like Adam and his progeny and does not want any good for them. He is an open enemy to mankind. Allah ﷺ said: **“Indeed Satan is ever, to mankind, a clear enemy”**¹⁸ Allah ﷺ warns man, to not follow the steps of Iblis because he commands him what is evil and shameful.
3. Shaytan was the first person to discriminate; he expressed his superiority over others. When he was told to bow to Adam ﷺ in recognition of his superiority as Allah had given him that status, he refused and said “I am better than him”. We should always stay humble and never underestimate others! Not doing this could imply that as if others are inferior to you and you are better than them.
4. Iblis did not ask Allah ﷺ to forgive him instead he became arrogant and blamed Allah that He misguided him. He then carried on by saying, that he will take all the children of Adam with him, except those who are sincere to Allah. Shaytan misguides by setting traps and doing tricks on us as he is aware of our weaknesses. This is the reason why we should always ask for the protection of Allah ﷺ from the shaytan. Allah ﷺ said: **“And say, ‘My Lord, I seek refuge in You from the incitements of the devils.’”**¹⁹
5. From the story of Adam and Iblis, we come to the conclusion that the first who disobeyed Allah was Iblis so Allah ﷺ called him a disbeliever. The disbeliever is the one who does not submit to Allah's will and is ungrateful to the blessings he has. Arrogance was the reason behind the first sin that was ever committed. As scholars say the origin of any sin is arrogance. Arrogance is so dangerous that even a small amount of it will prevent us from entering Jannah. One of the companions asked Prophet ﷺ about the meaning of arrogance, He ﷺ said:

“الكبر بطر الحق وغمط الناس” “Arrogance is to reject the truth and to look down
On people”

One should avoid despising and distaining people.

Teaching Adam the names

After creating Adam, Allah ﷺ taught him the names, essences and a feature of the things so that he could settle on earth and benefit from what is around.

Allah ﷺ said:

“And He taught Adam all the names of everything”²⁰

Allah ﷺ did not create Adam as an ignorant; He created him and supplied him with knowledge. Ibn Abbas رضي الله عنه mentioned that Allah taught Adam everything; that is a bird, that is a star. Allah also

¹⁸ Quran [17:53]

¹⁹ Quran [23:97]

²⁰ Quran [2:31]

taught him; how to make fire, how to make things from wood and iron. Allah raised Adam not only in shape and creation but also in mind, wisdom, and knowledge. This is proven when Allah ﷺ started presenting things to angels and asked them; “tell me the names of these things if you are truthful”, the angels replied:

“Glory be to You, we do not have any knowledge except what You have taught us. Indeed, it is You who is All-Knowing, All-Wise:’ He (then) said: ‘O Adam! Tell them of their names.’ When he told them of their names, Allah said: Did I not tell you that I know the unseen (secrets) of the heavens and the earth, and I know what you reveal and what you conceal.”²¹

Lessons and comments

1. Allah stated the virtue of Adam above the angels because He taught Adam the names and knowledge of everything rather than them. This occurred after angels prostrated to Adam. Allah questioned the angels to name the things because He wanted to show the importance of Adam’s position and his superiority over the angels.
2. Knowledge: Allah ﷺ gave Adam the ability to identify and designate names to everything. He taught him language, speech, and the ability to communicate. Allah ﷺ inspired Adam with an insatiable need for the love of knowledge. He bestowed upon Adam the gift of life and knowledge to use it for the worship of Allah. It is important that we make the best use of this gift of knowledge so that we achieve success in this life and hereafter.

The creation of Eve (Hawwa'a)

Adam stayed in Jannah wandering all alone. Sometimes he spoke to the angels but they were preoccupied with worshipping Almighty Allah. He felt lonely and got bored as he had no partner in whom he could seek his comfort. Once he slept and when he woke up, he found a woman sitting near his head, whom Allah had created from his ribs. Adam asked her: ‘what are you? She replied: “A woman”. When angels asked Adam about her name he answered: Hawwa'a, because she was created out of a living object. We find confirmation of this notion in the Qur'an.

Allah ﷺ said:

“O mankind! Fear Allah, the One who fashioned you from a single soul, and from that soul He created his wife, and from the pair of them scattered many men and women”²²

Hawwa'a is the most beautiful lady ever created from first the creation till judgment day.

Adam and Hawwa'a were admitted to Jannah. The location of this paradise is unknown to us. Neither the Qur'an nor the ahadeeth of the Prophet tell us about its place. Scholars have some opinions, some say it is the paradise of the refuge in heaven, some say it is a special paradise created for Adam and Hawwa'a, while some say it was on earth.

Disobeying Allah ﷺ

In Jannah Adam and Hawwa'a lived freely and luxuriously, it was a life without any hardship or toil. Allah ﷺ clothed them and fed them.

²¹ Quran [2:32]

²² Quran [4:1]

But Allah wanted to test Adam and Hawwa'a and asked them to avoid approaching one specific tree and commanded them not to eat from the fruit from it.

Allah ﷺ said:

“And we said, O Adam, dwell, you and your wife, in paradise and eat therefrom in abundance from wherever you will. But do not approach this tree, lest you be among the wrongdoers.”²³

As Iblis was very envious of Adam, he took this opportunity to misguide Adam and his wife.

Allah ﷺ said:

“The Satan then made them slip from it (paradise) and caused them to fall from what they were in”²⁴

Adam and Hawwa'a understood that they were forbidden to eat from that tree. But they were human beings, who have weakness of forgetfulness. Their hearts change as their will weakened. Iblis summoned all the envy within him and took advantage of Adam's humanity to exploit him. He started to whisper to him day after day, coaxing him, he told Adam:

Allah ﷺ said:

“Shall I guide you to the Tree of Immortality and the Eternal Kingdom?” And he said to them: “Your Lord did not forbid you this tree save you should become angels or become of the immortals. “And he (Satan) swore by Allah to them both (saying): “Verily, I am one of the sincere well-wishers for you both.”²⁵

Adam forgot that Allah had forbidden him, so he and Hawwa'a ate from that tree, and immediately; their private parts became shown to them so they began to cover themselves with the leaves. Adam was filled with shame and he was shy of Allah ﷺ. They admitted their mistake but as it was a test in which they failed in, Allah was angry with them.

Allah ﷺ said:

“Both said; ‘Our Lord! We have wronged our souls, and if You do not forgive us and bestow upon us Your mercy, we shall certainly be of losers”²⁶

Adam disobeyed His Lord and went astray but then he repented and asked for forgiveness. Allah The Most Merciful accepted his repentance and forgave him.

Lessons and comments

1. Allah ﷺ made everything permissible for Adam and Hawwa'a in Jannah except one thing, yet they disobeyed Allah and both ate from that tree. One of the blessings of Allah to mankind is that he made most of the things permissible in this life except a few things.
2. Adam asked himself: “What will happen if I eat from this tree? It might truly be the Tree of Immortality.” His dream was to live forever in Paradise with pure innocence. Similarly,

²³ Quran [2:35]

²⁴ Quran [2:36]

²⁵ Quran [7:20-21]

²⁶ Quran [7: 23]

many people may think that as long as we do well and avoid the major sins, we are good. But the trick that shaytan uses is that he does not tempt anyone to commit major sins alone. He first tempts to misguide through his whispering that lures people towards little sins.

Here are some ways to protect from the whispering of shaytan:

- Doing Istiadha: “Audhubillah mina shaytani erajeem
- Following the Qur'an and Sunnah
- Reciting the morning and evening adhkaar
- Keeping righteous company
- Having a watch on our nafs (regarding our deeds)

3. Repentance: As soon as Adam and Hawwa'a ate from the forbidden tree, they immediately regretted their mistake and began covering up themselves in humility. They repented to Allah ﷺ and He forgave them. This is the main difference between Adam and Iblis. They both disobeyed Allah but Adam accepted his mistake and repented and Iblis became arrogant. This shows the importance of repentance after committing a mistake and Allah's mercy towards His creation through istighfaar (asking Allah for forgiveness).

Adam and Hawwa'a on earth

Then Allah ﷺ ordered both Adam and Hawwa'a to get down on earth and told them that it will be their dwelling place. It will be the place where they will live and die and from there they will be brought out.

Allah ﷺ said:

“He said (Allah): Get down from here all of you, you are enemy of each other. Whenever there shall come to you guidance from Me, then whoever followed My guidance, shall not go astray nor shall he suffer hardship. But whoever turned away from My remembrance, then shall he have a straitened life, and We will gather him on the Day of Resurrection blind. He will say: “My Lord! Why have You raised me up blind when I had sight (before).” He (Allah will say:” Even so, Our signs came to you but you neglected them, so you will be neglected today”²⁷ So, Adam and Hawwa'a got down to earth with Iblis. Scholars differ about the place in which they descended, but the most correct opinion is that Adam descended in India, Eve in Jeddah, both descended on Friday. Adam started looking for Eve until they met in the mountains of Arafat.

When Adam left Paradise, he knew he will face conflict and struggle. He had to work to sustain himself, and he had to protect himself with clothes and weapons from wild beasts. Above all, he had to fight the spirit of evil, shaytan, who was the cause of getting him out of paradise.

The story of Cain (Qabeel) and Abel (Habeel)

Adam and Hawwa'a started to bear children, giving the earth its first inhabitants. Hawwa'a gave birth to Cain (Qabeel) and his sister. Exegetes mentioned that in one birth Hawwa'a had one male and one female child (twins). The second birth was Abel (Habeel) and his sister (twins). Adam

²⁷ Quran [20:123-126]

and Hawwa'a were commanded that every son of them would marry the sister of his brother with whom she was born. No one was allowed to get married to his sister with whom he was born.

Several companions of Prophet ﷺ narrated that Habeel decided to get married to the sister of Qabeel, who was very beautiful, but Qabeel insisted to marry her which was not allowed because she was his own sister. Adam ﷺ ordered them both to offer sacrifice and told them that the girl would be married to the person whose sacrifice was accepted by Allah.

Habeel was a shepherd, so he brought a fat sheep for sacrifice. Qabeel was a farmer, but he brought worst quality crop from his fields as a sacrifice. A flame from the sky came down and burnt Habeel's sacrifice. It was a sign that Habeel's sacrifice had been accepted by Allah. Qabeel came furious on seeing this and realized that his hopes of marrying his own beautiful sister were fading so he threatened to kill Habeel, but Habeel remained calm.

Allah ﷺ said:

“And (O Muhammad) recite to them the story of the two sons of Adam (Habeel and Qabeel) in truth; when each offered a sacrifice (to Allah), it was accepted from the one but not from the other. The latter said to the former: “I will surely kill you.” The former said: “Verily, Allah accepts only from those who are Al-Muttaqeen (the pious). If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you, for I fear Allah; the Lord of the worlds “Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire, and that is the recompense of the transgressors.”²⁸

One night, in his anger and jealousy Qabeel went to the place where Habeel herds his flock. Qabeel's *nafs* (self) encouraged him to attack and murder his brother, so he held an iron and killed his brother.

Allah ﷺ said:

“His soul then prompted him to kill his brother and he killed him, and became one of the losers”²⁹

Qabeel did not know what to do with his brother's corpse. He carried it on his back and wandered from place to place to hide it.

Allah ﷺ said:

“Then Allah sent a crow who scratched the ground to show him how to bury the dead body of his brother. He said: “Woe to me! Was I not even able to be as this crow and to hide the dead body of my brother?” Then he became one of those who regretted.”³⁰

Abdullah Ibn Masoud رضي الله عنه narrated that Prophet Mohammed ﷺ said:

“لَا تقتل نفساً ظلماً إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كَفْلٌ مِّنْ دَمَهَا، لَأْنَهُ كَانَ أَوَّلَ مَنْ سَنَ الْقَتْلَ”

“No soul is killed unjustly but the first son of Adam bears a part of that sin, because he was the first to initiate this tradition of killing.”³¹

²⁸ Quran [5:27-29]

²⁹ Quran [5:30]

³⁰ Quran [5:31]

³¹ Sahih Bukhari

Stories of the Prophets

The response which Habeel showed after he was threatened by his brother is a sign of his noble character and piety. He avoided himself to respond with the same threat that his brother made towards him.

Allah ﷺ said:

“Yet if you stretch out your hand to kill me, I shall not stretch out my hand to kill you, for I fear Allah, the Lord of the worlds”³²

After killing his brother, Qabeel ran away. He did not want to face his father; he took his wife and lived in the plains.

Adam ﷺ was sad, his heart filled with grief. He continued his advice to his children and grandchildren, calling them to worship Allah the one and true God, and to be on the right path. He warned them of Iblis recalling his own experience and how he tempted Qabeel to kill his brother. Adam had many children among them is Seth. Qabeel’s offspring increased; indecency and bad acts spread among them because they deviated from Allah’s way.

Lessons and comments

1. Acceptance of our deeds

The story of Qabeel and Habeel sheds light on various topics: acceptance of our deeds, envy, and sources of knowledge. Many Muslims abide by the teachings of Islam. However, just carrying out an act of worship does not mean that Allah will accept it. Not every prayer is accepted and not every fast is valid. There are set of conditions for each act of worship that needs to be fulfilled for Allah ﷺ to accept that act. For example, a prayer without ablution is not accepted even if all other conditions are fulfilled. And through the story of Qabeel and Habeel, Allah ﷺ has given a measuring scale for acceptance of deeds. The reference point that differentiates the accepted deeds from the rejected ones is none other than Taqwa (God-consciousness).

The Qur’an says:

“Indeed, Allah only accepts from those who are conscious of Allah (Al Muttaqeen)”³³

In the context of Qabeel and Habeel’s story, God-consciousness was shown in the choices each made for their sacrifice. Habeel chose the best of his sheep which was more beloved to him. On the other hand, Qabeel chose the crops that were spoiled and would not be of use anyway. Habeel’s choice is a reflection of the level of understanding and God-consciousness that exists within him. Sacrificing his best sheep demonstrates that Habeel had completely submitted to Allah and whatever he had was for Allah. A question for us to ponder upon is how many of us today are willing to give away our best things in the way of God?

2. Envy

When Qabeel saw that his sacrifice was rejected, he became envious of his brother. This is unfortunately a big problem today. Many of us today are envious of those who are successful. We are envious of those who have money. If we would be satisfied with what we have and instead

³² Quran [5:28]

³³ Quran [5:27]

prayed to Allah that He gives us like others and better, then envy would not exist. However, the danger lies in wishing that other people lose what they have out of jealousy. That is envy and it can lead to terrible consequences.

In the case of Qabeel, it led him to actually kill his brother. It is important to notice that Qabeel admitted the presence of Allah when he offered a sacrifice. He also knew that Habeel was his brother. Did any of that restrain him from killing? No! That's how dangerous envy can be!

3. Sources of Knowledge

The journey of education is a never-ending one. The importance of acquiring knowledge is highly emphasized in Islam. A common pitfall in acquiring knowledge is biased towards the source of information. Many of us avoid listening to certain figures because we have a personal grudge against them. Others avoid reading a book because the author is someone we do not like. In the story of Qabeel and Habeel, we see that Qabeel learned the act of burial from a crow. This shows that learning is never restricted to certain figures, if the knowledge is correct even an animal can become a teacher at any moment.

4. Gratitude to Allah ﷺ

One must be grateful to Allah ﷺ for everything that he possesses including wealth, health, status, intellectual abilities, and life. If you appreciate Allah's favor, He has promised to increase you more.

Allah ﷺ said:

“If you are grateful, I will surely increase you (in favor)”³⁴

So, one should always be content with whatever Allah has given him, he must avoid constant blaming, complaining, and comparing his circumstances to those of others.

5. Protection against Shaytan

Shaytan is always working hard to divert the children of Adam away from the straight path. Therefore, they must be on guard against him. One should not allow himself to be trapped by shaytan and his troops because they will make him feel hopeless. He must be steadfast in repentance and be assured of divine mercy and forgiveness.

The death of Adam ﷺ

Adam lived for 960 years; he died after a fruitful life, full of obedience and worship to Allah. When Adam's death drew nearer, he appointed his son Seth to be his successor and told him the acts of worship.

Adam ﷺ died on a Friday. The angels came with embalmment and shroud from heaven. They took his soul, washed his body an odd number of times, embalmed and wrapped him. They prayed on him, dug the grave, and buried him saying: “O Children of Adam, this is your tradition at the time of death.”

³⁴ Quran [14: 7]

Lessons and comments

1. In sending the angels to bury Adam ﷺ, Allah wanted to show children of Adam the correct method of dealing with corpses. Muslims should know the Islamic funeral rites and traditions to apply them correctly.
2. No matter how long you live, you have to go, so the best thing is to prepare yourself to where you are going. This dunya (world) is a farm, whatever you plant; you will sow the seeds of your deeds in the hereafter. Increase your righteous deeds!
3. Man can gain the delight of this world and the hereafter by controlling evil thoughts and deeds and practicing moderation in his desires and actions.

Review Questions 1

Fill in the spaces:

1. Allah ﷺ created Jinn _____ years before creating Adam. They were created from _____. Jinn caused _____ on earth. Allah sent an army of _____ and drove them out of earth.
2. Allah ﷺ permitted Adam ﷺ and Hawa'a to enjoy everything in paradise except eating from a particular _____. However, _____ whispered and tempted them and Adam forgot what _____ had warned him so they ate from it. Immediately, their _____ became shown to them. Adam was _____ from Allah and he asked Allah's forgiveness. Allah _____ him, then He ﷺ sent Adam down from paradise to_____.

Read the following verses from the Noble Qur'an then answer the questions below:

A. [So mention] when your Lord said to the angels, “Indeed, I am going to create a human being from clay. So when I have proportioned him and breathed into him of My soul, then fall down to him in prostration.”

1. Who is talking in this verse? _____
2. Who is addressed by in this verse? _____
3. What kind of prostration did Allah mean? _____
4. Did the angels prostrate to Adam? What about Iblis?

_____ , _____

B. “And recite to them the story of Adam’s two sons, in truth, when they both offered a sacrifice [to Allah], and it was accepted from one of them but was not accepted from the other. Said [the latter], “I will surely kill you.” Said [the former], “Indeed, Allah only accepts from the righteous [who fear Him].”

1. Who are the sons of Adam ﷺ?

2. What was the cause of offering a sacrifice?

3. What did they offer?

4. Whose offer was accepted?

5. “I will kill you”

Pronoun ‘I’ refers to _____ and pronoun ‘you’ refers to _____.



Stories of the Prophets

True or False:

1. () The wisdom behind creating Adam was to live on earth and worship Allah.
2. () Allah did not accept Adam's repentance.
3. () Qabeel took over the responsibilities of prophethood after Adam.
4. () Adam's sons embalmed their father.
5. () Iblis refused to obey the order of Allah because he was proud of himself and arrogant.
6. () Hawwa'a was created from Adam's ribs.

List ways to prevent the whispering of shaytan from getting to you:

1. _____
2. _____
3. _____
4. _____
5. _____

Mention four lessons that one can learn from the story of Adam ﷺ:

1. _____
2. _____
3. _____
4. _____

The story of Idrees (Enoch)

عليه السلام

Prophet Idrees ﷺ is the fifth grandson of Adam ﷺ. Idrees was born in the life of Adam and he stayed, with Adam for 120 years. Allah ﷺ chose him as a prophet after the death of Seth, the son of Adam.

Allah ﷺ said:

“And mention in the Book Idrees. Indeed, he was a man of truth and a prophet and we raised him to a high state”³⁵

Allah ﷺ has praised Prophet Idrees in the verses above and described him as a truthful Prophet. Idrees was deeply devoted to his Lord’s worship; he called people to the path of Allah ﷺ. He was the first of the children of Adam to invent the basic form of writing. He was also the first person to use a pen and spread knowledge of writing among people. In fact, his name means “one who studies or teaches.”

In an authentic hadeeth about the night journey of the Prophet Mohammad ﷺ He ﷺ mentioned about Idrees ﷺ: **“The prophet passed by him in the fourth heaven”**.³⁶

The words in the ayah **“and we raised him to a high state”** implies that Allah ﷺ raised Idrees to the heaven where the angel took his soul without experiencing death on earth. According to some commentators that Ibn Abbas رضي الله عنه asked the companion Ka’ab bin Malik رضي الله عنه: “What it meant when Allah ﷺ said: ‘And We raised him high in the heaven?’” Ka’ab replied: “Allah revealed to Idrees: I would raise for you every day the same amount of the deeds as of all Adam’s children, perhaps the meaning of his time only. So Idrees wanted to increase his deeds and devotion. A friend of him from angels visited him, Idrees told him: ‘Allah has revealed to me such and such, so could you please speak to the angel of death, so I could increase my deeds?’ The angel carried him on his wings and went up into heaven. When it was the fourth heaven, they met the angel of death, who was descending down to the earth. The angel spoke to him about what Idrees had spoken to him before. The angel of death said: ‘But where is Idrees?’ He replied: ‘He is upon my back. ‘The angel of death said: ‘How astonishing! I was sent and told to seize his soul in the fourth heaven. I kept thinking how I could seize it in the fourth heaven when he was on the earth? ‘Then he took his soul there out of his body, and that is what is meant in the verse: **“And we raised him to a high state”**

After the death of Idrees, no Prophet came for some time. People followed the laws of Idrees, Seth, and Adam (peace be upon them). However, corruption spread but they were monotheists. The worshipping of idols was not known yet. People stayed 1000 years after Adam on monotheism. Then after that people loved the righteous people and so when these people died, Iblis whispered to the people to erect status the places where the righteous people used to sit and preached. So, they put a mark stone, then they called each stone with their names in order not to forget and to keep their memories alive. They believed that these stones bring them good and protect them from evil. However, the following generation started to worship these stones.

³⁵ Quran [19:56-57]

³⁶ Sahih Bukhari and Sahih Muslim



Notes

The story of Nuh (Noah)

عليه السلام

After the death of Prophet Adam ﷺ, people followed monotheism for hundreds of years. However, there was corruption, until then Iblis whispered to them to worship idols which were statues of five righteous people. Their names were: Wadd, Suwa', Yaghuth, Ya'uq, and Nasr.

Allah ﷺ then sent Prophet Nuh ﷺ, who was the first of the messengers to the people of earth and made him one of those messengers who were the firmest in their determination (oolul-a'zm).

Nuh ﷺ throughout his life preached with his full efforts for Allah. Allah has mentioned his story and the story of his people in different chapters of the Quran. This great Prophet called his people for nine hundred and fifty years to Tawheed (oneness) of Allah and to worship Him alone. He did not become weary of this nor lose interest. He used to call them night and day, in private and in open, assuring them that he was not seeking any wealth, power, nor favors from them.

Nuh's dialogue with his people

Allah ﷺ said:

“Indeed, We sent Noah to his people, [saying],”Warn your people before there comes to them a painful punishment.” He said, “O my people, indeed I am to you a clear warner, [Saying], ‘Worship Allah, fear Him and obey me. He [i.e., Allah] will forgive you of your sins and delay you for a specified term. Indeed, the time [set by] Allah, when it comes, will not be delayed, if you only knew.’ “He said, “My Lord, indeed I invited my people [to truth] night and day. But my invitation increased them not except in flight [i.e., aversion]. And indeed, every time I invited them that You may forgive them, they put their fingers in their ears, covered themselves with their garments, persisted, and were arrogant with [great] arrogance. Then I invited them publicly. Then I announced to them and [also] confided to them secretly And said, ‘Ask forgiveness of your lord. Indeed, He is ever a perpetual forgiver.’”³⁷

Prophet Nuh used to illustrate to his people Allah's greatness and power over his creatures. He gave them practical and intellectual examples and proofs from themselves and their lives. He drew their attention to how Allah ﷺ has created them and raised them in stages from infants, adults, youth to old age and how Allah ﷺ had created seven heavens and the moon and the sun as a source of light. He also told them how Allah created them from earth (mud) and will make them return to it again. He explained to them and brought them to the conclusion that Allah should be the only One who deserves to be worshipped. However, all of his warnings, good advices, and preaching failed to benefit them and did not cause them to accept his call. Whenever he called them to Allah, they would run away from him and whenever he called upon them to ask for Allah's forgiveness, they would close their ears with their fingers and cover their faces with their clothes. They did not want to see him nor wanted to listen to him and acted arrogantly and rejected the truth.

Allah ﷺ said:

“He will send [rain from] the sky upon you in [continuing] showers. And give you increase in wealth and children and provide for you gardens and provide for you rivers. What is [the matter] with you that you do not attribute to Allah [due] grandeur. While He has created you

³⁷ Quran [71:1-10]

in stages? Do you not consider how Allah has created seven heavens in layers and made the moon therein a [reflected] light and made the sun a burning lamp? And Allah has caused you to grow from the earth a [progressive] growth. Then He will return you into it and extract you [another] extraction. And Allah has made for you the earth an expanse that you may follow therein roads of passage.”³⁸

The answer of his people was: “O Noah, you have disputed [i.e., opposed] us and been frequent in dispute of us. So, bring us what you threaten us, if you should be of the truthful.”³⁹

Nuh warned his people of the terrible punishment Allah would mete out if they continue in their evil ways. All of these failed to benefit them and did not cause them to accept his call. Rather they continued in their rudeness and disbelief. They responded by saying that Nuh was the same as them; a human. Then the people accused him as a liar and called him a crazy man who was deluded. The chiefs of the disbelievers from among his people said: “We do not see you but as a man like ourselves, and we do not see you followed except by those who are the lowest of us.”⁴⁰

Allah ﷺ said:

“Noah said, ‘My Lord, indeed they have disobeyed me and followed him whose wealth and children will not increase him except in loss. And they conspired an immense conspiracy and said, ‘Never leave your gods and never leave Wadd, or Suwa’, Yahguth, Ya’uq, and Nasr.’”⁴¹

Lessons and comments

1. Polytheism and disbelief in Allah result in the loss of freedom, destruction of mind, and absence of noble goal in life.
2. One has to follow the leader in his righteousness.
3. Do not ever give up and lose hope. To introduce Islam to non-Muslim friends, one should be persistent, firm, and follow all possible means. This is the main lesson we learn from Nuh’s dialogue with his people.
4. Never be arrogant and proud of yourself in sense of health, wealth, and position.
5. Call people to straight and right way politely, humbly, with patience, and wisdom. Correct them if they are wrongdoers in a good way.

Nuh prays for the disbeliever’s end

Nuh then asked Allah ﷺ to make judgment between him and his people because they have rejected him. Allah informed him that there will be no one of his people who will believe in his message other than those who have already believe and follow him.

Allah ﷺ said:

“And it was revealed to Noah that, ‘No one will believe from your people except those who have already believed, so do not be distressed by what they have been doing’”⁴²

³⁸ Quran [71:11-20]

³⁹ Quran [11:32]

⁴⁰ Quran [11:27]

⁴¹ Quran [71:21-23]

⁴² Quran [11:36]

Prophet Nuh gave up hope and prayed to Allah against his people, asking Him to send the punishment upon them and to rescue him and the believers.

Allah ﷺ said:

“And Noah said, ‘My Lord, do not leave upon the earth from among the disbelievers an inhabitant. Indeed, if You leave them, they will mislead Your servants and not beget except [every] wicked one and [confirmed] disbeliever’”

Lessons and comments

1. Prophet Mohammed ﷺ said:

“اتق دعوة المظلوم فإنها ليس بينها وبين الله حجاب

“Beware of the supplication of the oppressed, for there is no barrier between it and Allah.”⁴³

Nuh builds the ark

Then on one day, Allah ﷺ revealed to Nuh that the matter was over and He had passed His judgment on the disbelievers by sending the flood. Allah told Prophet Nuh to build an ark (a huge ship) which was inspired by the knowledge and instructions given from Allah to Nuh. Allah also sent angels to help Nuh since he was not a carpenter nor knew how to build a ship. Nuh collected wood and tools and began to build the ark day and night. He built it on the mountain area because he used to live there and there was no water near him.

Allah ﷺ said:

“So We inspired to him, ‘Construct the ship under Our observation and Our inspiration, and when Our command comes and the oven overflows, put into it [i.e., the ship] from each [creature] two mates and your family, except those for whom the decree [of destruction] has proceeded. And do not address Me concerning those who have wronged; indeed, they are to be drowned’”⁴⁴

Every time the disbelieving people pass by Nuh and saw him building his ark, they ridiculed him and laughed at him. They did not realize the seriousness of the situation but only laughed and jeered at him.

As for the description of the ark as narrated by Ibn Abbas رضي الله عنه:

(Its length was 300 cubits, its height was 300 cubits) It was closed, not open like an ordinary ship to avoid the water from the flood coming inside. It was three story deck ship. The bottom deck was for animals and cattle. The middle deck was for humans, and the upper deck was for birds.

Allah revealed to Nuh that when water will miraculously gush forth from the oven in his house, that will be the sign of the beginning of the flood and he had to call all the believers to embark on the ark and take a pair of each type of animal, a male and a female along with him.

⁴³ Sahih Bukhari and Sahih Muslim

⁴⁴ Quran [23:27]

The flood

On the day of the flood, Allah opened the gates of heaven and sent heavy rain from the sky. The earth started gushing forth its water from everywhere. There were no cracks in the earth except from which water came. Nuh, his family, the believers, and the animals got into the ark.

Allah ﷺ said:

“And [Noah] said, ‘Embark therein, in the name of Allah [are] its course and its anchorage. Indeed, my Lord is forgiving and merciful.’”⁴⁵

Nuh’s wife and one of his sons were disbelievers, so they refused to embark on the ark. The floodwater began to rise; the water level was higher than the mountains. The earth was submerged; everything started to drown, people, animals, trees, and even the highest mountains.

Peace returned to Earth

When no one left of those who were disbelievers, Allah commanded the earth to swallow up the water and commanded heaven to stop raining. The flood cleansed the earth of the disbelievers and polytheists. The ark rested upon Mount Judi and peace returned to Earth. Then Allah commanded Prophet Nuh to descend in peace with the believers from the ark. After the flood, Nuh lived for 350 years worshipping Allah. He was a thankful slave. In a hadith narrated in Ibn Majah described the fast of Nuh. It was mentioned that he used to fast all the year except for festivals. Nuh died and he was buried in Mecca, some scholars said he was buried in Baalbek in Lebanon.

Lessons and comments

1. Do not mock the people who are on the right path.
2. As Allah ﷺ commanded us, a Muslim must say prayers or supplications before beginning to do anything. He should say bismillah before he eats or wearing garments etc. It is because he could gain Allah’s blessings and goodness.
3. There is no power and strength except from Allah. With a divine command, the flood destroyed the Earth and with another divine command, peace returned to Earth.

Nuh and his son

Nuh ﷺ saw his disbeliever son overwhelmed by the water, so he cried out to his son, asking him to come on the ark and to leave the unbelievers. The son replied that he would go to the highest point of the mountain and he never imagined that the waves could ever swallow a mountain. Nuh told his son that this day there is no savior from the Decree of Allah except those who have mercy from Allah. But a wave came in between them and the son was among the drowned.

Allah ﷺ said:

“And Noah called to his son who was apart [from them],”O my son, come aboard with us and be not with the disbelievers.” [But] he said, “I will take refuge on a mountain to protect me from the water.” [Noah] said, “There is no protector today from the decree of Allah,

⁴⁵ Quran [11: 41]

except for whom He gives mercy.” And the waves came between them, and he was among the drowned.”⁴⁶

Prophet Nuh ﷺ had a promise from Allah ﷺ to save his family, so when he saw his son was about to drown, he remembered Allah's promise and started to call Allah ﷺ to save his son as he was one of his family. But Allah replied and told him that his son was not one of his family rather he is an evil doer. Then Allah told Nuh not to make any request about which he had no knowledge and therefore he should not be among the ignorant. On this, Nuh repented and asked for Allah's forgiveness.

Allah ﷺ said:

“And Noah called to his Lord and said, “My Lord, indeed my son is of my family; and indeed, Your promise is true; and You are the most just of judges!” He said, “O Noah, indeed he is not of your family; indeed, he is [one whose] work was other than righteous, so ask Me not for that about which you have no knowledge. Indeed, I advise you, lest you be among the ignorant.” Noah] said, “My Lord, I seek refuge in You from asking that of which I have no knowledge. And unless You forgive me and have mercy upon me, I will be among the losers.”⁴⁷

Lessons and comments

1. When Prophet Nuh said, “Oh My Lord, my son is one of my family and your promise is true, and you are the most just of the judges.” Here, Nuh is not objecting to Allah's judgment but he is only requesting to Allah.
2. The kinship between Nuh and his son is not important; as disbelief cuts and cancels the relationship of kinship between a believer and a disbeliever. The relationship of a believer with a believer is greater than the relationship between a brother and his disbeliever brother. Islam is the real kinship, hence in Islam a Muslim does not inherit a disbeliever nor does a disbeliever inherit a Muslim.

⁴⁶ Quran [11:42-43]

⁴⁷ Quran [11:45-47]

Review Questions 2

Fill in the spaces:

1. Iblis whispered to the people of Nuh to worship _____ which were the statues of five righteous people, their names were: _____, _____, _____, _____ and _____. Allah ﷺ sent Prophet Nuh ﷺ to call them to _____ in Allah, but they rejected his call. His people used to put their fingers in their _____ and cover their faces with their _____.
2. Prophet Nuh called his people to Tawheed for nine hundred fifty years. He did not become weary of this and used to call them _____ and day, in private and in _____, assuring them that he was not seeking any _____, power nor any favors from them.

Read the following verses from the Noble Qur'an then answer the questions below:

A. “[So it was], until when Our command came and the oven Overflowed, We said, “Load upon it [i.e., the ship] of each [creature] two mates and your family, except those about whom the word [i.e., decree] has preceded, and [include] whoever has believed.” But none had believed with him, except a few.”

1. Who is talking in this verse? _____
2. Who is addressed by in this verse? _____
3. What did Allah ﷺ ask Nuh to build? _____
4. What kind of punishment did Allah sent to the people of Nuh? _____
5. What was the sign of the start of the flood? _____

B. “And Noah called to his Lord and said, “My Lord, indeed my son is of my family; and indeed, Your promise is true; and You are the most just of judges!” He said, “O Noah, indeed he is not of your family; indeed, he is [one whose] work was other than righteous, so ask Me not for that about which you have no knowledge.”

1. What did Prophet Nuh ﷺ call Allah for? _____
2. What was wrong with his son? _____
3. Why did Prophet Nuh ask Allah? _____
4. Did Allah ﷺ save his son? Why? _____
5. What did Allah ﷺ request from Nuh? _____
6. What did Nuh do? _____

True or False:

1. () Nuh prayed to Allah against his people to send them His punishment.
2. () The ark rested upon mount Judi.

3. () Prophet Nuh gave his people practical and intellectual proofs of Allah's Power over them.
4. () Nuh's wife supported him in his mission.
5. () The water level of the flood was lower than the mountains.

List the characteristics that Nuh's people used to describe him:

1. _____
2. _____
3. _____
4. _____

Mention four lessons that one can learn from the story of Nuh u:

1. _____
2. _____
3. _____
4. _____



Notes

The story of Hud

عليه السلام

After the great flood that caused the destruction of all the disbelievers, only the righteous of Nuh's offspring and the believers were left on the earth. Among Nuh's offspring was Sam from whom came the Arabs, and the Children of Israel.

Many years passed and slowly people got away from Tawheed. Shaytan misguided them from the straight path by whispering to them to worship the idols.

Allah ﷺ sent a noble Prophet Hud ﷺ to these people who were from one of Sam's grandsons. The people of Hud, who are called 'Aad, were living in an area called Al- Ahqaaf which is between Yemen and Oman. Ahqaaf means mountains of sand. (There is a surah in the Noble Quran with the name of Al-Ahqaaf).

Allah ﷺ said:

“And mention, [O Muhammad], the brother of ‘Aad, when he warned his people in [the region of] al-Ahqaaf – and warners had already passed on before him and after him – [saying], ‘Do not worship except Allah. Indeed, I fear for you the punishment of a terrible day.’”⁴⁸

People of 'Aad and idolatry

The people of 'Aad were the first people who worshipped idols after the flood. Although Allah ﷺ has blessed 'Aad and its people with fertile land, abundant agriculture, many children, rivers, gardens, and wealth, yet they were arrogant and proud. They were described as tall, strong, and well-built.

Allah ﷺ said:

“As for ‘Aad, they were arrogant upon the earth without right and said, ‘Who is greater than us in strength?’ Did they not consider that Allah who created them was greater than them in strength? But they were rejecting Our signs.”⁴⁹

These people were known for their craftsmanship especially in constructing tall buildings with lofty towers, it was a civilization unlike any other. They used to build palaces on top of the mountains to live in them. Because they were blessed with so many things and were talented, they used to show off and boast as other people used to live in tents on the plains.

The rulers of 'Aad were powerful tyrants; they dominated the lands around them. Prophet Hud tried to explain to his people about Allah's blessings and how Allah had given them wealth, strength, and power.

Allah ﷺ said:

“Do you construct on every elevation a sign, amusing yourselves, and take for yourselves constructions [i.e., palaces and fortresses] that you might abide eternally? And when you strike, you strike as tyrants, so fear Allah and obey me. And fear He who provided you with that which you know, provided you with grazing livestock and children and gardens and springs.”⁵⁰

⁴⁸ Quran [46:21]

⁴⁹ Quran [41:15]

⁵⁰ Quran [26:128-134]

The people of ‘Aad were not ignorant of the existence of Allah, but they refused to worship Him alone. Allah ﷺ sent Prophet Hud unto these people to tell them to worship Allah alone without associating partners with Him. Hud told them to acknowledge that it is Allah who is the provider of their blessings, but his people refused to accept his message. They argued a lot with him about the nature of the Day of Judgment. They asked him: “O Hud! Do you say that after we die and turn into dust, we will be resurrected? “He replied, “Yes, you will come back on the Day of Judgment and each one of you will be asked about what he did.”

When Hud made them confront the reality of their lives they accused him of being crazy and insane. The chiefs of the disbelievers told their people not to obey him because he is merely a human being who eats and drinks, just like them. Moreover, Hud’s people accused him of inventing lies and that some of their gods have possessed him with evil.

Lessons and comments

1. In Islam, we are not allowed to have any form of things that look like statues or idols in our houses because the angels of mercy do not enter such houses. It could be that these things could mistakenly be worshipped. Shaytan from the beginning used that plan to deviate mankind.
2. We as Muslims believe in resurrection, we know that there is life after death, but sometimes people operate in their lives as though there is no resurrection. They commit sins like adultery, consuming alcohol, riba, etc. Allah ﷺ is merciful; he gives us chances to return back to him by giving us certain opportunities and days like Juma’ā and Ramadan to soften our hearts and revive our Iman.
3. There is nothing wrong to be wealthy. The wealthier we become, the more down-to-earth we should be. If you are wealthy, avoid arrogance, and pride.
4. When Allah ﷺ has given you something, it is not always a sign that he is happy with you and when Allah takes something away from you, it is not always a sign that he is angry with you. It could be that Allah wants to test you and see if you are a content person. Allah will be pleased with you if you are humble and grateful. This is why you should always appreciate Allah’s blessings!

Hud warned his people

Prophet Hud ﷺ continued admonishing his people, warning them and threatening them of a severe punishment from Allah ﷺ if they do not listen to him and worship only Allah. “**Indeed, I fear for you the punishment of a terrible day.**”⁵¹

Eventually the people of ‘Aad looked at Hud and said,

Allah ﷺ said:

“They said, “It is all the same to us whether you advise or are not of the advisors. This is not but the custom of the former peoples, and we are not to be punished.”⁵²

⁵¹ Quran [26:135]

⁵² Quran [26:136]

The punishment

Prophet Hud ﷺ turned to Allah ﷺ and renounced his people. He sought Allah's help because his people accused him of falsehood and he knew that Allah's punishment would be swift and severe. Hud's people waited for Allah's promise. A drought spread throughout their land; their fertile land changed into barren land. Then the sky was full of dark, black, and dense clouds but they mistook them as clouds of blessing and were glad hoping to see signs of rain.

Allah ﷺ said:

“And when they saw it as a cloud approaching their valleys, they said, “This is a cloud bringing us rain!” Rather, it is that for which you were impatient: a wind, within it a painful punishment.”⁵³

The punishment was obvious but still, the people of 'Aad mocked and ridiculed Hud. Suddenly the weather changed. The wind began to blow. The strong windstorm increased and shook everything: their dwellings, tents, and plants. The blast seized them; the wind used to take the man with his huge body and flew it up then down to the earth until his head is separated from his body. This fierce wind lasted for seven nights and eight days uninterruptedly.

Allah ﷺ said:

“And as for ‘Aad, they were destroyed by a screaming, violent wind Which He [i.e., Allah] imposed upon them for seven nights and eight days in succession, so you would see the people therein fallen as if they were hollow trunks of palm trees.”⁵⁴

Allah ﷺ saved Prophet Hud and those who believed in him. They migrated to Hadramout and lived there in peace worshipping Allah.

Lessons and comments

1. When the truth comes to us, even if generations before us were indulged in the wrong, we should surrender to the truth. So, do not reject the truth even it comes from a person younger than you. It could be from children to their parents (a daughter in full hijab advises her mother to cover her hair).
2. If you commit a sin or do something wrong, asking Allah's forgiveness alone is not enough, you have to do Tawbah (repentance).

The five conditions of Tawbah are:

- To acknowledge the sin
- To confess the sin
- Asking forgiveness

⁵³ Quran [46:24]

⁵⁴ Quran [69:6-8]



Stories of the Prophets

- Turning away from the sin
- Restoring the wrong done

3. Aishah (may Allah be pleased with her) said: whenever the wind blew, the Prophet ﷺ said: **“Oh Allah! I ask You its good, and the goodness which it carried, and the goodness with which it is sent. And I seek refuge in You from its evil, and the evil which it carried, and the evil with which it is sent.”**⁵⁵

⁵⁵ Sahih Muslim

Review Questions 3

Fill in the spaces:

1. People of ‘Aad were known for their _____, especially in constructing tall buildings.
2. Al Ahqaf means mountains of _____.
3. People of ‘Aad used to live in _____ on the plains.
4. People of ‘Aad accused Prophet Hud ﷺ of being _____ and _____.
5. The chiefs of the disbelievers told their people not to obey Prophet Hud because _____.

Read the following verses from the Noble Qur'an then answer the questions below:

A. “And mention, [O Muhammad], the brother of ‘Aad, when he warned his people in [the region of] al-Ahqaf – and warners had already passed on before him and after him – [saying],’Do not worship except Allah. Indeed, I fear for you the punishment of a terrible day.’”

1. Who is the brother of ‘Aad? _____
2. What is the name of his tribe? _____
3. What is the name of the place they lived in? _____
4. What did they used to worship? _____

B. “And when they saw it as a cloud approaching their valleys, they said, “This is a cloud bringing us rain!” Rather, it is that for which you were impatient: a wind, within it a painful punishment.”

1. What was the beginning of ‘Aad punishment? _____
2. What did they think of the dense cloud that covered them? _____
3. How long did the windstorm last? _____
4. How did this wind kill them? _____
5. Did Allah rescue Hud and those who believed with him? _____

True or False:

1. () The area of Al Ahqaf is between Yemen and Al-Sham.
2. () People of ‘Aad were the first people who worshipped idols after the flood.
3. () Allah ﷺ gave people of ‘Aad strength, power, and wealth.



Stories of the Prophets

4. () People of 'Aad accepted the message of Hud which is worshipping Allah alone.
5. () In Islam, it is forbidden to have idol forms things; the Angels do not enter the house.

List the five conditions of Tawbah

1. _____
2. _____
3. _____
4. _____
5. _____

Mention four lessons that one can learn from the story of Hud رض:

1. _____
2. _____
3. _____
4. _____

The Story of Saleh

عليه السلام

After the destruction of 'Aad the people of the Prophet Hud ﷺ, Thamud succeeded them. Thamud was a tribe that used to live in Yemen then they migrated to the north of the Arabian Peninsula exactly in the northwest of Al-Madinah Al-Munawarah. Thamud lived in a valley called Al-Hijr (there is a surah in the Noble Quran called Al-Hijr). Allah ﷺ provided them with plenty of rivers, plantations; cattle and they led very wealthy excessive lives. They were outstanding and skillful in hewing grand buildings on the plains and carving the mountain rocks in great houses. Unfortunately, they were wicked and ungrateful to Allah because they were idol worshippers. Allah ﷺ wanted to guide them to the straightway, so He sent His Prophet Saleh to remind and warn these polytheistic people that they should worship Allah alone who created them from the earth and made them dwell in it. He also warned them of spreading corruption and committing mischief on the earth.

Allah ﷺ said:

“And to the Thamud [We sent] their brother Saleh. He said, “O my people, worship Allah; you have no deity other than Him. There has come to you clear evidence from your Lord. This is the she-camel of Allah [sent] to you as a sign. So, leave her to eat within Allah’s land and do not touch her with harm, lest there seize you a painful punishment. And remember when He made you successors after the ‘Aad and settled you in the land, [and] you take for yourselves palaces from its plains and carve from the mountains, homes. Then remember the favors of Allah and do not commit abuse on the earth, spreading corruption.”⁵⁶

Prophet Saleh reminded his people that Allah ﷺ had made them the successors after the people of 'Aad and they should not follow their footsteps. The people of Thamud were stubborn, they rejected the truth and refused to accept the message which Prophet Saleh brought to them. They belied him although they knew him as a noble, wise, pious, and righteous man. Prophet Saleh told them not to obey the transgressors who spend corruption in the land.

Allah ﷺ said:

“Thamud denied the warning and said, “Is it one human being among us that we should follow? Indeed, we would then be in error and madness. Has the message been sent down upon him from among us? Rather, he is an insolent liar.” They will know tomorrow who the insolent liar is.”⁵⁷

They also accused him of being bewitched. They harmed Saleh with both words and actions. They did not allow Saleh to sit with them. Moreover, they began to drive him out and considered him as a bad omen.

Allah ﷺ said:

“They said, ‘We consider you a bad omen, you and those with you.’ He said, ‘Your omen [i.e., fate] is with Allah. Rather, you are a people being tested.’”⁵⁸

⁵⁶ Quran [7:73-74]

⁵⁷ Quran [54:23- 26]

⁵⁸ Quran [27:47]

The she-camel

In order to believe Prophet Saleh, his people asked him for a special sign to prove that his message was truly from Allah. They pointed to a huge rock and proposed that he should ask his God to create a she-camel out of it. The she-camel they ask for should have special characteristics; it should be a huge, red-colored, ten-month pregnant she-camel that could drink the water of the well one day and all people drink the water of the well the next. Despite their stubbornness, Prophet Saleh agreed to their request on the condition that they would believe in Allah if He produces a she-camel from that huge rock. Saleh supplicated to Allah ﷺ to answer their request. Allah ﷺ commanded the particular rock to produce a she-camel with the qualities they had described. By the grace of Allah, an enormous she-camel emerged from that rock. On seeing that miracle, few of the people believed in Saleh's message but the majority continued to disbelieve and remained arrogant and stubborn.

Allah ﷺ said:

“And nothing has prevented Us from sending signs [i.e., miracles] except that the former peoples denied them. And We gave Thamud the she-camel as a visible sign, but they wronged her. And We send not the signs except as a warning.”⁵⁹

Prophet Saleh told his people that this she-camel belongs to Allah. He told them that it is miraculous she-camel, so they should not harm her. He told them to let her graze and drink from wherever she wanted and warned them about a painful punishment if they harm her.

Allah ﷺ said:

“And O my people, this is the she-camel of Allah – [she is] to you a sign. So let her feed upon Allah’s earth and do not touch her with harm, or you will be taken by an impending punishment.”⁶⁰

The she-camel lived among the people of Thamud and soon gave birth to a calf. She was a blessed camel. Her milk was sufficient for thousands of people. The chiefs of Thamud began to hate and harm the she-camel accusing her of scaring their animals and grazing and drinking among their herds. Nine men amongst them known for their mischief gathered one day and laid a plot to kill the she-camel with the agreement of all the disbelievers. The leader of this gang waited for the she-camel to come out from the watering-place and aimed his arrow at her leg so she fell down, then he killed her. All the tribe rushed forward cutting her into pieces and when her calf watched all this, he fled from them and went to the peak of the mountain and howled three times.

Allah ﷺ said:

“Thamud denied [their prophet] by reason of their transgression, When the most wretched of them was sent forth. And the messenger of Allah [i.e., Saleh] said to them, ‘[Do not harm] the she-camel of Allah or [prevent her from] her drink.’ But they denied him and hamstrung her. So, their Lord brought down upon them destruction for their sin and made it equal [upon all of them]. And He does not fear the consequence thereof.”⁶¹

⁵⁹ Quran [17:59]

⁶⁰ Quran [11:64]

⁶¹ Quran [91:11-15]

After killing the she-camel, these wicked people challenged Prophet Saleh and asked for the punishment, saying: **“O, Saleh bring us what you promise us, if you should be of the messengers.”⁶²**

Thamud's punishment

Then Prophet Saleh threatened them by saying: **“Enjoy yourselves in your homes for three days. That is a promise not to be denied [i.e., unfailing].”⁶³**

So, Prophet Saleh warned his people that a great torment would be upon them in three days; however, the people of Thamud plotted to murder Prophet Saleh and his family.

Allah ﷺ said:

“And there were in the city nine family heads causing corruption in the land and not amending [its affairs]. They said, ‘Take a mutual oath by Allah that we will kill him by night, he and his family. Then we will say to his executor, ‘We did not witness the destruction of his family, and indeed, we are truthful.’ And they planned a plan, and We planned a plan, while they perceived not.”⁶⁴

Allah ﷺ saved Prophet Saleh and all his followers; they all fled from AL-Hijr. Before he left, Prophet Saleh turned to his people and said: **“O my people, I had certainly conveyed to you the message of my Lord and advised you, but you do not like advisors.”⁶⁵**

After three days, the faces of the people of Thamud went pale with yellow color, so they started to cry because it was the first day of warning. On the second day, their faces became red and on the third day, their faces had turned black. They knew that the matter is true and the punishment is falling upon them. Allah ﷺ did not punish them with only one type of punishment as what happened to the people of Prophet Nuh (flood) or the people of Prophet Hud (wind), Allah ﷺ seized them with different types of torment as they requested a she-camel with different qualities yet they did not believe when it came. After three days, the torment started by a severe earthquake so all the people fell down on earth and they could not stand up. Then the thunderbolts filled the air. Every house was destroyed and then there was one final single blast that ended every living soul among them at the same time. Neither their strong buildings nor their rock-hewn houses could protect them.

Allah ﷺ said:

“So, the earthquake seized them, and they became within their home [corpses] fallen prone.”⁶⁶

He ﷺ also said:

“And the shriek (blast) seized those who had wronged, and they became within their homes [corpses] fallen prone.”⁶⁷

⁶² Quran [7:77]

⁶³ Quran [11:65]

⁶⁴ Quran [27:48-50]

⁶⁵ Quran [7:79]

⁶⁶ Quran [7:78]

⁶⁷ Quran [11:67]

Stories of the Prophets

Prophet Mohammed ﷺ forbade Muslims to enter the houses of Thamud which are still there in the northwest of AL-Madinah because it was a place where the punishment of Allah ﷺ had come.

Prophet Mohammed ﷺ said:

“Do not enter the places of those who were punished, but you should be crying. If you could not cry then you should not enter, the same adversity may inflict upon you which inflicted upon them.”⁶⁸

Lessons and comments

1. A Muslim should not challenge Allah, asking for signs and proofs from Him. The whole of creation is surely one great sign of His greatness.
2. Prophet Mohammed ﷺ said: **“Remember Allah in prosperity, He will remember you in adversity.”⁶⁹** The only way to win Allah’s good grace is to remember Him at all times. When Allah gives you wealth, good health, and good condition, do not forget Him! Get close to Him because in time of difficulty, He will come to you.
3. Prophet Saleh ﷺ said: **“Indeed, my Lord is near and responsive.”** Allah is so near from His pious people, He listen to their supplications and answer them. However, if a person does not care whether his food, drink, or clothing are haram (unlawful) or not, Allah might not answer his call even if he makes du’aa.
4. Whenever we are corrected or given a piece of advice, we should accept it and be happy. Prophet Saleh told his people **“I advised you, but you do not like advisors.”** They did not listen to him and the result of this was their destruction.
5. Follow the command of Allah, you will be safe, Follow the orders of Allah, you will be secured. Adhere to the Book of Allah and the Sunnah of His Prophet Mohammed ﷺ you will attain the pleasure of Allah.

⁶⁸ Sahih Bukhari and Sahih Muslim

⁶⁹ Saheeh Jam’i 2961

Review Questions 4

Fill in the spaces:

1. Allah ﷺ sent Prophet Saleh to a tribe called _____.
2. Although Allah ﷺ provided Thamud with plenty of everything, yet they worshipped the _____.
3. Thamoud tried to drive Prophet Saleh out because they considered him as a bad _____.
4. At the beginning of Thamoud's punishment, their faces changed to yellow color then _____ then _____.
5. Thamud asked Prophet Saleh for a _____ to prove his message.

Read the following verses from the Noble Qur'an then answer the questions below:

A. "And O my people, this is the she-camel of Allah, [she is] to you a sign. So let her feed upon Allah's earth and do not touch her with harm, or you will be taken by an impending punishment."

1. Who is talking in this verse? _____
2. Why did he call her a she-camel of Allah? _____
3. What did he ask them to do with her? _____
4. What did the people of Thamud do with the she-camel? _____

Read the following Hadeeth of Prophet Mohammed ﷺ then answer the questions below:

B. "Do not enter the places of those who were punished, but you should be crying. If you could not cry then you should not enter, the same adversity may inflict upon you which inflicted upon them."

1. Who does Prophet Mohammed ﷺ referred this hadeeth?

2. Where is this place now?

3. How should a Muslim enter the places of people who were punished?

4. What will happen if we enter these places if we are not in state of crying?



Stories of the Prophets

True or False:

1. () Thamud lived in a valley called Al Ahqaaf.
2. () Allah ﷺ seized Thamud with different types of torment.
3. () Allah ﷺ answers all the supplications of people.
4. () When the calf of the she-camel watched the killing of his mother he fled to the peak of the mountain.
5. () After killing the she-camel, Prophet Saleh told his people to enjoy themselves in their houses four days.

Mention the qualities of the she-camel that Thamoud demanded:

1. _____
2. _____
3. _____
4. _____

Mention four lessons that one can learn from the story of Saleh ﷺ:

1. _____
2. _____
3. _____
4. _____

The Story of Ibraheem (Abraham)

عليه السلام

A great Prophet

Prophet Ibraheem also called the father of the prophets, was born in the kingdom of Babylon (present Iraq) in a family of idolaters. But since his early childhood, Allah ﷺ granted onto him wisdom. He was endowed with spiritual understanding. Allah enlightened his heart and mind and bestowed upon him guidance (Rushd). Ibrahim's path was filled with pain, hardship, trial, opposition, and heartache but he set examples of patience, surrender, and obedience to Allah's commandments. His father and people rejected his message and he was challenged and mocked. He bore all great hardships, and he disassociated himself with his family and people through migration to various lands. He was someone who fulfilled various commandments of Allah ﷺ through different tests presented to him and passing every single one of them.

Ibraheem and his father

His father 'Aazar' or 'Terakh', was from the descendants of Sam, the son of Nuh. He was an idol worshipper but Ibraheem was a monotheist. He rejected his people and their idolatry; he called his people to the worship of Allah alone, hence his first call was directed to his father 'Aazar. He invited his father towards the way of truth in gentleness and addressed him with clear logic and sense. He told him that these idols neither see, hear, nor can benefit you.

Allah ﷺ said:

“And mention in the Book [the story of] Abraham. Indeed, he was a man of truth and a prophet. [Mention] when he said 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? 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.”⁷⁰

The reply from his father was rejection, an obvious reply by any person challenged by another much younger than him. But it was not only something that came from his son but it was against years of tradition and norm. His father replied:

Allah ﷺ said:

[His father said], ‘have you no desire for my gods, O Abraham? If you do desist, I will surely stone you, so avoid me a prolonged time.’⁷¹

Ibraheem and his people

After continuing his attempts in calling his father to leave the worship of false idols, Ibraheem turned to the people of Babylon who also worshiped idols. Ibraheem argued with them and tried to convince them about Tawheed but they rejected him.

⁷⁰ Quran [19:41-43]

⁷¹ Quran [19:46]

Allah ﷺ said:

“And recite to them the news of Abraham. When he said to his father and his people: ‘What do you worship?’ They said: ‘We worship idols, and remain to them devoted.’ He said: ‘Do they hear you, when you supplicate? Or do they benefit you, or do they harm?’ They said: ‘But we found our fathers doing thus.’ He said: ‘then do you see what you have been worshipping, you and your ancient forefathers? Indeed, they are enemies to me, except the Lord of all the worlds, Who created me, and He is [it is who] guides me; and it is He Who feeds me and gives me to drink. And when I am ill, it is He who cures me; and Who will cause me to die, and then brings me to life.”⁷²

The people of Ibraheem accepted the fact that their idols do not hear anyone, neither do they benefit or harm anybody. The only reason that they worshipped these idols was that they found their forefathers worshipping them and blindly followed them. Ibraheem then told them that Allah is the only one God, the Lord of everyone, and the Creator of everything. It is Him who created this universe with no precedent and so they should worship Him alone.

Ibraheem thought of a plot to prove to the people why idols don't deserve to be worshipped. Every year the people of this town had a festival which they celebrated. It was the time of that festival and everyone went to attend. Ibraheem's father had asked him to join them too but he said that he was sick. When his people went out for the festival, Ibraheem went to their temple and broke idols into pieces except the biggest one that they might come and see it. It is said that he hung the axe on the hand of the biggest idol to demean it. When they returned from their festival, they discovered what had happened to their false gods.

Allah ﷺ said:

“They said, ‘Who has done this to our gods? Indeed, he is of the wrongdoers.’ They said, ‘We heard a young man mention them who is called Abraham.’ They said, ‘Then bring him before the eyes of the people that they may testify. ‘They said, ‘Have you done this to our gods, O Abraham?’ He said, ‘Rather, this – the largest of them – did it, so ask them, if they should [be able to] speak.’ So they returned to [blaming] themselves and said [to each other], ‘Indeed, you are the wrongdoers.’ Then they reversed themselves, [saying], ‘You have already known that these do not speak!’ He said, ‘Then do you worship instead of Allah that which does not benefit you at all or harm you? Uff to you and to what you worship instead of Allah. Then will you not use reason?’ They said, ‘Burn him and support your gods – if you are to act.’ We [i.e., Allah] said, ‘O fire, be coolness and safety upon Abraham.’ And they intended for a plan [i.e., harm], but We made them the greatest loser.”⁷³

They decided to burn Ibraheem to death to avenge their gods. The decision was affirmed by the king of *Babylon*; Nimrod. They prepared for him a huge fire. People came from all places to watch the execution. Ibraheem's hands and feet were chained and he was put in a catapult to throw him into the fire. As catapult was released, he remembered Allah with these words “There is no God but You. You are glorified O Lord of the worlds! You deserve praise, and the power is for You. You have no partner.” They threw him in the fire but Allah would not allow His Prophet to be killed.

⁷² Quran [26:69-81]

⁷³ Quran [21:59-70]

He ﷺ ordered the fire:

“O fire! Be cool and safe for Ibrahim”⁷⁴

It is said that when he was thrown in the fire and was still in the air Jibreel ﷺ came to him and asked:” Ibraheem! Do you need any help? He replied, “If the help is from you then no”

When Ibraheem was thrown into the fire, all animals and insects started to put it off, except house lizard, it started flaring it up.”

The miracle happened; the fire obeyed and burnt only the chain. Ibraheem came out from the fire peacefully with no harm.

Lessons and comments

1. Ibraheem set the finest example of Da’wah (how to call to Allah). He began by calling the closest people to him, his father. He addressed his father gently, with soft words and kindness. During his conversation with his father, he said, “Peace will be upon you. I will ask forgiveness for you of my Lord” and this is the method that must be followed by the caller of Allah; using gentleness and politeness. A Dai’yya should avoid all forms of harshness and forcefulness in their dawah.
2. Dawah or calling to Allah is not only the task of the Prophets; it is the duty of every Muslim in all times, everywhere, and using examples from such stories of Prophets. One should undertake the obligation of Dawah of one’s family as a first step.
3. Allah ﷺ has bestowed on Ibraheem his rectitude of conduct (Rushid), since his youth. Ibraheem used to call his people to worship Allah, fear Him, and be grateful to Him. Maturity in thinking and guidance has nothing to do with age.
4. Allah ﷺ will not forgive associating partner with Him, if one die upon shirk, Allah will punish him. However, if one repents before his death then Allah will forgive him.
5. We are not allowed to worship Allah ﷺ according to our desire; we need to worship Him in accordance with how He wants us to worship Him and in accordance with the teachings of the Prophet Mohammed ﷺ that’s why we have to establish prayer five times a day and at specific times. There are many Muslims who think certain acts are good and righteous but that’s not accepted from worship because it was not done by our Prophet ﷺ nor the righteous generation after him.

Ibraheem debates the Babylonian king, Nimrod

After that event, the king of Babylon felt that his throne was in danger and that he was losing power because he had claimed that he was a god. He wanted to debate with Ibraheem to show his people that he, the king was indeed a god and Ibraheem was a liar. He asked Ibraheem: “What can your god do that I cannot?”

“My Lord is He Who gives life and death.” Ibraheem answered.

⁷⁴ Quran [21:69]

The king said, "I give life and cause death." Two people were brought in front of him whom he wanted to kill. He then ordered one of them to be killed and spared the life of the other, so he claimed that he granted life to one of them and caused death to the other person.

Allah ﷺ said:

"Have you not considered the one who argued with Abraham about his Lord [merely] because Allah had given him kingship? When Abraham said, "My Lord is the one who gives life and causes death," he said, "I give life and cause death." Abraham said, "Indeed, Allah brings up the sun from the east, so bring it up from the west." So, the disbeliever was overwhelmed [by astonishment], and Allah does not guide the oppressor people."⁷⁵

Ibraheem wanted to establish the evidence of the existence of the creator by the phenomenon of life and death. The creator created the universe with its celestial bodies and created wind, clouds, sun, and animal kingdom. All of this came into existence from Allah's command. This did not accidentally come into existence without a cause. Then Ibraheem brought another evidence to prove the existence of the Creator and to refute the claim of Nimrod. He asked him: "Well, my Lord Allah makes the sun rise from the East. Can you make it rise from the West?"

The king was confounded. He had nothing to answer him back. He was beaten at his own game, in his own territory, and in front of his own people! Ibraheem left him there speechless and went back to his important mission, calling people to worship the one and only God, Allah.

Only two people followed Ibraheem and believed in Allah. They were his wife Sara and his nephew Lut. He realized that nobody else would listen to him, so he decided to migrate for the cause of Allah and to spread His message elsewhere.

Lessons and comments

1. In this stage of his life, Ibraheem, a young man opposes his own family and nation in order to spread the message of true monotheism, belief in the One True God, and rejecting all other false deities. He was rejected, outcasted, and punished for this belief, but he stood firm against all evil, ready to face even more in the future.
2. Ibraheem ﷺ devoted his entire life calling others to the true religion: Islam. He stood alone against his people, his father, and even the mighty king of Babylon without ever flinching or being scared from any of them. Yet his method was always to gradually persuade them by bringing irrefutable proofs, which most often embarrassed those who refused to accept the truth, but as Allah said: **"Any whom Allah leaves to stray, there is none to guided!"**
3. Allah ﷺ described Prophet Ibraheem as one that has a pure perfect heart, a heart that has no spiritual defect, a heart that is not engaged in associating partners with Allah. The one who has this kind of heart fears nothing except Allah because he knows that he has a rub and only He can save him.
4. Allah ﷺ said: **"Associating partners with Allah ﷺ is the greatest oppression"**. From the story of Ibraheem and the king, we learn that Allah does not guide a person who is arrogant and the one who reject the truth even after presenting the evidence. In the case of the King,

⁷⁵ Quran [2:258]

He called himself a god and made himself a partner in Allah's divinity. Committing such type of sin (associating partners to Allah) is also a kind of oppression. So, if one commits such sin, then how do you expect Allah to guide him? If someone is struggling to be closer to Allah, he should repent from his sin sincerely and pray to Allah, and then Allah will open the door of guidance for him.

5. Prophet Ibraheem who had cared for others and never made dua'a against anyone to be punished. He always made dua'a that others may be guided.

Migration of Ibraheem to Syria and Egypt

Ibraheem, Lut, and Sara migrated together to the blessed land, Great Syria. They stayed in Haran where people worshipped stars. Ibraheem turned to the people warning them that these celestial bodies which they worship do not befit to be a god.

One night, Ibraheem went up to the mountain and looked up to the sky. He saw a shining star, and told his people: "Could this be my Lord?" But when it set, he said: "I don't like those that set." Then he saw the moon rising in splendor and He said: "Could this be my Lord?" But it also set. At daybreak, he saw the sun rising and said: "Could this be my Lord, this is bigger?" But when the sun set, he said:

Allah ﷺ said:

"O my people, indeed I am free from that you associate with Allah! Indeed, I have turned my face [i.e., self] toward He Who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allah."⁷⁶

Ibraheem gave them the example of the stars, a creation truly incomprehensible to humans in those times. It was seen as something greater than humanity and often times attributing various powers to them. But in the setting of the stars, Ibraheem saw their inability to appear as they desired but rather only at night. Then he presented an example of something even bigger, one of the most powerful of creation, one without which life itself was impossible and that was the moon.

He then gave them the example of something even greater, a heavenly body more beautiful, larger, and that could appear in the daytime as well, which is the sun. Ibraheem proved to them that the Lord of the worlds was not to be found in the creations that their idols represented, but was, rather, the entity that created them and everything which they could see and perceive; the Lord does not necessarily need to be seen in order to be worshipped. He is an All-Able Lord, not bound by limitations as the creations. His message was simple. His people asked him that what he was calling them towards, was it serious or was he bluffing?

Allah ﷺ said:

"They said, 'Have you come to us with truth, or are you of those who jest?'"⁷⁷

Prophet Ibraheem stayed in Haran for several years going from city to city preaching and inviting people to Allah until a famine forced him and Sarah to migrate to Egypt. In Egypt, there was an oppressive Pharaoh who had the passionate desire to take possession of married women. Ibraheem

⁷⁶ Quran [6:78-79]

⁷⁷ Quran [21:55]

had known that Sarah would catch his attention, so he told her that if the Pharaoh asked her, she should say that she is the sister of Ibraheem. When they entered his kingdom, as expected, the Pharaoh asked about his relationship with Sarah, Ibraheem replied that she was his sister. Although the answer did alleviate some of his passion, he still took her captive. But the protection of the Almighty saved her from his evil plot. When Pharaoh summoned Sarah to act on his sick passions, Sarah turned to Allah in prayer. The moment Pharaoh reached for Sarah; his upper body stiffened. He cried to Sarah in distress, promising to release her if she would pray for his cure! She prayed for his release. But only after a failed third attempt he finally desists. Realizing their special nature, he let her go and returned her to her supposed brother accompanied by some gifts among them the slave girl, Hajar. Then Ibraheem, Sara, and Hajar left for Palestine. Sarah and Ibraheem continued to be childless. Sarah saw Ibraheem's hair getting white, and it grieved her to see his chance of having any child slipping away. She offered Hajar her servant as a wife to her husband and prayed to Allah to bless Hajar and Ibraheem with a child. And from Allah's blessing, a baby boy named Ismael was born to Hajar. How unselfish Sarah was! For her, the need to have an offspring who would carry the message after Ibraheem was greater than her pride. Fourteen years later Allah rewarded Sarah with a son, Ishaaq in spite of her old age.

Ibraheem in Makkah

When Ismael was still nursing, Allah ﷺ again, chose to test the faith of his beloved Prophet, Ibraheem, and commanded him to take Hajar and Ismael to a barren valley of Bakka, 700 miles southeast of Hebron. In later times it would be called Makkah.

Ibraheem woke up one day and asked Hajar to prepare herself and baby Ismael for a long journey. Ibraheem and Hajar kept walking and crossed a fertile land followed by barren mountains till they arrived at the Arabian Desert. Ibraheem brought Hajar to a high hill called al-Marwa, made her sit along with the baby under a tree, placed a bag of dates and some water near her, and set out homeward. Hajar ran after him and said: "Are you going to leave us in this desert where there is no one to keep us company?" She repeated this many times but he would not look back at her. She asked: "Has Allah ordered you to do so?" He said yes. "Then Allah will not leave us to perish," she said. Ibraheem walked away until he got out of their sight, he raised his hands and prayed to Allah:

Allah ﷺ said:

"Our Lord, I have settled some of my descendants in an uncultivated valley near Your Sacred House, our Lord, that they may establish prayer. So make hearts among the people incline toward them and provide for them from the fruits, that they might be grateful."⁷⁸

Zamzam

Hajar and Ismael were all alone in the desert. Hajar continued to live there, nursed Ismael and drinking from the water until it was all used up. She became very thirsty and the child started crying. She left him on al-Marwa hill and hurried to the nearest hill, as-Safa where she stood and started looking at the valley keenly hoping she might see someone but she could not see a single person. She descended from as-Safa, crossed the valley running, and reached al-Marwa hill. She stood and started looking but could not see anybody. She kept running between as-Safa and al-Marwa seven times. When she reached al-Marwa for the last time, she was exhausted; she sat next to the baby. Then she heard a voice so she stood up and said: "O whoever you might be! Have you

⁷⁸ Quran [14:37]

got something to help me?" She saw an angel, Angel Jibreel, digging the earth until water flowed! She built a little basin around it. She scooped water with her hands, drank, filled her waterskin, and nursed her baby. The place from which water flowed was Zamzam. Muslims till this day drink from the same well of holy water of Zamzam.

Some Arabs, from the tribe Jurhum, were traveling through Makkah and saw birds flying around al-Marwa. "They must be flying around water," they said. When they arrived at the water, they found Hajar and asked her: "Would you allow us to stay with you, and use the water from your well?" She agreed and was pleased by their company. The people sent for their families to settle there and they became permanent residents. The whole valley became alive. Ismael grew up, learned Arabic, and later married a woman from amongst the Arabs.

Lessons and comments

1. Allah ﷺ does not put us through trials and tribulations in this world to hurt or grieve us but rather he does that to test us in our resolve, steadfastness, and trust in Him in order to raise us up to the higher levels of morality and spirituality.
2. Having true faith in Allah ﷺ make all Muslims put their trust in him. Hajar exemplified the attribute of having complete trust in Allah. When Ibrahim ﷺ left her and her son Ismael in a barren valley and when she knew that Allah ﷺ has commanded him to do so, she said "Allah will not forsake us".
3. When Hajar was climbing up and down between Marwa and Safa Mountain looking for water, she was very hopeful to find just some water, but Allah sent her an inexhaustible spring! This is how Allah's help comes to those who put their trust in Him.

The birth of Ishaaq ﷺ

Allah ﷺ said:

"And certainly did Our messengers come to Abraham with glad tidings; they said, "Peace." He said, "Peace," and did not delay in bringing [them] a roasted calf. But when he saw their hands not reaching for it, he distrusted them and felt afraid of them. They said, "Fear not. We have been sent to the people of Lot." And his Wife was standing by, and she laughed. Then We gave her glad tidings of Isaac and after Isaac, Jacob. She said, "Woe to me! Shall I give birth while I am an old woman and this, my husband, is an old man? Indeed, this is an amazing thing!" They said, "Are you amazed at the decree of Allah? May the mercy of Allah and His blessings be upon you, people of the house. Indeed, He is Praiseworthy and Honorable."⁷⁹

This shows that the angels had come to the Prophet Ibraheem ﷺ in the form of a human and had not disclosed their identity. Ibraheem thought they were strangers and brought a roasted calf for them to eat but they refused to eat it. Ibraheem distrusted them and felt afraid of them. They said, "Do not be afraid of us, we have come to the people of Lut." By this statement, he understood that they are angels because angels do not eat food. His wife Sarah was standing close by perhaps she was serving them. Angels gave her the good news of a son (Ishaq) and a grandson (Ya'qoub). She laughed saying: how is it possible? Shall I give birth while I am an old woman and my husband

⁷⁹ Quran [11:69-73]

is an old man? How can we have children? This is very strange to have children at this age. The angels told her “That this matter is not amazing to Allah. Are you amazed at the command and decree of Allah? May the mercy and the blessings of Allah be upon you the people of this house. You should thank Allah and honor him.”

Lessons and comments

1. When Ibraheem ﷺ welcomed his guests with a roasted calf, this shows the generosity of Ibraheem. He served them very well and immediately although they were strangers to him. Serving the guests is Sunnah and as Muslims, we should serve our guests and be courteous and generous with them.
2. Giving a son to Sara while she was an old woman and her husband was an old man, was the grace and favor of Allah ﷺ Allah blesses people by His mercy for whomever He wills. Allah’s favor is great.
3. Ibraheem ﷺ went through trial after a trial but he did not look at them as problems rather he looked at them as beautiful gifts from Allah and as opportunities to become more closer to Him. Many people might think that even after obeying Allah, doing righteous deeds, and being close to Him, yet their life is not rosy and easy, they still have problems. We say to them life is only a test. Prophet Mohammed ﷺ said: “**It is only when Allah loves a slave, He puts tests in his life.**”
4. Before Prophet Ibraheem leaves his wife and his son Ismael in the barren valley, Ibraheem did not call Allah ﷺ to send rain to revive this land, he called Allah to make the hearts of people yearn towards them, and provide them with a good livelihood that they may be grateful.
5. With the Almighty, the impossible is possible. So, keep supplicating because Allah knows when you are ready and you are certainly prepared, He will give it at the precise time. Do not fret! Just keep asking.

A tremendous trial

Once Ibraheem came back to Makkah to visit his wife and his son Ismael. Ibraheem was yearning to see his son whom he loved and missed a lot. He saw Ismael under a tree near Zamzam, sharpening his arrows. When he saw his father, Ismael rose up, hugged him, and greeted him. It was the happiest moment for both father and son. But Allah wanted to put them to test and it was a tough test indeed. During one night, Ibraheem had a dream. He was commanded to offer his only son in sacrifice. He came to Ismael and said: “O my son! I have seen in a dream that I am slaughtering you as a sacrifice to Allah, so what do you think?” They both realized that this was an order from Allah. Ismael said without hesitation:

“O my father, do as you are commanded, you will find me, if Allah wills of the steadfast.”⁸⁰

This was an answer that could only come from a person who is devotedly obedient to his Lord and his father. Both Ibraheem and Ismael had submitted to the will of Allah.

Ibraheem laid him down, put his forehead on the ground, and directed a sharp knife towards his

⁸⁰ Quran [37:102]

neck. At this very moment, Allah called him:

”O Ibraheem! You have fulfilled the vision! Indeed, we thus reward the doers of good.”⁸¹

A big sheep was sent down from heaven and was slaughtered instead of Ismael. All Muslims celebrate this event every year. It is called Eid al- Adha, when Muslims slaughter the sacrificial animal.

The construction of Ka’bah

Ibraheem and Ismael kept on calling people to worship Allah. At that time there was no place built for the worship of Allah. Ibraheem had always wished of a place where people would be in peace and concentrate solely on worship of Allah. His wish was answered when Allah ordered him to build the Sacred House, the Ka’bah. Ibraheem said to Ismael: “O Ismael, Allah has given me an order, will you help me execute it?” “Yes, I will.” Ismael answered. “Allah has ordered me to build a house here.” Ibraheem said, pointing to a hillock higher than the land surrounding it. They went towards the place and started building the foundations of the Ka’bah. Ismael brought the stones and Ibraheem built the walls and when the walls became high, Ismael brought a large stone and put it in front of his father who stood over it and carried on building, while Ismael was handing him the stones. Both of them were praying:

Allah ﷺ said:

“And [mention] when Abraham was raising the foundations of the House and [with him] Ishmael, [saying], “Our Lord, accept [this] from us. Indeed, You are the Hearing, the Knowing.”⁸²

When they finished the building the Ka’bah, Angel Jibreel ﷺ descended from heaven and showed Ibraheem the rituals of Hajj. Then Ibraheem stepped on the stone and called on people: “O people obey your Lord.”

This large stone which Ibraheem stepped on is still there to this day near the Ka’bah. It is called Maqam Ibraheem (the station of Ibraheem). Then Jibreel ﷺ brought the Black Stone and Ibraheem put it in the corner.

Ibraheem prayed to Allah ﷺ for the inhabitants of Makkah for their blessings and provision of fruits. He also prayed to Allah to send a messenger from among them to teach them the Book and the wisdom.

Allah ﷺ says:

“Our Lord! And send among them a Messenger from themselves who will recite to them Your verses and teach them the Book and the wisdom, and purify them. Indeed, You are the Exalted in might, the Wise.”⁸³

Allah ﷺ accepted his prayer, and gave him what he prayed for. This ends the story of Ibraheem, the father of the prophets. From him descended all the prophets who came later, including Mohammed ﷺ

⁸¹ Quran [37:105]

⁸² Quran [2:127]

⁸³ Quran [2:129]

Lessons and comments

1. One of the prescribed methods of making du'a is by using Allah's beautiful names (the Asma ul Husna). Allah ﷺ said "**And to Allah belong the best names, so invoke Him by them**"⁸⁴

When Ibraheem ﷺ was building the Ka'bah with his son Ismaeel, he made a du'a and in each sentence, he used different names of Allah ﷺ related to his du'a. Prophet Mohammed ﷺ taught us the importance of the Asma ul Husna and how to use them in our supplications.

For example, when one feels very guilty and in need of forgiveness, he can call Allah by the names; At-Tawwab, Al-Ghafoor, Al-Afuw and ask for forgiveness. And when one needs something from Allah, he can use another beautiful name of Allah; Al-Wahhab which means "the giver of the gifts"

2. Whatever Allah ﷺ commanded Prophet Ibraheem ﷺ, he immediately fulfilled the command of Allah every time and we see that again in the story of the sacrifice. After seeing the dream, he took his son, Ismaeel ﷺ to the place where he intended to sacrifice. It is then that Allah ﷺ calls out to Ibraheem and sends for a ram to be sacrificed instead of his son. The sacrifice of Prophet Ibraheem shows us how submissive he was to the will and command of Allah.
3. Allah ﷺ also gave Ibraheem ﷺ the great status of Khalilullah – the close friend of Allah and made his actions a must ritual to be followed and imitated by millions of people until the Day of Judgment.
4. Allah ﷺ made Ibraheem an imam, a leader for the people, and father of all Prophets continuing this as a legacy for his progeny and the Ummah (nation). Ibraheem ﷺ was focused on worshipping Allah in servitude. Allah cultivated qualities of leadership in him. Ibraheem made du'a to Allah to help him in his efforts. He was always the first one in leading the way of doing good, as well as inspiring others to do da'wah.
5. We should learn from Ibraheem's example to make dua'a which is the most powerful weapon. We should ask Allah ﷺ to guide us and our children to the straight path and to strengthen our belief in Allah.
6. Ibraheem ﷺ was indeed a model who was devotedly obedient to Allah ﷺ and true in faith. He showed his gratitude for the favors of Allah who chose him and guided him to the straight path. The sacrifice of Ibraheem's son is an example of one's love for Allah ﷺ which is a kind of love above anyone else even his own son. Allah ﷺ deserves to be the most worthy of our love over everything and anyone else.
7. One should know that in performing the hardest and the greatest tasks, he should not be proud of his attainment but should be humble and pray to Allah ﷺ to accept his deed because all the worship and righteous deed that he does are by the grace of Allah. That is exactly what Ibraheem did when he started to build the Ka'abah. He was so humble that he was asking Allah to accept his deed. He and his son were in a state of fear that Allah would not accept their deed but with that fear, they were still hopeful for Allah to accept their deeds. This is how the believers should be with their every action. They should have both hope and fear.

⁸⁴ Quran [7:180]

8. A Muslim could emulate the example of the qualities shown by Prophet Ibraheem ﷺ who stands as a symbol of adherence and commitment of an individual to submit wholeheartedly to Allah's commands seeking his pleasure. From the story of Ibraheem, we learn patience and sincerity to Allah. We learn what it means to follow the commands of Allah and to dedicate one's life and his family to Allah. When we do that, Allah gives you back more than you have ever thought of.

The fruits of Ibraheem's labor

His descendants are prophets and messengers of Allah

- a. Ibraheem's two sons, Ismael and Ishaq were both Prophets of Allah.
- b. Ishaq's son Ya'qoub and his grandson Yusuf were also Prophets.
- c. Every subsequent Prophet came from his line, including Musa, Dawood, and Muhammed ﷺ

Allah ﷺ honors Ibraheem in the Qur'an

- a. Allah mentions his story many times in the Qur'an.
- b. Allah calls him His exclusive and intimate friend (khaleel).
- c. Allah describes Ibraheem as a complete man, a role model, a leader, and a teacher of goodness.

Allah ﷺ commands us to follow his example

- a. **“We revealed to you, follow the creed of Abraham, a man of pure faith who was not an idolater.”**⁸⁵
- b. **“You have a good example in Abraham....”**⁸⁶
- c. Ibraheem was known for his submission to Allah, resilience, and generosity. We are told to follow him in all of this.

Allah ﷺ will honor him on the Day of Judgment

Abraham will be the first one to be clothed on the Day of Judgment.

⁸⁵ Quran [16:123]

⁸⁶ Quran [60:4]

Notes

The Story of Ismael (Ishmael)

عليه السلام

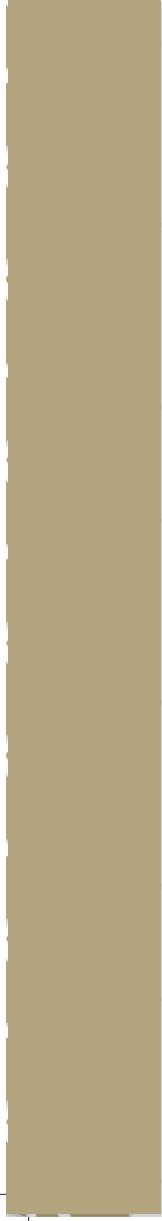
Allah ﷺ has given the blessing of Prophethood in the progeny of Ibraheem ﷺ. Part of his son Ismael's story was mentioned in the story of his father Ibraheem. Ismael ﷺ was a messenger and a Prophet.

Allah ﷺ said:

“And mention in the Book, Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet. And he used to enjoin on his people prayer and zakat and was to his Lord pleasing [i.e., accepted by Him].”⁸⁷

Prophet Ismael was raised among the Arab tribes in Makkah so he spoke eloquent Arabic. Allah ﷺ has mentioned in the Quran all of his high characters. He was patient, forbearing, and true to his promise. He obeyed his father to fulfill his dream and he was honest in appointments. Ismael used to enjoin his family to perform prayers and pay zakat which leads him to be well pleased by His Lord.

⁸⁷ Quran [19:54-55]



Notes

The Story of Ishaaq (Isaac)

عليه السلام

Prophet Ishaaq ﷺ was born many years after the birth of his brother Ismaeel. His birth was a miraculous one as he was born after his mother Sara became old and barren. Allah ﷺ mentioned him as a Prophet and among the righteous.

Allah ﷺ said:

“And We gave him good tidings of Isaac, a prophet from among the righteous.”⁸⁸

Although Prophet Ishaaq ﷺ was mentioned in the Quran 17 times, yet Quran did not mention detailed information about him. The only thing we know about his family is his son Prophet Ya'qoub ﷺ.

Lessons from the stories of Prophets Ismaael and Ishaaq عليهما السلام

1. Prophet Ismaael was keen for his sons to worship Allah. He kept reminding them to establish prayer and to give zakat constantly. This is one of the characteristics of a true believing Muslim father. He should remind his family to establish prayers and give zakat when the time comes. Muslims should follow the examples of these righteous Prophets.
2. Ismaael showed patience and devotion to fulfill the divine order. It was a great test for him. Allah rewarded him by sending Prophet Mohammed ﷺ from his progeny.
3. A lesson we can learn from the birth of Prophet Ishaaq, that one should never lose hope in the mercy of Allah because Allah is always with the righteous and faithful people. Just make dua'a as Ibraheem did.

⁸⁸ Quran [37:112]

Review Questions 5

Fill in the spaces:

1. The _____ disputed with Prophet Ibraheem about Allah.
2. Ibraheem broke the idols with his axe except _____.
3. Sara is the mother of _____.
4. Ibraheem's father threatened his son to _____ him if he rejects his gods.
5. Allah ﷺ ransom Prophet Ismaael with a _____.
6. Ismaael used to enjoin his family to perform_____ and _____ zakat.

Read the following verses from the Noble Qur'an then answer the questions below:

A. “O fire! Be cool and safe for Ibraheem”

1. Who ordered to light the fire? _____
2. For whom was this fire lit? _____
3. Why did the disbelievers want to burn Prophet Ibraheem?

4. Did the fire harm Ibraheem? _____

B. “Our Lord, I have settled some of my descendants in an uncultivated valley near Your Sacred House”

1. Who is talking in this verse? _____
2. Who are his descendants? _____
3. Where is this valley? _____
4. What was the name of the water flowed from that place? _____

C. “And certainly did Our messengers come to Abraham with glad tidings”

1. Who were these messengers? _____
2. What food offered to them? _____
3. What was the glad tiding? _____
4. What did Sara do when the angels gave them the glad tiding? _____

True or false:

1. () Ibraheem was born in Palestine.
2. () Allah ﷺ gave Ibraheem wisdom from his childhood.
3. () Ibraheem's first wife was Hajar.
4. () Ibraheem proved to his people that the stars, the moon, and the sun are the creatures of Allah.
5. () Ibraheem did not fulfill his dream of slaughtering his son Ismaeel.
6. () Ishaaq's birth was a miraculous for he was born after his mother Sara became old.

List four trials that Prophet Ibraheem faced in his life:

1. _____
2. _____
3. _____
4. _____

Mention four lessons that one can learn from the story of Ibraheem ﷺ

1. _____
2. _____
3. _____
4. _____



Notes

The Story of Lut (Lot)

عليه السلام

The evildoers

The story of Prophet Lut ﷺ took place during the life of Prophet Ibraheem ﷺ. When Prophet Ibraheem migrated to Palestine, his nephew Lut who is a Prophet also went with him. Prophet Ibraheem ordered Lut to go to Sodom city which was a commercial town on the western shore of the Dead Sea. The people of Sodom were disbelievers who committed different kinds of indecent acts. Prophet Lut called his people to worship Allah ﷺ alone and fear Him.

Allah ﷺ said:

“The people of Lot denied the messengers. When their brother Lot said to them, “Will you not fear Allah? Indeed, I am to you a trustworthy messenger. So, fear Allah and obey me. And I do not ask you for it any payment. My payment is only from the Lord of the worlds.”⁸⁹

These people used to cheat their friends, rob, and kill travelers in addition to doing different evil acts. On top of these acts was homosexuality; those men desiring men instead of women. This evil act has never been practiced by anyone before. These people used to practice this sinful act openly and shamelessly.

Allah ﷺ said:

“And [mention] Lot, when he said to his people, “Do you commit immorality while you are seeing? Do you indeed approach men with desire instead of women? Rather, you are a people behaving ignorantly.”⁹⁰

Prophet Lut ﷺ called his people to give up this indecent behavior but they were so deeply sunk in this immoral act, they rejected his call and refused to listen to their Prophet even when he warned them of Allah’s punishment. They challenged him to bring them the punishment of Allah if he was a truthful man.

Allah ﷺ said:

“And [mention] Lot, when he said to his people, “Indeed, you commit such immorality as no one has preceded you with from among the worlds. Indeed, you approach men and obstruct the road and commit in your meetings [every] evil.” And the answer of his people was not but that they said, “Bring us the punishment of Allah, if you should be of the truthful.” He said, “My Lord, support me against the corrupting people.”⁹¹

Allah ﷺ described these people with qualities that He never described other people with. He described them as disbelievers, transgressors, sinful, wicked, and ignorant people.

This matter of course saddened Prophet Lut ﷺ and he suffered greatly. However, he remained patient. He kept preaching them but no one responded to his call except his two daughters. Instead of listening to him, these wicked people threatened to drive him out of the city because he and his

⁸⁹ Quran [26:160-164]

⁹⁰ Quran [27:54-55]

⁹¹ Quran [29:28-30]

two daughters were clean and pure people. They didn't want any decent people in this city because the entire people of this city were sinful and indecent. Prophet Lut had a disbelieving wife, just like Prophet Nuh ﷺ

Allah ﷺ said:

And [mention] Lot, when he said to his people, “Do you commit immorality while you are seeing? Do you indeed approach men with desire instead of women? Rather, you are a people behaving ignorantly.” But the answer of his people was not except that they said, “Expel the family of Lot from your city. Indeed, they are people who keep themselves pure.”⁹²

So, Prophet Lut just worshipped Allah ﷺ in his home and asked for His help against these wicked people: **“My Lord save me and my family from (the consequences of) what they do.”**

Prophet Lut ﷺ had no tribe or relatives in this city to help him.

Lut's guests

Allah ﷺ accepted Lut prayer against his people. He sent His angels Jibreel, Mikaeel, and the angel of death to punish these people. These angels first passed by Prophet Ibraheem to give him the glad tidings of his son Ishaaq, and informed him of the punishment they are going to inflict upon the people of Lut.

Allah ﷺ said:

“[Abraham] said, “Then what is your business [here], O messengers?” They said, “Indeed, we have been sent to a people of criminals. To send down upon them stones of clay, Marked in the presence of your Lord for the transgressors.” So, We brought out whoever was in them [i.e., the cities]⁹³

These angels arrived at Lut's town Sodom in the form of very handsome human beings. When Lut informed about the arrival of these strangers, he felt distressed and worried. He took them secretly to his house so that no one knew that they were there.

He did not want anybody to know about them lest they do indecent acts to them so he kept as his guest in his house and locked the door. However, his wife ran to her people and informed them about the beautiful strangers at her house. As the news of the strangers spread quickly, everyone rushed to Lut's house to see the strangers. Lut tried to keep the people away and pleaded them to leave the strangers alone. Prophet Lut ﷺ tried his best to defend his guests and to save them from the evil deeds of his people.

Allah ﷺ said:

“And his people came hastening to him, and before [this] they had been doing evil deeds. He said, “O my people, these are my daughters; they are purer for you. So fear Allah and do not disgrace me concerning my guests. Is there not among you a man of reason?” They said, “You have already known that we have not concerning your daughters [i.e., women] any claim [i.e., desire], and indeed, you know what we want.”⁹⁴

⁹² Quran [27:54-56]

⁹³ Quran [51:31-34]

⁹⁴ Quran [11:78-79]

When Prophet Lut ﷺ said these are my daughters, he did not mean his own daughters, he meant all the ladies of the town because every Prophet considered the ladies of his town as his daughters. And he who said that Prophet Lut offered his daughters to the men of his town to commit adultery were surely mistaken and sinned because how can a noble Prophet make filthy thing such as adultery permissible?

Lut told his people to fear Allah ﷺ and not to embarrass him in front of his guests. At this point, the guests told Prophet Lut not to be anxious or frightened and informed him that they are the messengers of Allah and He ﷺ sent them to destroy these sinful people

Allah ﷺ said:

“And when Our messengers [i.e., angels] came to Lot, he was distressed for them and felt for them great discomfort. They said, “Fear not, nor grieve. Indeed, we will save you and your family, except your wife; she is to be of those who remain behind”⁹⁵

The punishments

Jibreel ﷺ got out of Lut’s house and hit the faces of the people, who were gathering outside the house with his wing and that destroyed their eyesight. They became blinded so they left the house threatening and shouting.

Allah ﷺ said:

“And they had demanded from him his guests, but We obliterated their eyes, [saying], “Taste My punishment and warning.”⁹⁶

Jibreel then told Prophet Lut to leave the town with his two daughters before the sunrise.

Allah ﷺ said:

“So We saved him and his family, all, except an old woman among those who remained behind.”⁹⁷

Then Allah’s command came to destroy this town along with its sinful people. Jibreel ﷺ uprooted this town from the earth with his wing, together with the other seven towns around it and lifted them to the sky where they were showered with hard stones; each stone was designated for each person from them.

Allah ﷺ said:

“So when Our command came, We made the highest part [of the city] its lowest and rained upon them stones of layered hard clay, [which were] Marked from your Lord. And it [i.e., Allah’s punishment] is not from the wrongdoers [very] far.”⁹⁸

So, these towns were erased from the earth. The punishment of the Sodom is a clear sign for those who disobey Allah ﷺ and their Prophets and for those who commit sins.

⁹⁵ Quran [29:33]

⁹⁶ Quran [54:37]

⁹⁷ Quran [26:170-171]

⁹⁸ Quran [11:82-83]

Lessons and comments

1. One should apply the Islamic etiquettes in helping and hosting the others especially the travelers or what is called in Islam Ibn sabeeel (wayfarers) but nowadays one should be careful about hosting them. Prophet Lut welcomed the angels thinking they were travelers.
2. Allah ﷺ spoke how filthy act homosexuality is. When a person begins to engage in this type of action, he becomes blind, he cannot see right from wrong, he becomes worse than animals because animals by nature do not engage in this action, it is an insult to them.
3. Allah can send punishments and destroy any city if the people commit sinful acts like what He ﷺ did with the people of Thamud, ‘Aad, and others to warn people and to learn from them.
4. Allah ﷺ forgives our sins if we repent from our mistakes but if we forget His words and commit sins, His punishment is swift and severe.
5. Homosexuality is a crime against fitrah (human nature). It leads to a succession of other crimes that is why Allah called the people of Lut as immoral, unjust, mischievous, transgressors, criminals, and evil-doer.
6. A Muslim should never seek to legitimize this major sin just because other societies have adopted it. Islam places restrictive control on sexual behavior. Homosexuality is viewed as a violation of Islamic Sharia'a law and considered a crime worthy of severe punishment.

Review Questions 6

Fill in the spaces:

1. Allah ﷺ sent Prophet Lut to the city of _____.
2. Lut ﷺ called his people to _____ Allah ﷺ
3. People of Sodom used to practice indecent act, which is _____.
4. The cause of Lut suffering inside his home was his _____.
5. Allah ﷺ told Lut to leave the city with his daughters before _____.

Read the following verses from the Noble Qur'an then answer the questions below:

A. "And when Our messengers [i.e., angels] came to Lot, he was distressed for them and felt for them great discomfort."

1. Who were these messengers? _____
2. How did Lut feel when he saw these angels? _____
3. Why did he feel that? _____
4. Did the people of Sodom reach these angels? _____

B. "So We saved him and his family, all, except an old woman among those who remained behind."

1. Who is talking in this verse _____
2. Who is the old woman? _____
3. Why Allah ﷺ did not rescue her? _____
4. What kind of torment did Allah punish the people of Sodom? _____

True or False:

1. () Prophet Lut is the nephew of Prophet Ibraheem ﷺ.
2. () People of Sodom wanted to expel the family of Lut from their town because they are clean and pure.
3. () People of Sodom used to practice the indecent act only in their houses.
4. () Lut's daughters spread the news of the arrival of the three angels.
5. () People of Sodom were the first people to practice the homosexuality.



Stories of the Prophets

List four evil acts people of Sodom used to practice:

1. _____
2. _____
3. _____
4. _____

Mention four lessons that one can learn from the story of Lut ﷺ:

1. _____
2. _____
3. _____
4. _____

The Story of Shu'aib

عليه السلام

Madyan was a city not very far from Sodom, the town of the people of Prophet Lut ﷺ whom Allah ﷺ destroyed because of their disbelief in Allah and the indecent acts that they had committed.

Allah ﷺ sent to the people of Madyan a noble Prophet, who was Shu'aib. He was from the progeny of Prophet Ibraheem ﷺ. Allah ﷺ granted Prophet Shu'aib eloquence in his speech.

Abdullah bin Abbas رضي الله عنه said that whenever Prophet Mohammed ﷺ mentioned Shu'aib, he said: "He was the eloquent preacher of the Prophets." Shu'aib was also smart and bold and his people expected him to be their leader.

The people of Madyan were disbelievers who used to worship a thick wooden tree called Al-Aiykah. They were people who cheated in their measurement and weight. Ibn Katheer said that the people of Madyan were the first to impose fees on the people that passed through their lands (taxes). They used to cut off the way, robbed and frighten the wayfarers. So, their Prophet Shu'aib called them to worship Allah alone and told them to be truthful in their measurement and weight when dealing with people. He warned them of Allah's punishment if they do not repent but replied him by saying:

Allah ﷺ said:

"Does your prayer command you that we should leave what our fathers worship?"⁹⁹

He ﷺ also said:

"The companions of the Al-Aiykah [i.e., the people of Madyan] denied the messengers, when Shuaib said to them, "Will you not fear Allah? Indeed, I am to you a trustworthy messenger. So fear Allah and obey me. And I do not ask you for it any payment. My payment is only from the Lord of the worlds. Give full measure and do not be of those who cause loss. And weigh with an even [i.e., honest] balance. And do not deprive people of their due and do not commit abuse on earth, spreading corruption. And fear He who created you and the former creation."¹⁰⁰

Although the people of Madyan were rich, yet they borrowed money from others for no reason just to gain more money.

Few people believed in Shu'aib's message and left their false gods and worshipped only Allah. The chiefs of those who disbelieved among his people said to those who believed "If you follow Shu'aib then you will be the losers." They also used to threaten those who believed to turn them away from Allah's way.

Allah ﷺ said:

"And do not sit on every path, threatening and averting from the way of Allah those who believe in Him, seeking to make it [seem] deviant. And remember when you were few and He increased you. And see how the end of the corrupters was."¹⁰¹

⁹⁹ Quran [11:87]

¹⁰⁰ Quran [26:176-184]

¹⁰¹ Quran [7:86]

Stories of the Prophets

Prophet Shu'aib warned his people that if they did not stop their bad practices, they will suffer the same as the previous nations like, people of Nuh, the people of Hud, the people of Saleh, and Lut who rejected the truth. He told them it will be better for them to repent and seek Allah's forgiveness before it is late. Shu'aib described Allah as the "Merciful and Affectionate". He told them that Allah is full of love and He loves His slaves and becomes very happy when one turns to Him in repentance.

Allah ﷺ said:

"And O my people let not [your] dissension from me cause you to be struck by that similar to what struck the people of Noah or the people of Hud or the people of Saleh. And the people of Lot are not from you far away. And ask forgiveness of your Lord and then repent to Him. Indeed, my Lord is Merciful and Affectionate."¹⁰²

Instead of listening to him, these wicked people accused him of being a liar, foolish, and a weak man. They started to argue with him by saying that he is just a human being like them who did not have any virtue over them and it is better for him to join them to increase more money for them. Prophet Shu'aib told them that he has come with a clear sign from Allah ﷺ and to convey His message and to guide them.

Allah ﷺ said:

"And I do not intend to differ from you in that which I have forbidden you; I only intend reform as much as I am able. And my success is not but through Allah. Upon Him I have relied, and to Him I return"¹⁰³

Then his people said: "O Shu'aib we see you as powerless among us, were it not for your tribe and the small number of people who are following you, we would stone you to death." To this Prophet Shu'aib asked them "Do you fear my tribe and you neglect Allah and you do not fear His punishment?"

Allah ﷺ said:

"O Shuaib, we do not understand much of what you say, and indeed, we consider you among us as weak. And if not for your family, we would have stoned you [to death]; and you are not to us one respected." He said, "O my people is my family more respected for power by you than Allah? But you put Him behind your backs [in neglect]. Indeed, my Lord is encompassing of what you do."¹⁰⁴

Then the arrogant chiefs of Shuaib's people threatened him to expel him and the believers from the town unless they return to the religion of their forefathers. Prophet Shu'aib ﷺ told his people that it is impossible because nobody can uproot Iman from the hearts of believers of Allah and if that was the case (coming back to your religion), then we among the wrongdoers and from those who made lie against Allah after Allah has saved us.

Then Shuaib sought help from Allah ﷺ and made this du'aa: **"Our Lord judge between us and our people in truth, You are the best of judges."**¹⁰⁵

¹⁰² Quran [11:90]

¹⁰³ Quran [11:88]

¹⁰⁴ Quran [11:91-93]

¹⁰⁵ Quran [7:89]

The punishment

Allah ﷺ answered the du'a of Prophet Shu'aib and the punishment of the day of overshadowing gloom as Allah called it in the Quran seized them. The punishment began by Allah sending darkness to them. Large thick clouds came above them and covered the sun completely so it became dark. Then Allah stopped the air from moving for seven days. After that Allah struck them with a tremor (an earthquake), then the awful cry overtook them and all fell dead in their houses as though they had never lived before. Allah saved Shu'aib and the people who believed with him.

Allah ﷺ said:

“And when Our command came, We saved Shuaib and those who believed with him, by mercy from Us. And the shriek seized those who had wronged, and they became within their homes [corpses] fallen prone. As if they had never prospered therein. Then, away with Madyan as Thamud was taken away.”¹⁰⁶

After the destruction of the people of Madyan, Shu'aib ﷺ came back and saw his people dead, then he left them saying:

“And he [i.e., Shuaib] turned away from them and said, “O my people, I had certainly conveyed to you the messages of my Lord and advised you, so how could I grieve for disbelieving people?”¹⁰⁷

Lessons and comments

1. If the belief of people deviates, then the society will be corrupt as well as economy. Injustice, usury, and fraud will increase.
2. Personal freedom does not mean injustice, deceit, terrorizing and attacking people.
3. Be honest and transparent in dealing with others in matters of buying and selling, as Allah will place (barakah) blessings in such dealings. If one lies or hides the defect of the item, then the blessing of the deal will be snatched away.
4. Some people think that money can bring them everything; happiness, honor, prestige. So, they try to their best to make money illegally to achieve their desired goals faster. Every Muslim should avoid doing that since Islam prohibits this kind of earning.
5. One has to adjust his life according to his pocket and should avoid borrowing money from his friends or relatives for unnecessary reason. Because borrowing will lead a person to live on credit all his life.
6. Prophets came to criticize the tradition. Do not be a Muslim just because your father or mother were Muslims. Rather you should adopt Islam out of conviction and your own judgement.

¹⁰⁶ Quran [11:94-95]

¹⁰⁷ Quran [7:93]

Review Questions 7

Fill in the spaces:

1. Allah ﷺ sent Prophet Shu'aib to the people of _____.
2. People of Madyan worshipped a tree called _____.
3. The chiefs of Madyan wanted to _____ Shu'aib from their _____.
4. Allah ﷺ granted Shu'aib _____.
5. Quran called the punishment of the people of Madyan _____.

Read the following verses from the Noble Qur'an then answer the questions below:

A. “So they denied him, so the punishment of the day of the black cloud seized them.”

1. Who are “they” in this verse? _____
2. Who was their Prophet? _____
3. Why did Allah call it the day of Shadow? _____
4. What happened in that day? _____

B. “Would you have us to abandon the religion of our forefathers? Can we not do what we like with our own property?”

1. Who is talking in this verse? _____
2. The pronoun “you” in the above verse refers to? _____
3. Does Islam call people to follow the religion of their forefathers even if they are disbelievers?

4. Is investing money illegally permissible in Islam? _____

True or False:

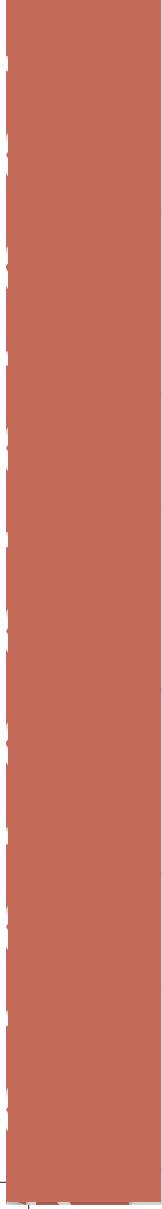
1. () Prophet Shua'ib called his people to give full measure and weight.
2. () Allah ﷺ sent Prophet Shu'aib to reform doctrinal, economical, and moral issues.
3. () The chiefs of Madyan accepted Shu'aib advice.
4. () Cheating, fraud, and deceiving people is a personal freedom.
5. () One should adopt Islam as a religion out of conviction.

List four evil acts people of Shua'ib used to practice:

1. _____
2. _____
3. _____
4. _____

Mention four lessons that one can learn from the story of Shua'ib ﷺ:

1. _____
2. _____
3. _____
4. _____



Notes

The Story of Yusuf (Joseph)

عليه السلام

The story of the Prophet Yusuf ﷺ in the Quran is one of the most detailed and uniquely fascinating stories of all. Imam Ibn Katheer mentioned in his book, *Stories of the Prophets* that this story: “involving both human weaknesses such as jealousy, hatred, pride, passion, deception, intrigue, cruelty, terror as well as noble qualities such as patience, loyalty, bravery, nobility, and compassion”.

Prophet Yusuf ﷺ descended from a long line of Prophets. He was the son of Prophet Ya’qoub ﷺ, his grandfather was Prophet Ishaaq ﷺ and his great grandfather was Prophet Ibraheem ﷺ. Prophet Mohammed ﷺ said: “**The noble ibn noble ibn noble ibn noble, Yusuf ibn Ya’qoub ibn Ishaaq ibn Ibraheem**”¹⁰⁸

Lessons and comments

1. Whenever a person is sad, in sorrow, or in grief, then he should read this story because this story will give him comfort and relief. The story comforts the heart because it is a story where hardship is followed by relief and blessing from Allah ﷺ. This surah was revealed in the ‘year of sorrow’ at the time of the Prophet Mohammed ﷺ when he lost his beloved wife Khadijah and his uncle Abu Talib. It was revealed to console the Prophet ﷺ and to tell him that after every hardship there is relief and comfort.
2. We will learn through the events of this story that whatever Allah ﷺ wills will happen, no matter what we or others may try to do. Whatever Allah had planned for us, is actually for our own good.
3. This surah contains wisdom, admonition, lessons, patience, and manners. The whole story of the Prophet Yousuf is mentioned in one surah unlike the stories of other Prophets, which are mentioned in different surahs; for example, the story of the Prophet Musa is mentioned in 73 different places in Quran.

Yusuf’s dream

Yusuf ﷺ had eleven brothers. He and his full brother Benyamin were the most beloved and most honored ones to their father. When Yusuf was young, he dreamt that eleven stars, the sun, and the moon were all prostrating before him. He narrated this dream to his father Ya’qoub ﷺ (He is also called Israeel) who told him to be careful and not to tell his brothers about his dream to avoid their jealousy. His father realized that this was a vision from Allah ﷺ and an indication of Yusuf’s future prophethood.

Allah ﷺ said:

“When Joseph said to his father, my father, indeed I have seen [in a dream] eleven stars and the sun and the moon; I saw them prostrating to me.” He said, ‘O my son, do not relate your vision to your brothers or they will contrive against you a plan. Indeed Satan, to man, is a manifest enemy.’”¹⁰⁹

¹⁰⁸ Sahih Bukhari

¹⁰⁹ Quran [12:4-5]

The plot to exile Prophet Yusuf

Prophet Yusuf's brothers were jealous of their father's love for Yusuf. They felt that Yusuf was depriving them of their father's love. So, they plotted to remove Yusuf from this position of love and affection. They came with a plan to get rid of him forever and decided to cast him into a well. When they requested their father to allow them to take Yusuf with them on a trip to enjoy himself, their father said: "I fear that a wolf would eat him while you are unaware of him."

Allah ﷺ said:

"They said, 'O our father, why do you not entrust us with Joseph while indeed, we are to him sincere counselors? Send him with us tomorrow that he may eat well and play. And indeed, we will be his guardians.' [Jacob] said, 'Indeed, it saddens me that you should take him, and I fear that a wolf would eat him while you are of him unaware.'"¹¹⁰

Yusuf's brothers insisted on sending him with them till their father gave them permission to take him with them. They took Yusuf with them and later threw him in the well. They returned back home crying and weeping with Yusuf's shirt stained with animal blood and told their father that a wolf had eaten Yusuf. But Ya'qoub ﷺ did not believe his sons. He knew that Yusuf was alive but he could not do anything except to be patient and to accept Allah's decree. Allah ﷺ relates to us Ya'qoub's response:

Allah ﷺ said:

"He said, 'Nay, but yourselves have made up a tale. So (for me) patience is most fitting. And it is Allah (Alone) whose help can be sought against that which you assert'."¹¹¹

Lessons and comments

1. There is no harm for parents to love a child more than the others but they have to avoid showing this to other children lest they envy each other, which can cause hatred to spread among them.
2. Parents need to teach their children to love their brothers and sisters from a young age. When parents notice that there is a sibling rivalry or the ongoing conflict between kids raised in the same family whether, in the form of verbal or physical fighting, they have to learn how to deal with it. Parents should also avoid comparisons between their children's skills and must be fair in dealing with them.
3. Never underestimate the power of jealousy. The sons of a Prophet planned to kill their brother because of jealousy. So, whatever you do in life, do not get jealous of others. As one's mind stops functioning properly if one is jealous.
4. Indeed, shaytan is a clear enemy against man. If we allow shaytan to overtake us, he will control us and we become evil with him but when we throw him out, we will be better people.
5. Solve your problems as soon as possible! Do not leave them for tomorrow as delaying it will only make them bigger. The brothers of Yusuf did not go to their father and tell him about the

¹¹⁰ Quran [12:11-13]

¹¹¹ Quran [12:18]

issue of Yusuf being loved and favored more than them. This only made the matter worse. If only they would have gone and spoken to their father, most probably the outcome would have been very different.

Prophet Yusuf taken from the well to the palace

Meanwhile, a passing caravan stopped by the well on their way to Egypt. When the merchants tried to get water from the well, they discovered this handsome boy at the bottom of the well. The merchants rescued Yusuf, took him as a slave from Palestine to Egypt, and sold him to the chief minister of Egypt. The chief minister (Al Azeez) soon realized that Yusuf was no ordinary slave boy and had huge potential in him. He told his wife to take good care of Yusuf and provide him with a comfortable life suggesting that they could either use him as a slave or take him as a son. When Yusuf attained his maturity, Allah ﷺ gave him wisdom and knowledge as well as understanding and interpretation of dreams.

Allah ﷺ said:

“And there came a company of travelers; then they sent their water drawer, and he let down his bucket. He said, “Good news! Here is a boy.” And they concealed him, [taking him] as merchandise; and Allah was knowing of what they did. And they sold him for a reduced price – a few dirhams – and they were, concerning him, of those content with little. And the one from Egypt who bought him said to his wife, “Make his residence comfortable. Perhaps he will benefit us, or we will adopt him as a son. “ And thus, We established Joseph in the land that We might teach him the interpretation of events [i.e., dreams]. And Allah is predominant over His affair, but most of the people do not know. And when he [i.e., Joseph] reached maturity, We gave him judgment and knowledge. And thus We reward the doers of good.”¹¹²

Yusuf and seduction

Prophet Yusuf was an attractive young man. Allah ﷺ granted him with exceptional beauty. Prophet Muhammad ﷺ said regarding Yusuf’s beauty and handsomeness in hadith of Isra’ā:

“He was given half of all beauty”¹¹³

The wife of Al-Azeez, who was a woman of high society and wealth had an evil intention towards Yusuf. She sought to seduce him. One day she called Yusuf, locked the doors, and invited him to herself to commit evil. However, Prophet Yusuf, the decent young man said **“I seek the protection of Allah from this activity, he is my master (Al-Azeez) who has done good for me and wrongdoers will not succeed.”** The wife of Al-Azeez was not satisfied with this, so she rushed behind him to get him. Had it not been for the signs that Allah had sent for Yusuf and the protection of Allah, Yusuf would have fallen into the trap. Allah saved him from immorality and evil. The lady ran behind Yusuf, pulled his shirt, and tore it from the back. As Yusuf ran fleeing from her towards the door to leave, at the time his master (her husband) came. Seeing her husband in front of her, she changed her behavior to show her innocence and she said accusing Yusuf: “What is the punishment that should be served to someone who was intending to harm your wife?” Yusuf replied, “It was she who tried to seduce me.” At this moment a witness from Al-Azeez family, said: **“If his shirt is torn from the front, then she has told the truth and he is of liars. But if his shirt is torn from the back, then she has lied, and he is of the truthful”**

¹¹² Quran [12:19-22]

¹¹³ Sahih Muslim

So, when Al-Azeez saw that Yusuf's shirt was torn from the back, he turned to his wife saying; **“Indeed, it is of your plan. Indeed, your plan is great.”** Then Al-Azeez tried to ignore what happened and said: **“Yusuf ignore this. And [my wife], ask forgiveness for your sin. Indeed, you were of the sinful.”**

Rumors started spreading around the town. The women of high society demeaned the wife of Al Azeez. They said that she fell in love with her slave and tried to commit an evil and wrong act. When the wife of Al-Azeez heard this, she decided to teach them a lesson. She invited the women to her house and prepared a huge feast. She gave each woman a knife in their hands. Then she asked Yusuf to come upon to them. When the women saw him, they were overtaken by his beauty and handsomeness and started cutting their hands unknowingly without feeling any pain. Allah ﷺ informs us that when the women of Egypt saw Yusuf, they said:

“Perfect is Allah! This is not a man; this is none but a noble angel”¹¹⁴

The wife of Al-Azeez said: “This is he for whom you blamed me” Then she forced Yusuf to do what she wanted of illicit act and if he rejects, she told him that he will be imprisoned. Hearing this, Yusuf prayed to Allah.

Allah ﷺ said:

“My Lord, prison is more to my liking than that to which they invite me. And if You do not avert from me their plan, I might incline toward them and [thus] be of the ignorant.”¹¹⁵

Lessons and comments

1. Do not overestimate your piety; we need to know that it is with the help of Allah that we will be able to abstain from sins. If we do not seek the help of Allah, there is a possibility to fall into sins and wrong acts. When Allah ﷺ is called upon by His servants, He answers them. And your Lord says: **“call upon Me; I will respond to You.”¹¹⁶**
2. We notice that the ladies did not lower their gaze when they saw Yusuf. If they had looked down, they would have not cut their fingers. When one does not control himself regarding the opposite sex, he will be hurt and affected with damage but if he controls himself, he will be safe.

Yusuf in the prison

Two youth entered the prison with Yusuf; these two men were greatly impressed by his personality, good manners, and righteousness. In the prison, Yusuf continued with his mission of *dawah* to his fellow prisoners. He called them to worship Allah alone and to desert other Gods. He explained to them that their idols do not possess any power or authority. Two fellow prisoners had a dream, one dreamt that he was serving wine to the king and the other was carrying bread on his head from which birds were eating. Yusuf interpreted their dreams as follows:

¹¹⁴ Quran [12:31]

¹¹⁵ Quran [12:33]

¹¹⁶ Quran [40:60]

Allah ﷺ said:

“O two companions of prison, as for one of you, he will give drink to his master of wine; but as for the other, he will be crucified, and the birds will eat from his head. The matter has been decreed about which you both inquire.”¹¹⁷

When the cup-bearer was free, Prophet Yusuf asked him to mention him to his king and reminded him that he had been imprisoned wrongly. However, when the cup-bearer was released, shaytan made him forget about Yusuf.

Lessons and comments

1. As soon as Yusuf’s fellow prisoners met him, they said that this man (Yusuf) seemed as a good fellow. It was the conduct, the appearance, and mannerism that should be able to tell people that this person is good. The way we behave, the way we speak, and act, should reflect our faith to the degree that those around us would say this man or woman is a pious person.
2. The importance of using every opportunity to spread the word of Allah. Dawah can be done anywhere and anytime. When Yusuf was in jail, he took it as an opportunity to do dawah to his fellow prisoners. In our times, it is our duty to use every means to spread Islam whether it is a tweet or a message on the internet. No matter what it is, we should engage in it because the opportunities to call people towards Allah are limited in our lives. When you have the opportunity, we should grab it and not waste it.
3. It was said to Yusuf while he was in the prison **“Indeed we see you be of those who do good.”** And he was told to him while he was in the treasury of Egypt: **“Indeed we see you be of those who do good.”** Pure hearts are not changed by circumstances. They are firm and obey only Allah.
4. We should not be sad and be depressed. The pain of this duniya is temporary. Instead of complaining, we should handle it with sabr (patience) and pray to Allah. Because a greater reward awaits us. **“Indeed, Allah is with the patient”**¹¹⁸

The Egyptian king’s dream

The king of Egypt saw a terrifying dream, which made him worried because he did not understand the meaning of his dream. In the dream, he saw seven fat cows, eaten by seven lean cows, and seven green spikes of grain, and seven dry ones. The king tried to find an interpretation of this dream but all attempts failed. The cup-bearer who was with Yusuf in prison remembered Yusuf and his ability to interpret dreams. He went to Prophet Yusuf in the prison and narrated the dream to him. Yusuf told the man that Egypt would experience seven fertile years followed by seven years of drought, then a year of prosperity will come in which people will have a good harvest and in which they will press grapes and olives. Not only did Yusuf give the king the interpretation but also told him what to do.

When the king received this interpretation, he felt convinced. The king recognized Yusuf’s virtues, knowledge, foresight, and wisdom and immediately ordered his release.

¹¹⁷ Quran [12:41]

¹¹⁸ Quran [8:46]

Allah ﷺ said:

“And the king said: ‘Bring him to me; I will appoint him exclusively for myself.’ And when he spoke to him, he said, ‘Indeed you are today established [in position] and trusted.’”¹¹⁹

However, before accepting his freedom, Yusuf demanded not to come out of the prison till the people knew he was imprisoned unjustly. He asked the king to summon the women who cut their hands and ask them about their wrong behavior. When they came to the king and upon questioning, all of them confessed and said that Prophet Yusuf was in fact innocent.

The king appointed Yusuf in charge of the storehouse of Egypt so that he could take the responsibility for the management of the harvests and storehouses.

Allah ﷺ said:

“And thus We established Yusuf in the land to settle therein wherever he willed. We touch with Our mercy whom We will, and We do not allow to be lost the reward of those who do good.”¹²⁰

Years passed, the king died and Prophet Yusuf was appointed as the king of Egypt, he ruled by the laws of Allah ﷺ.

Yusuf meets his brothers

As Prophet Yusuf had predicted, seven years of famine followed seven years of good harvest, but the storehouses of Egypt were full because of Prophet Yusuf’s skillful management. When the famine started, people from all over came to Egypt to buy grain. Among them were Prophet Yusuf’s brothers who came from Palestine.

Prophet Yusuf knew his brothers at once but they did not recognize him. Yusuf noticed that his younger brother was not with them. Yusuf gave each brother grain and told them to come back again, this time with Benyamin (their youngest brother). Prophet Yusuf told his servants to return their merchandise which they had used to purchase the grain back into the saddlebags of their camels so that they would find it when they returned home and would be sure to return for more grain when they saw how generously Prophet Yusuf had treated them.

Back in Palestine, the brothers convinced their father to let Benyamin go with them to Egypt. Prophet Ya’qoub agreed on the condition that they take an oath to protect him and bring him back safely. In order to escape the evil eye, Ya’qoub told his sons to enter Egypt from different gates.

When the brothers had returned to Prophet Yusuf for more provisions, he received them with great hospitality. They were given accommodation in his palace. Prophet Yusuf asked his brother Benyamin to be his roommate, so he can have the chance to reveal his identity to him. Prophet Yusuf thought of a way to keep his younger brother with him when the others returned home. He asked his servants to hide his drinking cup in the saddlebag of Benyamin in order to accuse him of thievery.

When the brother’s camels started to leave Egypt, Yusuf sent his people for them that the king’s drinking cup has been stolen and he has made a prize of one camel load food for the one who

¹¹⁹ Quran [12: 54]

¹²⁰ Quran [12: 56]

brings it back. The servants of the king accused Yusuf's brothers of stealing the cup, so they started searching for it in their camels. A search of the saddlebags revealed the cup in the younger brother's bag. Then the big brother said that it was not really surprising because the boy's brother (i.e., Prophet Yusuf) had also been a thief. The exegetes said here that Yusuf stole the idol of his maternal grandfather and broke it into pieces. But still, Prophet Yusuf did not reveal his identity to them. Prophet Yusuf told his brothers that the punishment to be inflicted upon the thief was that he should be enslaved by the one from whom he had stolen. The brothers asked that one of them be allowed to stay in the younger brother's place so that their father would not grieve. Prophet Yusuf replied that it would be unjust to keep back anyone except him in whose possession the cup had been.

The brothers returned to their father with the story of the theft. Ya'qoub displayed ultimate patience by complaining only to Allah.

Allah ﷺ said:

“[Jacob] said, “Rather, your souls have enticed you to something, so patience is most fitting. Perhaps Allah will bring them to me all together. Indeed, it is He who is the Knowing, the Wise.” And he turned away from them and said, “Oh, my sorrow over Joseph,” and his eyes became white from grief, for he was [of that] a suppressor.”¹²¹

He said Allah knows better how I am suffering and going through the pain of separation. His eyes turned white with grief from suppressing his sorrow. When his sons saw the suffering of their father, they told him that if he did not stop remembering Yusuf, he will ruin himself. Prophet Ya'qoub said: **“I know from Allah that which you do not know.”** Then Prophet Ya'qoub sent his sons away to search for Prophet Yusuf and his brother, so they returned to Prophet Yusuf and asked for more provision because famine has afflicted upon them. Seeing their desperate state, Prophet Yusuf could not stop his emotions so he asked them: **“Do you know what you did with Yusuf and his brother when you were ignorant?”** Then Prophet Yusuf revealed his identity to them and forgave them and asked Allah's forgiveness for all the wrong they had done to him and his brother. He gave them his shirt to place it over his father's face to recover his sight. He told them to go home and return to Egypt with all of their families.

Lessons and comments

1. Two attributes that Islam requires for one who is appointed for a job, the first: sufficiency to do this work and experience in it, second: Honesty and God-fearing. Yusuf said: **“Appoint me over the storehouses of the land, Indeed, I will be a knowing guardian.”**
2. When Yusuf told the king “Set me in charge of the land's treasuries, and I am a knowledgeable keeper.” Here Yusuf described himself as being good at keeping and administration. This verse is clear evidence to seek power and control if one knows of himself of being competent and trustworthy.
3. Although Prophet Yusuf was in a position of power, yet he acted kindly, generously, and compassionately towards his jealous brothers.
4. Prophet Ya'qoub told his sons to enter Egypt by different gates. The reason behind this was he had eleven powerful, young, handsome sons, Ya'qoub wanted to escape getting any

¹²¹ Quran [12:83-84]

attention drawn towards them and get an evil eye. It is possible that a person may die because of envy. However, he knew that their fate depended on Allah's will and no precautions could go against what was willed by Allah. The evil eye is true and we should always be aware of this reality and read adhkar to keep ourselves safe.

On the other hand, we should be cautious that we never affect others with our eyes. If you admire anything say: Ma sha'a Allah or Tabarak Allah and if you are affected by evil eye read Aytul Kursi and Al muawithat.

5. When we are employed to fulfill a job, we must be honest and fulfill it bearing Allah in mind, without cheating or deceiving the system around us. There is no baraka, no blessing that comes to you through deception.

Prophet Yusuf reunited with his family

As the caravan of Yusuf's brother was leaving Egypt, Ya'qoub, from Palestine at home, smelled the perfume of Prophet Yusuf but his household said he was suffering from his old illusions. When the caravan arrived home, they cast the shirt on Ya'qoub's face and it immediately restored his sight. His sons asked Allah to forgive them for their sins.

Allah ﷺ said:

“And when the bearer of good tidings arrived, he cast it over his face, and he returned [once again] seeing. He said, “Did I not tell you that I know from Allah that which you do not know?” They said, “O our father, ask for us forgiveness of our sins; indeed, we have been sinners.” He said, “I will ask forgiveness for you from my Lord. Indeed, it is He who is the Forgiving, the Merciful.”¹²²

The entire family moved to Egypt. Prophet Yusuf raised his parents up on the throne to sit with him and they all bowed down in obedience to him. In this way, Prophet Yusuf's childhood vision of the eleven planets and the sun and the moon prostrating themselves before him came true. This is how the Israelites (Bani Israel) came to settle in Egypt and lived there for many generations.

Allah ﷺ said:

“And when they entered upon Joseph, he took his parents to himself [i.e., embraced them] and said, “Enter Egypt, Allah willing, safe [and secure].” And he raised his parents upon the throne, and they bowed to him in prostration. And he said, “O my father, this is the explanation of my vision of before. My Lord has made it reality.”¹²³

Lessons and comments

1. When faced with such a great loss, Prophet Ya'qoub ﷺ showed us how one should respond. Ya'qoub did not despair of Allah's help, nor complained about the calamity that befell upon him. Instead, he remained patient and sought refuge in Allah ﷺ alone and prayed only to him. When a calamity befalls on us, we should make dua'a and should not lose hope because Allah ﷺ promises us that after every difficulty there is a relief.

¹²² Quran [12:96-98]

¹²³ Quran [12:99-100]

2. The cause of the sadness began with a shirt: **“And they brought upon his shirt false blood.”** In the end, a shirt also becomes the cause for joy: **“Take this, my shirt, and cast it over the face of my father; he will become seeing.”**

This is a reminder for us; what makes you sad today may make you happy tomorrow.

3. Moreover, the shari’ah of Prophet Yusuf was unique to his nation. For example, when his parents came to meet him, following his appointment as a ruler, they prostrated before him to show him respect and honor. However, Muslims are not permitted to prostrate before anyone other than Allah ﷺ. Therefore, whatever Yusuf ruled by was from his shari’ah revealed to his nation and whatever was revealed to Muhammad ﷺ is the shari’ah of Muhammad for this ummah. We cannot conveniently select from the shari’ah of previous nations to suit our twisted agendas.
4. The help of Allah ﷺ comes when the believers firmly hold onto the rope of Allah. We must do the same today and work tirelessly to bring back the *deen* of Allah and follow it.
5. Even the closest people in your life go against you, as long as you trust Allah ﷺ and have patience; He will raise your status and open doors for you in the darkest moments. When people plot against you, do not worry or fear their plot but rather fear Allah alone.
6. If you trust Allah to fulfill or give something, you will not only get what you had asked for, but you will also get something greater and that is the love of Allah ﷺ because Allah Almighty says: **“Allah loves those who trust him”**

Review Questions 8

Fill in the spaces:

1. When Yusuf reached maturity, Allah ﷺ granted him _____ and _____.
2. At the end of Yusuf's story, his parents and his brothers fell down in _____ before him.
3. The king saw in a dream seven _____ cows eaten by seven _____ cows.
4. The servant of the king found his drinking cup in Benyamin's _____.
5. The ladies of Egypt started cutting their _____ when they saw Prophet Yusuf.

Read the following verses from the Noble Qur'an then answer the questions below:

A. "O two companions of prison, as for one of you, he will give drink to his master of wine; but as for the other, he will be crucified, and the birds will eat from his head."

1. Who is talking in this verse? _____
2. What did the two prisoners ask him to do? _____
3. What was the dream of the first prisoner? _____
4. What was the dream of the second prisoner? _____

B. "And the king said: 'Bring him to me; I will appoint him exclusively for myself.' And when he spoke to him, he said, 'Indeed you are today established [in position] and trusted.'

1. About who the king is talking about? _____
2. What did the king appoint Yusuf for? _____
3. Why did the king choose him for this position? _____
4. Did Yusuf succeed in this position? _____

True or False:

1. () Benyamin stole the king's cup.
2. () The wife of Al-Azeez confessed that Yusuf was innocent and was imprisoned unjustly.
3. () Yusuf's brothers met him many times, but they could not have thought of him being Yusuf.
4. () Prophet Ya'qoub recovered his sight when he saw his son Yusuf.
5. () The power of jealousy led Yusuf's brothers to plan to kill him.

List three trials that Prophet Yusuf went through in his life:

1. _____
2. _____
3. _____

Mention four lessons that one can learn from the story of Yusuf ﷺ:

1. _____
2. _____
3. _____
4. _____

Notes

The Story of Ayyoub (Job)

عليه السلام

Prophet Ayyoub ﷺ was from the progeny of Prophet Ibrahim ﷺ as Allah ﷺ has mentioned in the Qur'an.

Allah ﷺ said:

“And We gave to him [i.e., Abraham] Isaac and Jacob – all [of them] We guided. And Noah, We guided before; and among his descendants, David and Solomon and Job and Joseph and Moses and Aaron.”¹²⁴

Prophet Ayyoub ﷺ received revelations from Allah ﷺ but Quran does not give detail of his people or his message. Ayyoub was a wealthy man. His wealth comprised many kinds of property like cattle, sheep, and large lands. He had many children and servants. He was granted good health and he was a good-looking man.

Years of hardship

Ayyoub is a Prophet who Allah set an example and made him a model for people in patience. Allah ﷺ wanted to test him to see whether the worshipper who constantly worship and always thank him, will remain thankful in bad conditions too. So, all of his properties were seized. Allah ﷺ took his wealth and children from him and his body was inflicted with different kinds of diseases so that not one of his limbs was sound except for his heart and his tongue by which he used to remember Allah. He became poor and all his children died. He was not able to get up as flesh was dropping from his body. Yet he did not complain rather whenever he loses anything, he used to say: **“We all belong to Allah and to Him shall we return”**. His illness continued for so long that even his friends deserted him and his relatives left him and he was forced to leave his town. Prophet Ayyoub had an honest and supportive wife who used to nurse him and give him his rights remembering his kindness to her in earlier times. She worked to earn living so that she could feed her husband in his weakness.

Some scholars said that Prophet Ayyoub's affliction lasted for seven years, others say it was for eighteen years. However, all the trials and hardships that he went through did not make him ungrateful but it only increased him in patience and gratitude towards Allah.

Later, people stopped employing his wife because they feared she might spread her husband's disease to them. When that happened, she sold part of her hair and bought some food for her husband. He asked her how she got food, she answered that she has been in the service of some people. The next day she did the same thing and he refused to eat the food until she told him how she got it. She uncovered her head and when Ayyoub saw that her head was shaved he did not ask Allah to cure him, he only made his prayers.

Allah ﷺ said:

“And [mention] Job, when he called to his Lord, “Indeed, adversity has touched me, and You are the most merciful of the merciful.”¹²⁵

¹²⁴ Quran [6:84]

¹²⁵ Quran [21:83]

Stories of the Prophets

Some scholars said that when Prophet Ayyoub knew that his wife sold her hair, he swore he would hit her one hundred lashes, others said he swore to hit her because she said that his trial has lasted too long.

Relief from suffering

After repeating his prayer “**adversity has touched me, and You are the most merciful of the merciful.**” Allah ﷺ answered his call, so He directed him to strike the ground with his foot; a spring of cool water gushed from the ground. Allah told Prophet Ayyoub to bathe and drink from that water and with that, he was cured and his body was healed.

Allah ﷺ said:

“So We responded to him and removed what afflicted him of adversity. And We gave him [back] his family and the like thereof with them as mercy from Us and a reminder for the worshippers [of Allah].¹²⁶

In another surah of Qur'an, Allah ﷺ said:

“And remember Our servant Job, when he called to his Lord, “Indeed, Satan has touched me with hardship and torment.” [So he was told], “Strike [the ground] with your foot; this is a [spring for a] cool bath and drink.”¹²⁷

Not only did Allah ﷺ returned to him his wealth and children but He doubled it. When Allah ﷺ released Prophet Ayyoub from his affliction and while he was taking the bath, Allah rained on him golden locusts from Jannah, so he started gathering them. Allah said to him according to a hadith from Bukhari “O Ayyoub! Have I not made you rich enough to need what you see? Ayyoub said “O Lord! But I cannot dispense with Your blessing.”

Allah ﷺ said:

“And We granted him his family and a like [number] with them as mercy from Us and a reminder for those of understanding. [We said], “And take in your hand a bunch [of grass] and strike with it and do not break your oath. Indeed, We found him patient, an excellent servant. Indeed, he was one repeatedly turning back [to Allah].¹²⁸

Ayyub had sworn before that he would hit his wife one hundred lashes. According to Allah's instruction, the oath was fulfilled by striking her once with one hundred blades of grass.

Lessons and comments

1. Pious people know that Allah afflicts his servants with trials to test their patience, raise their rank in paradise and erase the sins they have committed. The companion Saad bin Abi Waqqas رضي الله عنه asked Prophet Mohammed ﷺ “Which of the people are most sorely tested?” He said, “The prophets, then the next best and the next best. A man will be tested in accordance with his level of religious commitment. If his religious commitment is strong, he will be tested more severely, and if his religious commitment is weak, he will be tested in accordance with his religious commitment.” Calamity will befall upon a person until he walks on the

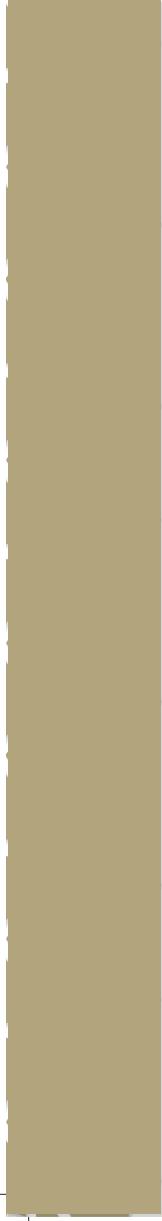
¹²⁶ Quran [21:84]

¹²⁷ Quran [38:41-42]

¹²⁸ Quran [38:43-44]

earth with no sin on him.

2. Making du'aa to Allah does not contradict being patient. A believer is encouraged to make du'aa in every situation.
3. Not every day is a rosy day and filled with happy times! Life is not always easy and happy. Sometimes bad things happen and it will be hard but you just have to deal with it as best as you can with patience. Do not lose hope when you have sickness or when you lose a loved one. Be pleased with the Will of Allah ﷺ
4. Be sincere in your worship! Ayyoub ﷺ despite the difficulty and affliction he went through, he was persistent in remembering Allah and expressing his gratitude to Him. In a hadith reported by Bukhari, Prophet Mohammed ﷺ said, **“Do good deeds properly, sincerely and moderately and know that your deeds will not make you enter paradise and that the most beloved deed to Allah is the most regular and constant even if it were little.”**
5. Regarding the obedience of Allah, a true Muslim needs to bear patience (sabr) when it comes to the DO'S and the DON'TS of the laws of Allah ﷺ and accepts and surrender to the decree of Allah.
6. The ahadeeth of the Messenger of Allah ﷺ interprets the Quran and clarifies it. So, a Muslim must accept and believe in the authentic ahadeeth.
7. When Prophet Ayyoub had wealth and health, his friends gathered around him, but when he lost his wealth, all of them left him. Friendship should not be built on interests but rather one should choose friends who have good morals, good values and who support especially in difficult times.



Notes

The Story of Dhul-Kifl

عليه السلام

Most scholars said that Prophet Dhul-kifl ﷺ is the son of Prophet Ayyoub ﷺ. His name is Bishr and he was called Dhul-kifl (which means one who volunteers) because he volunteered to guide his people to the way of Allah ﷺ and judge between them with justice. He fasted during daytime and prayed at night. He inherited patience from his father. Allah mentioned him twice in the Quran, the first among the patients.

Allah ﷺ said:

“And [mention] Ishmael and Idrees and Dhul-Kifl; all were of the patient.”¹²⁹

And the second mention is in surah Saad:

Allah ﷺ said:

“And remember Ishmael, Elisha and Dhul-Kifl, and all are among the outstanding.”¹³⁰

¹²⁹ Quran [21: 85]

¹³⁰ Quran [38: 45]

Review Questions 9

Fill in the spaces:

1. Not a single organ of Prophet Ayyoub was sound except his _____ and his _____.
2. Prophet Ayyoub was an excellent model for _____.
3. Prophet Dhul-kifl ﷺ used to judge between people with _____.
4. When Ayyoub struck the ground with his foot, a _____ of cool water gushed.

Read the following verses from the Noble Qur'an then answer the questions below:

A. "Indeed, adversity has touched me, and You are the most merciful of the merciful."

1. Who is talking in this verse? _____
2. What kind of adversity touched him? _____
3. When Prophet Ayyoub turned to Allah Almighty, was he complaining or seeking His mercy?

4. Did Allah ﷺ answer his call? _____

B. "And take in your hand a bunch [of grass] and strike with it and do not break your oath. Indeed, We found him patient, an excellent servant. Indeed, he was one repeatedly turning back [to Allah]".

1. What was the oath that Ayyoub had taken? _____
2. Did he fulfill his oath? _____
3. What did Allah ﷺ tell him to do? _____

True or False:

1. () Ayyoub was descendant of Prophet Ibraheem.
2. () Quran does not give us much detail of the people of Ayyoub.
3. () Ayyoub's friends were loyal to him; no one left him in his affliction.
4. () Ayyoub cured from his illness when he bathed from the cool water of the spring.
5. () When Allah ﷺ released Prophet Ayyoub from his affliction, He doubled what he took from him.

During his suffering, all people deserted Prophet Ayyoub except his wife.

List four examples of her loyalty:

1. _____
2. _____
3. _____
4. _____

Mention four lessons that one can learn from the story of Ayyoub:

1. _____
2. _____
3. _____
4. _____



Notes

The Story of Yunus (Jonah)

عليه السلام

Prophet Yunus Bin Matta is also called Thannoona which means the companion of the whale (“noon” means the whale). Allah ﷺ sent Prophet Yunus to Nineveh, a city in the north of Iraq which had a population of over a hundred thousand. Allah instructed Yunus to guide his people and called them to worship Him alone but they rejected his call just as the previous nations rejected the Prophets before him. Prophet Yunus ﷺ reminded his people of Allah’s punishment to the people of ’Aad, Thamud and the people of Nuh but still, they did not listen to him. Eventually, Prophet Yunus got irritated and gave up on his people. He lost his patience and left the city in rage to another place behind the river to call its people to worship Allah. But Prophet Yunus did that without taking Allah’s permission. Before he went, he warned his people that after three days Allah’s wrath will descend upon them.

After he left, a dark thick cloud covered his people. They were shocked so they said that Yunus was true and this is the kind of punishment that he had warned us. All of them showed repentance and asked Allah’s mercy and forgiveness and announced their belief in Allah; consequently, Allah stopped the punishment.

Allah ﷺ said:

“Then has there not been a [single] city that believed so its faith benefited it except the people of Jonah? When they believed, We removed from them the punishment of disgrace in worldly life and gave them enjoyment [i.e., provision] for a time.”¹³¹

Yunus left Nineveh

Meanwhile, Prophet Yunus, who had left Nineveh, boarded a ship, which later on encountered a storm. It was about to sink because it was so heavy and full of people and goods so they started to throw their goods. Still the ship was heavy. By this time, the crew decided to throw people by casting lots with all the traveler’s names. They drew the lots, Yunus’ name kept on appearing for three times and he was the one who had to jump. When he jumped in the middle of the sea, Allah ﷺ instructed a whale to swallow him but not to eat his flesh nor crack his bones.

Allah ﷺ said:

“And indeed, Jonah was among the messengers. [Mention] when he ran away to the laden ship. And he drew lots and was among the losers. Then the fish swallowed him, while he was blameworthy.”¹³²

Then Prophet Yunus realized that he was in the stomach of a whale. He recognized that he did something wrong by leaving his people without Allah’s permission so he started glorifying Allah. He called Allah in the darkness; the darkness in the belly of the whale, the darkness of the depth of the sea and the darkness of the night; he called out a powerful du’aa, which is: **(There is no God but You. Glory be to You! I was indeed among the wrongdoers).**

Allah ﷺ accepted his du’aa and commanded the whale to throw him out on the shore.

¹³¹ Quran [10:98]

¹³² Quran [37:139-142]

Stories of the Prophets

Allah ﷺ said:

“And [mention] the man of the fish [i.e., Jonah], when he went off in anger and thought that We would not decree [anything] upon him. And he called out within the darknesses,” There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers.” So We responded to him and saved him from the distress. And thus do We save the believers.”¹³³

It is not important to know how long did he stay in the belly of the whale; the important thing is to know why did Allah ﷺ accept his du’aa. Yunus was among of those who constantly remember Allah (seeking His forgiveness, glorifying, and praising Him). Therefore, when he called Allah in the time of need; Allah responded to him immediately.

Allah ﷺ said:

“And had he not been of those who exalt Allah, He would have remained inside its belly until the Day they are resurrected”¹³⁴

The whale cast him out on barren land that had no trees. He was sick with a weak body. Allah caused to grow over him a marrow plant. That plant has plenty of big soft leaves, which provided shadow for him, and he can eat from its fruit. Allah also sent for him a female deer, which provided him with milk. Prophet Yunus stayed there until he was cured and had a healthy body. Allah sent him back to his people; he was pleasantly surprised to find them all believing and worshipping Allah ﷺ.

Allah ﷺ said:

“But We threw him onto the open shore while he was ill. And We caused to grow over him a gourd vine.” And We sent him to [his people of] a hundred thousand or more.”¹³⁵

Lessons and comments

1. Despite our mistakes and shortcomings, one should always seek Allah’s forgiveness through sincere repentance.
2. If you are close to Allah at times of ease by making dhikr constantly, Allah will rush to you in times of difficulty.
3. Prophet Yunus ﷺ did not ask Allah ﷺ to get him out of the belly of the whale, he only admitted his guilt by saying “I have been of the wrongdoers” because Allah knows what we want and what is in our hearts.
4. Patience is necessary in the field of da’wah. Keep calling people to the way of Allah. Do not lose hope when giving da’wah to anyone, as we do not know what little thing might cause his or her heart to accept Islam.
5. The importance of the du’aa of distress. Prophet Mohammed ﷺ said: **“The call of Thannoona when he called in the belly of the whale: “There is no deity except You; exalted are You.”**

¹³³ Quran [21:87-88]

¹³⁴ Quran [37: 143-144]

¹³⁵ Quran [37:145-147]

Indeed, I have been of the wrongdoers.” No Muslim will make any supplication with this call about anything, but Allah will accept from him.”¹³⁶

6. Even in the belly of the whale, there was hope! Do not lose hope and always trust Allah even in the smallest things there is a ray of hope.
7. When you supplicate to Allah, you should have good expectations of Him that He will accept your supplication and not think negatively of Him. When you seek forgiveness, you should have good expectations of Allah that He will forgive you and replace your sins with good deeds.
8. Do not let anger consume you, for every rash action done out of anger there will always be consequences.

¹³⁶ Tirmithi

Review Questions 10

Fill in the spaces:

1. Prophet Yunus _____ from his people when they did not believe in his call.
2. Prophet Yunus is called Thannoona, which in Arabic means the companion of the _____.
3. Allah ﷺ sent Prophet Yunus to a city called _____.
4. When the crew of the ship drew the lots, the name of Yunus appeared for _____ times.
5. Prophet Yunus called Allah in the darkness of the _____ of the whale, the darkness of _____ and the darkness of night.

Read the following verses from the Noble Qur'an then answer the questions below:

A. "And [mention] the man of the fish, when he went off in anger and thought that We would not decree [anything] upon him."

1. Who is the man of the fish? _____
2. Why was he angry from his people? _____
3. Did Allah ﷺ give him permission to leave his people? _____
4. Where did he go? _____

B. "Then has there not been a [single] city that believed so its faith benefited it except the people of Jonah? When they believed, We removed from them the punishment of disgrace in worldly life and gave them enjoyment [i.e., provision] for a time."

1. What was the name of that city? _____
2. Did they believe when Prophet Yunus called them? _____
3. Why did Allah ﷺ removed the punishment from them _____
4. Did Prophet Yunus knew about their repentance? _____

True or False:

1. () If you are close to Allah at time of ease by making dhikr constantly, Allah will rush to you in times of difficulty.
2. () Allah ﷺ gave people of Prophet Yunus a chance of repentance.
3. () No Muslim will make any supplication with the call of Prophet Yunus about anything, but Allah will accept from him.

4. () The population of Nineveh was over two hundred thousand.
5. () Prophet Yunus warned his people that after a week Allah's wrath will fall upon them.
6. () Allah instructed the whale to swallow Prophet Yunus.

When the signs of punishment started, people of Yunus realized their fault so they:

1. _____
2. _____
3. _____

Mention four lessons that one can learn from the story of Yunus ﷺ

1. _____
2. _____
3. _____
4. _____



Notes

The People of Ya-Seen

Allah ﷺ sent two messengers at the same time to the people of the city of Antakiya (Antioch), located in the North of Syria. He ﷺ sent the Prophets to call them to the way of Allah and to stop worshipping idols. However, these people belied them, so Allah ﷺ sent a third messenger to strengthen the other two messengers. However, the disbelievers rejected all the three saying that they are mere human like themselves and Allah has not revealed anything to them. The messengers did their best to convince the people of Antakiya that Allah has sent them to convey His message; here the people told the messengers that they have seen an evil omen from them and they started to threaten the messengers that if they do not stop preaching, they will stone them.

Allah ﷺ said:

“And present to them an example: the people of the city, when the messengers came to it – When We sent to them two but they denied them, so We strengthened them with a third, and they said, “Indeed, we are messengers to you.” They said, “You are not but human beings like us, and the Most Merciful has not revealed a thing. You are only telling lies.” They said, “Our Lord knows that we are messengers to you, and we are not responsible except for clear notification.” They said, “Indeed, we consider you a bad omen. If you do not desist, we will surely stone you, and there will surely touch you, from us, a painful punishment.” They said, “Your omen [i.e., fate] is with yourselves. Is it because you were reminded? Rather, you are a transgressing people.”¹³⁷

Feeling the danger of his people towards the three messengers, a man who was a believer came running from the farthest part of the city to support those messengers and to advise the rejecters lest they accomplish in their threats. He told them that the messengers are righteous and sincere men, their aim is to convey the message of Allah and they wish you well without seeking any return, so why you do not accept them? Allah ﷺ after creating us did not leave us free, He sent us messengers to guide us to the straightway then we all will be returned to Him.

Referring to himself, he said: “Why should I not worship He who created me and why I should take a God other than Him? If He intends any harm to reach me, your false god’s intercession will not help me nor can they rescue me”

This wise and courageous man then declared his faith telling the messengers: “Indeed I have believed in your Lord.” Then his people put him on the ground, they started stepping on him until they killed him.

Allah ﷺ said:

“And there came from the farthest end of the city a man, running. He said, “O my people follow the messengers. Follow those who do not ask of you [any] payment and they are [rightly] guided. And why should I not worship He who created me and to whom you will be returned? Should I take other than Him [false] deities [while], if the Most Merciful intends for me some adversity, their intercession will not avail me at all, nor can they save me? Indeed, I would then be in manifest error. Indeed, I have believed in your Lord, so listen to me.”¹³⁸

¹³⁷ Quran [36:13-19]

¹³⁸ Quran [36:20-25]



Stories of the Prophets

After killing him, it was said to him: “**Enter the paradise immediately!**” That is because he was a martyr and was killed for the cause of Allah. When he saw the bounties and the pleasures of Allah, he said: “I wish that my people know that my Lord has forgiven me and placed me among the honored.”

Allah ﷺ said:

“It was said, “Enter Paradise.” He said, “I wish my people could know Of how my Lord has forgiven me and placed me among the honored.”¹³⁹

Destroying and punishing these people did not need sending angels from the heavens, it was only a mighty blast (loud cry) that rooted them out then they were silent and still.

Allah ﷺ said:

“And We did not send down upon his people after him any soldiers from the heaven, nor would We have done so.

It was not but one shout, and immediately they were extinguished.”¹⁴⁰

Lessons and comments

1. A believer must stand firmly for the truth even if others reject it. Do not change your righteous principles for the sake of others.
2. Paradise should be our real goal, so strive to get there by doing good deeds.
3. Prophets do not accept any appreciation or rewards from others; they are guided with perfect guidance from Allah.
4. The role of the Prophets is to convey the message of Allah and to clarify everything. Therefore, we have to follow them and if we do not then we are the losers.
5. Sometimes a believer may pay his life for standing firm on his principles and Allah will reward him for that in Jannah.

¹³⁹ Quran [36:26-27]

¹⁴⁰ Quran [36:28-29]

Review Questions 11

Fill in the spaces:

1. Allah ﷺ sent to the people of Antakiya _____ Prophets.
2. The people of the town worshipped _____.
3. The people of the town claimed that the three Prophets are bad _____.
4. The believer man was a _____ because he was killed for the sake of Allah ﷺ.

Read the following verses from the Noble Qur'an then answer the questions below:

A. "And present to them an example: the people of the city, when the messengers came to it –When We sent to them two but they denied them, so We strengthened them with a third, and they said, "Indeed, we are messengers to you." They said, "You are not but human beings like us, and the Most Merciful has not revealed a thing."

1. What was the name of the city? _____
2. To whom is the Divine address made? _____
3. Did the people of the city believe in their Prophets? _____
4. What did they threaten the Prophets of? _____

True or False:

1. () The believer man wished that people would share with Him the blessing of paradise.
2. () An earthquake destroyed People of town.
3. () People of Antakiya claimed that the Prophets sent to them are human beings like them.
4. () The man who came from the farthest part of the town was a believer.
5. () People of the town showed enmity and rejected the messengers.

List three characteristics for the believer of the town:

1. _____
2. _____
3. _____

Mention three lessons that one can learn from the story of the people of the town:

1. _____
2. _____
3. _____



Notes

The story of Musa (Moses)

عليه السلام

Part one: Musa with Pharaoh

The story of Musa ﷺ is the longest and most detailed story in the Qur'an. Allah ﷺ mentions Prophet Musa ﷺ more than 120 times, in more than 73 different places in the Qur'an. Musa is one of Ulul-Azm (steadfast) messengers.

Allah ﷺ said:

“And mentioned in the book Moses, truly he was chosen and he was a Messenger and a Prophet.”¹⁴¹

Musa Ibn Imran was from the progeny of Prophet Yaqoub ﷺ. Prophet Mohammad describes him in the night of Isra'a: as someone who has a huge body and black. He was a powerful man; he had the strength of 10 men. However, he was someone who had speech impediment and could not speak clearly.

The birth of Musa ﷺ

When Israel (Ya'qoub) ﷺ migrated from Palestine to Egypt with his children and their sons (Bani Israeel) at the time when Yusuf was the ruler of Egypt, scholars mentioned that they were only 86 people, then they increased and when Musa got out from Egypt, they were 600 thousand.

Bani Israeel lived like kings at the time of Yusuf. They were respected and had a high position. Years passed and when a transgressor and the disbeliever Pharaoh whose name was Al Waleed bin Musab ruled Egypt, he did a lot of harm to Bani Israeel.

Pharaoh had a wife named Asiya bint Muzahim (may Allah be pleased with her), she was a believer and a righteous woman.

Pharaoh divided people into sections; the lowest sect was the people of Israelites (Bani Israeel). He humiliated them to the lowest degree. He issued orders that all Bani Israeel were the slaves for the Coptic who belonged to the high class of the people in Egypt. He also issued orders to kill their males and spare their women. The reason behind this evil practice was that Pharaoh had a dream that fire came from the direction of Jerusalem and burnt all the Coptic people and their houses but it did not harm Israelites. When he woke up, he was frightened of his dream. He gathered all the priests and soothsayers and asked them the interpretation of his dream. They said: “There will be born a boy from these people who will destroy the people of Egypt.” Therefore, Pharaoh ordered to kill all newborn boys and leave their girls alive.

Allah ﷺ said:

“Indeed, Pharaoh exalted himself in the land and made its people into factions, oppressing a sector among them, slaughtering their [newborn] sons and keeping their females alive. Indeed, he was of the corrupters.”¹⁴²

¹⁴¹ Quran [19:51]

¹⁴² Quran [28:4]

When Prophet Musa ﷺ was born, his life was in great danger. Musa had a brother, Haroon (Aaron) who was born before Pharaoh's order. Musa's mother was greatly worried about her son's fate. Then Allah ﷺ inspired her to put him in a chest and cast him into the river and not to fear nor grieve because He ﷺ will return him to her.

Allah ﷺ said:

“And We inspired to the mother of Moses: “Suckle your child, but when you fear for his life cast him into the river and be not fearful nor grieve, for We shall restore him to you and make him one of the Messengers.””¹⁴³

Musa's mother left the matter of her son to Allah. Allah ﷺ strengthened her heart with faith and filled it with peace and made her calm.

Musa's sister hid and kept watch on the progress of her brother across the river. A slave-girl of Pharaoh picked the chest from the Nile and brought it in front of the wife of Pharaoh (Asiya). When Asiya opened the chest, she saw Musa inside and she felt as though he was her own son. Allah ﷺ placed love in her heart for the child. In the beginning, Pharaoh refused to keep the baby in his palace. His wife insisted to adopt the baby saying: “he will be a delight to my eye and yours.” Pharaoh said, “A delight for your eyes but a delight for me no, I don't want from the children of Israeel.” Finally, he agreed to her wish and permitted her to raise the baby in his palace. Musa refused all the wet nurses they brought to him. Hearing what happened to Musa; his sister went to Pharaoh's palace and spoke to the guards saying:

Allah ﷺ said:

“Shall I direct you to a household who will look after him for you and will be [for his upbringing] sincere?” So We restored him to his mother that she might be content and not grieve and that she would know that the promise of Allah is true. But most of the people do not know.”¹⁴⁴

Lessons and comments

1. Musa's mother put her trust in Allah. **“Do not fear and do not grieve, for We will bring him back to you.”** Musa's righteous mother's behavior gives us numerous lessons that are relevant even today. Put your trust in Allah! It is from here that we learn about the strength and piety of his mother and how Allah rewarded her righteousness and trust in Him by returning her son.
2. Prophet Mohammed ﷺ said: **“Many men reached the level of perfection, but no woman reached such a level except for Mariam, the daughter of Imran and Asiya the wife of Pharaoh and the superiority of Aaishah to other women is like the superiority of thareed to other kinds of food.”**¹⁴⁵

Musa grew in Pharaoh's home; he knew that he was not the son of Pharaoh and he is one of the children of Israeel. He saw how Pharaoh and his followers oppress and humiliate Bani Israeel. Allah ﷺ granted Musa strength, wisdom, and the power of knowledge and judgment.

¹⁴³ Quran [28:7]

¹⁴⁴ Quran [28:12-13]

¹⁴⁵ [Bukhari and Muslim]

Once, while on a visit to the city, Musa saw two men fighting, one was an Israelite, the other an Egyptian. The Israelite asked Musa for help, so Musa came to the rescue and struck the Egyptian forcefully. The Egyptian collapsed and died instantly. Musa did not intend to kill him; he only wanted to restrain him and rebuke him. Musa was horrified, anxious, and worried so he asked Allah for forgiveness, saying:

Allah ﷺ said:

“O My Lord, indeed I have wronged myself, so forgive me,” and He forgave him. Indeed He is the Forgiving, the Merciful. He said: ‘My Lord, for the favor You bestowed upon me, I shall never be an assistant to the criminals”¹⁴⁶

The next morning, the same Israelite whom Musa helped, called out again for assistance. He was quarreling with an Egyptian. Musa realized that he was a quarrelsome person but when Moses was about to assault the Israelite, he said: ‘Do you intend to kill me as you had killed the man yesterday?’ the Egyptian shouted. ‘Do you wish to become a tyrant in the land?’ Musa prayed to the Lord: ‘Oh, my Lord, save me from such people who are given to wrongdoing.’

Then a man came running and informed Musa that Pharaoh’s chiefs were planning to hang him and advised him to run away.

Lessons and comments

1. We will discover in the story of Musa that he believed in standing up for the weaker members of society. Whenever he witnessed oppression or cruelty, he found it impossible to stop himself from intervening.
2. In defending others, one should stand with the truth regardless of kinship and personal relationships.

Musa in Madyan

Fearing for his life, Musa left Egypt. He fled from Egypt to Palestine walking in the direction of Madyan, which is close to the Syrian borders not far from the Dead Sea. He prayed to Allah to guide him to the right path. On reaching the water of Madyan, he saw a number of men drawing water for their animals, while two women stood by the side quietly, holding back their animals. Musa asked them why they were waiting, they replied; ‘We cannot water our animals until the men have left and our father could not come to draw water for our animals as he is too old.’ Musa drew water for both of them and the women were grateful for his help. Then Musa went back to the shade and said: **“My Lord, indeed I am, for whatever good You would send down to me, in need.”** When the two women went home, they related the incident to their father and informed him of what Musa had done. Most interpreters say that the father was Prophet Shu’ayb ﷺ. The father asked one of his daughters to go back and bring Musa home. The woman bashfully came to Musa.

Allah ﷺ said:

“She said, ‘indeed, my father invites you that he may reward you for having watered for us.”¹⁴⁷

¹⁴⁶ Quran [28:16-17]

¹⁴⁷ Quran [28:25]

The girl showed modesty even when she walked with Musa on their way home. She used to walk behind him and guided him on the way through the speech.

Musa told the old man the circumstances under which he had had to leave Egypt. ‘Have no fear anymore;’ he assured Musa, ‘it is good you have escaped from those wicked people. One of the daughters suggested to her father to employ Musa for looking after their flocks because he is strong and trustworthy. The father was impressed by Musa and offered one of his daughters in marriage, provided he lives and works for them for eight years, or could do it for ten years if he wished. Musa agreed and started his life in Madyan. However, Musa fulfilled the term of ten years. These ten-year’s period was a very important period of his life. As a shepherd, he was in complete seclusion in the middle of the desert. It was a period of mental and spiritual preparation.

Lessons and comments

1. If a believer submits fully to the will of Allah, Allah will provide for him from sources unimaginable. Allah will replace weakness with strength and will replace failure with victory.
2. As believers, we must never forget that Allah ﷺ hears our prayers and supplications, and answers them. Sometimes the wisdom behind the answers is beyond our comprehension but Allah desires only good for us. Putting our trust in Allah and submitting to His will allow the believer to weather any storm and to stand tall in the face of adversity. We are never alone, just as Musa was not alone as he went across the desert fleeing the only land he had ever known.
3. Musa was a man of honor. Even though he was thirsty and exhausted, he could not bear to see the women standing back afraid to move towards the waterhole. He approached them and helped them. One should offer to aid even without being asked for help.
4. Musa was a stranger in a strange land exhausted and alone, he made du’aa and Allah heard his supplication and provided for him from sources that he could never have imagined. The father of the two women hired Musa because he was strong and trustworthy. These are the two qualities that Islam tells us are the signs of leadership.
5. Hay’ā (modesty) is from honorable of manners and a special trait in women. Out of their shyness and humbleness, the two women avoided mixing with men; they used to wait until all men finished watering their sheep. When one of the women came to Musa, she did not invite him directly, rather she said:” My father is inviting you so that he may reward you for watering our sheep”
6. One of the signs of Allah’s love for you is that he gives you satisfaction with everything; your existence, your condition, children, family, your income, and your lifestyle. The one who is been given satisfaction, surely Allah makes him happy.
7. When Musa arrived in Madyan, he did not have a house, a job, or a wife. He did a favor then raised his hands to the sky and said: “My Lord! I am in need of any good that You may send to me.” Before sunset, Allah ﷺ granted him a wife, a house, and a job.
8. Al-Azeez’s wife could not obtain Prophet Yusuf ﷺ by seducing him while Prophet’s Shuaib daughter obtained Musa with her modesty.

Allah ﷺ spoke to Musa

After ten years in Madyan, homesickness for Egypt arose in Musa's heart. Even though he was afraid of what would happen if he returned but he decided to go back anyway. He left with his family. While Musa was traveling in the desert, he got lost along with his family. It was a cold dark night. Musa saw what appeared to be a fire burning in the direction of Mount Tur. He told his family to stay where they were. He had hopes of either getting directions or being able to carry some fire back to warm his family.

Allah ﷺ said:

“And when Moses had fulfilled the term, and was travelling with his family, he saw a fire in the direction of Mount Tur. He said to his family, “Wait, I have seen a fire; perhaps I may bring to you from there some news, or a burning fire-brand that you may warm yourselves”¹⁴⁸

He walked towards the fire until he reached a valley called Tuwa. Musa noticed a strange thing in this valley. It was neither cold nor there was any wind. There was only great silence. Musa drew nearer to the fire until he was called.

Allah ﷺ said:

“Blessed is whosoever is in the fire, and whosoever is around it, and glory be to Allah the Lord of all that exists.” O Moses! Verily! I am Allah the All-Mighty, and the All-Wise.”¹⁴⁹

Musa suddenly stopped and quivered. He looked into the fire and found that it was burning in a green thorny tree. It was getting brighter. Then Allah ﷺ spoke to Musa. He asked Musa to take off his shoes to show respect to that place, for he was standing on sacred ground.

“Verily! I am Allah, there is no God but I, so worship Me, and perform prayer for My remembrance”¹⁵⁰

In a direct conversation between Allah ﷺ and Musa, prayer was prescribed upon Musa and his followers.

Musa was holding a staff in his hand; Allah ﷺ asked him about it, Musa answered:

“This is my staff, I lean upon it, and I beat down branches to feed my sheep, and in it I find other uses.”¹⁵¹

Allah ﷺ asked Musa to throw his staff to the ground and when he did, a magnificent miracle happened! The staff transformed into a moving snake. Musa was afraid and started to run.

“Take it and do not fear. We shall restore it to its former state”¹⁵²

In another surah, Allah ﷺ said:

“O Moses! Draw near, and fear not. Verily, you are of those who are secure”¹⁵³

¹⁴⁸ Quran [28:29]

¹⁴⁹ Quran [27:8-9]

¹⁵⁰ Quran [20:14]

¹⁵¹ Quran [20:18]

¹⁵² Quran [20:21]

¹⁵³ Quran [28:31]

He was about to embark on a difficult mission and it was important that he began with complete trust that Allah would protect him, knowing that there was absolutely no reason for him to be fearful. Allah ﷺ then revealed to him another sign of his magnificence and omnipotence. Signs, which Musa would need in his coming mission, proof for those who are disobedient and rebellious. Allah then instructed Musa to put his hand into his armpit.

“And place your hand into your armpit, it will come out white without any stains; among nine signs to Pharaoh and his people, indeed they are a wicked people”¹⁵⁴

Allah ﷺ revealed to Musa that he had been chosen for a special mission. Allah ﷺ intended to send Musa to Pharaoh. The man he feared most, the man Musa thought would surely put him to death.

Allah ﷺ said:

“Go To Pharaoh! Verily! He has transgressed (all bounds in disbelief and disobedience),’ Moses said, ‘O my Lord! Expand my chest (grant me self-confidence, contentment, and boldness. And make my task easier for me; and make loose the knot (the defect) from my tongue, (remove the incorrectness of my speech) so they may understand my speech, and appoint for me a minister from my family, Aaron, my brother; increase my strength with him, and let him share my task (of conveying Allah’s Message and Prophethood), so that we may glorify You much, and remember You much, Verily! You are All-Seeing of us.’ Allah said: ‘You are granted your request, O Moses’.”¹⁵⁵

Allah ﷺ chose Musa and prepared him. Musa’s time of meditation ended and his days of rest were over. At last, the difficult time came for Musa to convey the message of righteousness. He knew he would face the tyranny of the greatest evil man of his time. He knew that Pharaoh would take an attitude of denial and arrogance. Allah ﷺ asked Musa to proceed with His signs:

“Go, you, O Moses and your brother, with Our Signs to Pharaoh. Speak gently to him but make him see the truth and fear Us.”¹⁵⁶

Allah ﷺ assured Musa and Haroon not to have any fear in their hearts but at the same time He told them to speak to the Pharaoh in a gentle way and not in arrogance.

Allah ﷺ said:

“I am with you; I hear and see everything. Tell Pharaoh that you are My messengers. Ask him to let the Israelites be with you, and to torture them no more.”¹⁵⁷

Lessons and comments

1. In a direct conversation between Allah ﷺ and Musa ﷺ, prayer was prescribed upon Musa and his followers. Prayer was also prescribed upon Prophet Muhammad ﷺ and his followers in a similar way on the night of Prophet Muhammad’s journey to Jerusalem and ascension into the heavens. This indicates the importance of prayer as a great pillar of Islam.

¹⁵⁴ Quran [27:12]

¹⁵⁵ Quran [20:24-36]

¹⁵⁶ Quran [20:43-44]

¹⁵⁷ Quran [20:46-47]

2. When Allah sent Musa to the Pharaoh, He told him to speak to the Pharaoh in a gentle way. This should be the way that we Muslims should invite others to Allah. We should call people with wisdom and knowledge and with a gentle approach. Even though what we have is the true message, that should not make us feel arrogant and speak harshly with others.
3. The story of Musa teaches us that Allah can replace weakness with strength and failure with victory; and that Allah supports the righteous from sources unimaginable. Now as Allah confers prophethood on Musa and his brother Haroon, we learn the true meaning of brotherhood and the true meaning of why choosing righteous companions can be the key to Paradise.
4. Musa was afraid but understood that Allah was completely able to provide him with all the support he needed for the mission that appeared to be impossible. Musa made supplication and begged for strength and ease in this most difficult mission. He asked Allah to open his chest and grant him eloquence, self-confidence, and contentment. He also called upon Allah to strengthen him with a trusted and capable companion in prophethood, his brother Haroon.

Musa goes to Pharaoh

Ibn Kathir narrates that Musa and Haroon went together to Pharaoh and conveyed to him the Divine Message. Musa spoke to Pharaoh about Allah ﷺ that He has created all the creatures and ordained their provision and fate and wrote everything in a Book. He also created the earth, the sky, various plants, and send us rain. Then he talked about the obligation of humankind to worship Allah alone.

Allah ﷺ said:

“Pharaoh said: ‘Who then, O Moses, your Lord?’ He said: ‘Our Lord is He Who gave to each thing its form and nature, then guided it’. Pharaoh said: ‘What about the former generations?’ He replied: ‘The knowledge of that is with my Lord, in a Book, My Lord never errs, nor He forgets. Allah is the One Who has made earth for you as a cradle, and inserted roads for you therein, and has sent down water (rain) from the sky. And We have brought forth with it pairs of various plants. Eat and pasture your cattle, verily, in this are signs for those who possess reason. Out of earth We created you, and into it We shall return you, and from it We shall bring you forth a second time.”¹⁵⁸

Pharaoh rejected to accept the notion of Creator. Pharaoh asked Musa whether he had any proof of his prophethood. Musa threw down his staff and it became a live snake. He then drew his hand out of the pocket of his cloak and it shone with a dazzling brightness.

Allah ﷺ said:

“And Pharaoh said: ‘O Haman! Construct for me a tower that I might reach the ways, the ways into the heavens so that I may look at the deity of Moses; but indeed, I think he is a liar.’”¹⁵⁹

¹⁵⁸ Quran [20:49-55]

¹⁵⁹ Quran [40:36-37]

In this verse, Pharaoh talked to the nobles of his nation telling them that he knows no God for them except himself. Therefore, he called his minister Haman asking him to build him from the baked clay a high tower whose height was to reach the heavens. **“So that I may go to the top and find out who this God of Moses is.”** His command only indicates his arrogance and mockery of Musa’s claim.

Musa and the magicians

Pharaoh’s chiefs said: “Musa was no more than just a magician; Call the best of magicians from our cities to counter his magic”. Musa agreed to face the magicians because this was exactly what Musa wanted; he wanted to demonstrate the Divine Message in front of people so that they know the truth. The festival day was fixed for the event.

Allah ﷺ said:

“Said the eminent among the people of Pharaoh, ‘Indeed, this is a learned magician who wants to expel you from your land (through magic), so what do you instruct?’ They said ‘Postpone (the matter of) him and his brother and send among the cities gatherers who will bring you every learned magician.’ And the magicians came to Pharaoh. They said ‘Indeed for us is a reward if we are the predominant.’ He said’ Yes and, (moreover), you will be among those made near (to me).”¹⁶⁰

The day of the festival came and people began to assemble at the place of celebration. Pharaoh, his soldiers, and leaders were present. The magicians confronted Musa. They threw their ropes saying, “By the might of Pharaoh, we shall be the victors. Their ropes and staffs turned into serpents. They bewitched the eyes of the people with their great magic. Then Musa cast his staff, it transformed into a large serpent, which moved in lively motion, and it swallowed up all their fake falsehood.

Allah ﷺ said:

“They said ‘O Moses, either you throw (your staff), or we will be the ones to throw first. He said ‘Throw, ‘and when they throw, they bewitched the eyes of the people and struck terror into them, and they presented a great (feat of) magic. And We inspired to Moses,’ Throw your staff, ‘and at once it devoured what they were falsifying. So, the truth was established, and abolished was what they were doing.”¹⁶¹

The magicians knew that they were not before a magician but a Prophet sent from Allah and realized that what had happened was a miracle of Allah; they immediately fell down and prostrated.

Allah ﷺ said:

“And the magicians fell down in prostration. They said, “We believed in the Lord of Aaron and Moses.”¹⁶²

The magicians showed no fear and told Pharaoh that he could do whatever he like with them, they would not retract from the clear path shown by Musa. They believed that his God was superior to Pharaoh. They asked for the forgiveness of the Lord for the sins of sorcery that Pharaoh had

¹⁶⁰ Quran [7:109-114]

¹⁶¹ Quran [7:115-118]

¹⁶² Quran [7:120-121]

compelled them to commit. The Egyptians and the children of the Israelites saw the sudden miracle. They saw the magicians prostrate before the God of Musa and Haroon. Pharaoh thundered with rage: 'How dare you do so without my leave?' He warned them that he would cut off their hands and feet on alternate sides and crucify them on the trunks of palm trees if they did not desist from following Musa. Pharaoh issued his command to crucify all the magicians. They prayed to Allah to pour patience upon them and let them die as Muslims.

Allah ﷺ said:

"And they (I, e., Pharaoh and his people) were overcome right there became debased. And the magicians fell down in prostration (to Allah). They said 'We have believed in the Lord of the worlds, The Lord of Moses and Aaron.' Said Pharaoh, 'You believed in him before I gave you permission. Indeed, this is a conspiracy, which you conspired in the city to expel therefrom its people. But you are going to know. I will surely cut off your hands and your feet on opposite sides; then I will surely crucify you all, they said' indeed, to our Lord we will return. And you do not resent us except because we believed in the signs of our Lord when they came to us. Our Lord, pour upon us patience and let us die as Muslims (in submission to You)." ¹⁶³

When the chiefs of Pharaoh found that, the Coptic magicians converted to Musa's religion in front of the public they said to Pharaoh:

"And the eminent among the people of pharaoh said, 'will you leave Moses and his people to cause corruption in the land and abandon you and your gods?' Pharaoh said 'We will kill their sons and keep their women alive; and indeed we are subjugators over them.'" ¹⁶⁴

Therefore, Pharaoh issued instructions to kill all the males Israelites and to spare their females. The aim of this persecution was to make them feel helpless and humiliated as well as to rob the Israelites of their identity and to bring about their forcible assimilation. The Israelites complained to Musa about this oppression which took place twice, one before he was born and another when Musa came to them as a Prophet. He told them to be patient and seek refuge from Allah against this calamity and to be steadfast because whoever fears Allah ﷺ will be the ones who inherit the earth.

Allah ﷺ said:

"Said Moses to his people, 'Seek help through Allah and be patient. Indeed, the earth belongs to Allah. He causes to inherit it whom He wills of His servants. And the [best] outcome is for the righteous.' They said, 'We have been harmed before you came to us and after you have come to us.' He said, 'Perhaps your Lord will destroy your enemy and grant you succession in the land and see how you will do.'" ¹⁶⁵

Lessons and comments:

1. Prophet Musa struck a man and killed him unintentionally, while pharaoh deliberately killed thousands of people, then when Musa called Pharaoh to the way of Allah, he said to Musa: "And you did what you did (killing a man)! This is what criminals do throughout history, exploiting and reversing the facts.

¹⁶³ Quran [7:119-126]

¹⁶⁴ Quran [7:127]

¹⁶⁵ Quran [7:128- 129]

2. Destiny written by Allah works in mysterious ways and comes to pass. Pharaoh slaughtered thousands of children from Bani Israel just to avoid a boy who will overthrow him. Yet when Musa came, he brought him up in his own house.
3. An entire army was not able to turn a believing man back from his faith, nor were the magicians terrorized by the pharaoh's army. If Allah wanted victory for someone, he supports him in any way. Allah ﷺ supported Musa with his stick which he leans on. On the other hand, if Allah wanted to defeat one, he would defeat him by his army.
4. When your iman is solid, there is nothing that can shake you; not a person or an army.
5. Arrogance is what makes one deny the truth. When one speaks to you the truth (pure religion, Islam) it will not be digested by those who are arrogant.
6. Do not be desperate or negative, Allah can easily turn the heart of the disbeliever into a heart filled with iman.
7. Musa depends on Allah and trusts him, so he was confident that he will win the contest with Pharaoh and the magicians. While the arrogant Pharaoh who always said 'I am your lord, the most high', he depended on his chiefs and his magicians, so he not only lost the contest but also his magicians.

The Believer

In front of the assembly of the ministers, Pharaoh suggested that he should kill Musa, this suggestion was about to be approved, when one of the state's nobles, (some scholars said that he is a cousin of Pharaoh who concealed his beliefs in Musa's message, the Quran refers to him as "The believer") told them that Musa said nothing more than that Allah was his Lord and he supported his claim of being messenger with clear proofs and miracles. He further said that "there could only be two possibilities that Musa was either a liar or that he was speaking the truth. If he is a liar, his lie will be on him and you will not be harmed, however, if he is truthful and you try to kill him, some of the dreadful things with which he threatened you will certainly befall you. Allah does not guide the one who is a transgressor or a liar, so leave him alone". Then he added "Oh my people today you are uppermost in the land but who will save you from the torment of Allah if it befalls us?" To this, Pharaoh said, "I am telling you the same which I think is proper, and I am only guiding you to the way which is right."

Pharaoh faced a difficult problem because killing the believer would be not appropriate as he was one of his people and keeping him alive was risky. They began to plot against him but Allah ﷺ protected him.

Allah ﷺ said:

"And a believing man from the family of Pharaoh who concealed his faith said, "Do you kill a man [merely] because he says, 'My Lord is Allah ' while he has brought you clear proofs from your Lord? And if he should be lying, then upon him is [the consequence of] his lie; but if he should be truthful, there will strike you some of what he promises you. Indeed, Allah does not guide one who is a transgressor and a liar. O my people, sovereignty is yours today,

[your being] dominant in the land. But who would protect us from the punishment of Allah if it came to us?" Pharaoh said, "I do not show you except what I see, and I do not guide you except to the way of right conduct."¹⁶⁶

Lessons and comments

1. This man, the believer concealed his faith from his people and Pharaoh. He did not reveal it until the day when Pharaoh ordered the murder of Prophet Musa. Many revert have to conceal their faith fearing their lives and follow Islam; their new religion. This is because their family might force them to leave it or many other issues. When we come across such believers, as Muslims we should try to help them in whatever way we can.
2. Whatever the Prophets told their people about Allah ﷺ and the Day of Judgment is the truth. A day will come when we will realize that whatever Prophet Mohammed ﷺ told us was the truth. We do not want to stand before Allah ﷺ on the Day of Judgment and be caught unaware. Here the believer has warned Pharaoh and his ministers of that day and when that day comes, it will be too late for repentance for them. However, as for us, we still have time.
3. When an enemy of Allah openly plots, one should do his duty and speak the truth like what this believer from the people of Pharaoh has done when Pharaoh decided to kill Musa. This man had full faith in Allah and disregarded what may happen to him.
4. Prophet Mohammed ﷺ said, "**The best jihad is just a word in the presence of a tyrant ruler.**" When the believer warned Pharaoh, he used courageous words because he had a strong faith in Allah ﷺ.

Miracles and trials

Pharaoh continued to torment the children of Israel, enslaving them, killing their children, and raping their women. Allah ﷺ sent to Pharaoh and the Egyptians nine trials and signs. The purpose of each of the nine signs was to prove the prophecy of Musa and to show the Pharaoh that Musa was supported by the One and true Mighty God to scare him and might lead him to free the Children of Israel. Therefore, besides the miracles that Musa came before which were:

1. The staff turning into a serpent.
2. His hand becoming bright white.

Allah ﷺ sent to Pharaoh and his people other seven signs and trials:

1. Years of famine:

The earth became barren and the river Nile dried out. Pharaoh and his people saw years of drought and shortage of crops.

"And We certainly seized the people of Pharaoh with years of famine and a deficiency in fruits that perhaps they would be reminded."¹⁶⁷

¹⁶⁶ Quran [40:28-29]

¹⁶⁷ Quran [7:130]

2. Drought

They had no rain for many years so they could not grow any crops and fruits so hunger and famine spread.

Pharaoh and his people asked Musa to pray to Allah ﷺ to help them and said that he will release the children of Israel. Therefore, Musa prayed to Allah ﷺ and Allah relieved their suffering but Pharaoh went back on his words.

“And when the punishment descended upon them, they said, ‘O Moses, invoke for us your Lord by what He has promised you. If you [can] remove the punishment from us, we will surely believe you, and we will send with you the Children of Israel.”¹⁶⁸

3. Flood:

The Nile flooded and submerged making the land impossible for agriculture.

“So We sent upon them the flood and locusts and lice and frogs and blood as distinct signs, but they were arrogant and were a criminal people.”¹⁶⁹

4- The locusts:

Then came the sign of locusts. These locusts ate all their crops and fruits.

5- The lice:

The lice, which are black tiny insects, ate all their wheat, which is considered as their main crop.

6- The frogs:

Frogs were everywhere even in their food which caused great trouble for them.

7- The blood:

Their water was mixed with blood. The Nile water was transformed into a river of blood; no one could drink water from it.

All these trials were only with Egyptians, and the Israelites who were believers did not suffer anything from them, which is considered a miracle of Musa ﷺ. All signs that Allah sent Musa with, were clear proof of his truthfulness but Pharaoh and his people belied him and rejected these signs. Pharaoh then showed his pride and claimed that the land of Egypt belongs to him and the rivers flowed under his feet and that he was the owner of all treasures and gold.

Lessons and comments

1. It is well known that the punishment of Allah ﷺ always afflicts upon the people when they disobey Him and abandon His faith and righteousness. People should realize their limits and that Allah ﷺ is the One who handles every matter in this life.

¹⁶⁸ Quran [7:134]

¹⁶⁹ Quran [7:133]

Allah ﷺ said:

“And if only the people of the cities had believed and feared Allah, we would have opened upon them blessings from the heaven and the earth; but they denied [the messenger], so We seized them for what they were earning”¹⁷⁰

The destruction of Pharaoh

As time passed, the attitude of Pharaoh towards Musa worsened. He denounced him publicly and tortured his followers. He ordered his chiefs to show no mercy to Israelites but Musa remained steadfast in the pursuit of his faith. Allah ﷺ told Musa and his brother Haroon that they should make the houses of Bani Israeel distinct from the houses of Coptic Egyptians by putting marks on each house so that it would be easy for everyone to contact each other in the case of departure from Egypt when Allah ﷺ commanded to do so. Allah commanded them to pray in their houses since they are unable to pray openly.

Allah ﷺ said:

“And We inspired to Moses and his brother, “Settle your people in Egypt in houses and make your houses [facing the] qiblah and establish prayer and give good tidings to the believers.”¹⁷¹

It was clear that Pharaoh would never believe in Musa’s message nor would he stop torturing the children of Israeel. So, Musa and Haroon prayed to Allah ﷺ.

Allah ﷺ said:

“And Moses said, “Our Lord, indeed You have given Pharaoh and his establishment splendor and wealth in the worldly life, our Lord, that they may lead [men] astray from Your way. Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment.” [Allah] said, “Your supplication has been answered.” So remain on a right course and follow not the way of those who do not know.”¹⁷²

Allah ﷺ decided to put an end to Pharaoh’s crimes so He gave Musa and his people the permission to leave Egypt. The children of Bani Israeel prepared themselves to leave Egypt. Musa asked his people to get out of Egypt at night so a group of them started to knock at the doors of Bani Israeel since these houses had already been marked. At night, 600,000 people started to depart at one time with their luggage and cattle. It was a great migration; they carried their jewels with them. Musa led his people towards the Red Sea in the direction of Palestine.

“And We inspired to Moses, travel by night with My servants; indeed, you will be pursued”¹⁷³

In the morning, the news reached Pharaoh and he got furious. He commanded his soldiers to prepare a big army to follow and catch Musa and his people. At that time, Musa and his companions reached the Red Sea and when they saw the army of Pharaoh, they said:

“Indeed, we are to be overtaken [Moses] said, ‘No! Indeed, with me is my Lord; He will guide me.’”¹⁷⁴

¹⁷⁰ Quran [7:96]

¹⁷¹ Quran [10:87]

¹⁷² Quran [10:88-89]

¹⁷³ Quran [26:52]

¹⁷⁴ Quran [26:61-62]

Stories of the Prophets

Pharaoh came nearer and Bani Israel were scared as the sea was in front of them and their enemy was behind them. Allah ﷺ inspired Musa ﷺ to strike the sea with his staff and the sea parted in half, each part like a mountain of water. Its division created a path and Musa along with his people walked on it.

Allah ﷺ said:

“And We had inspired to Moses, “Travel by night with My servants and strike for them a dry path through the sea; you will not fear being overtaken [by Pharaoh] nor be afraid [of drowning].””¹⁷⁵

Musa and his people crossed the sea and then Pharaoh and his soldiers arrived. They witnessed the miracle; they saw a path in the sea, so he and his people walked on it following Musa. When Pharaoh and his soldiers reached the middle of the sea, Allah ﷺ issued His command to the sea to return to its former state, the sea overwhelmed them and they were drowned. Pharaoh and his army could not survive it. When Pharaoh realized that he would be drowned he said: “I believe that there is no God except Allah in whom the children of Israel believe and I am of those who submit themselves to Him.”

Allah ﷺ said:

“And We took the Children of Israel across the sea, and Pharaoh and his soldiers pursued them in tyranny and enmity until, when drowning overtook him, he said, “I believe that there is no deity except that in whom the Children of Israel believe, and I am of the Muslims.” Now? And you had disobeyed [Him] before and were of the corrupters? So today We will save you in body that you may be to those who succeed you a sign. And indeed, many among the people, of Our signs, are heedless.”¹⁷⁶

Therefore, Pharaoh repented and declared his belief in Allah ﷺ only when he saw death in front of him. His repentance was not sincere nor was accepted. Only his body was rescued and his corpse was thrown on the seashore to make it an example for whoever comes after him. His body is now on display in the Egyptian museum.

Lessons and comments

1. When Pharaoh had all the power, wealth, health, and strength he refused to acknowledge Allah but when he saw death approaching him, he cried out to Allah with fear and horror. If humankind remembers Allah in times of ease, Allah will remember them in times of distress.
2. Allah is the most merciful. No matter how many sins we have committed, we only need to do sincere repentance to go back to Allah and He will forgive us. Ibn Abbas رضي الله عنه narrated that the Prophet ﷺ said: **“When Allah drowned Pharaoh he said ‘I believe that there is no god except the One that the children of Israel believe in’ So Jibreel said, ‘Oh Mohammed! If you could only have seen me while I was taking the mud from the sea, and filling his mouth out of fear that the mercy of Allah reach him.”**¹⁷⁷

¹⁷⁵ Quran [20:77]

¹⁷⁶ Quran [10:90-92]

¹⁷⁷ Tirmithi

3. Ibn Abbas رضي الله عنه narrated: “**When the Prophet came to the Madinah, he found Jews fasting on the Day of Ashura. He asked them ‘What is it that you fast on that day? ‘They answered: ‘This is a day when Moses gained victory on Pharaoh.’ So the Prophet said to his companions; ‘You are more deserving of Moses than them, so you fast as well.’**”¹⁷⁸
4. In 1981 Francisco Mitra the President of France requested from the Egyptian government to host the mummy of Pharaoh (who the anatomy Egyptians scientists think that it is the mummy of the Pharaoh who was chasing Musa), for the purpose of running laboratory and archeological examinations on this mummy. The greatest French archeological and anatomical scientists started to test the mummy in order to discover more about it. Professor Maurice Bucaille led the scientists. While the scientists were trying to restore the mummy, Professor Maurice was mainly concerned with how did this mummy die. The final report of the scientists stated that the remaining salt in the mummy is clear evidence that he was drawn in the sea and the body was rescued very shortly where it was immediately embalmed to be saved. An amazing thing was still confusing Professor Maurice and that was how this body could possibly be safer than any other mummy despite being taken out of the sea up until this time. Professor Maurice stated that this could not be discovered without using high-tech and complicated laboratories and computers. Then he was told that the story of the drowning of Pharaoh is narrated in the Noble Book of Muslims Qur'an, and it ensures the safety of his body after his death as to be a sign to humanity. Maurice started to wonder how a book existed 1400 years ago could speak about the mummy that was only found in 1881!

Professor Maurice wanted to know more about this story, so he travelled to Egypt to meet some anatomy Muslim scientists. There he was shown this verse of Qur'an:

“So today We will save you in body that you may be to those who succeed you a sign. And indeed, many among the people of Our signs, are heedless.”¹⁷⁹

Immediately Maurice said loudly: ‘I believe in Islam and I believe in Qur'an'. He went back to France and dedicated the rest of his life investigating the scientific discoveries and comparing them with the Qur'an.

¹⁷⁸ Sahih Bukhari

¹⁷⁹ Quran [10:92]

Review Questions 12

Fill in the spaces:

1. Pharaoh's wife was _____ bint _____. Prophet Mohammed ﷺ mentioned her in a hadeeth that she is one of the four women who reached the position of _____.
2. Pharaoh was disbeliever and transgressor to the point that he appointed himself as a _____. He divided his people into classes. The lowest class was _____. He used to _____ their sons and _____ their women.

Read the following verses from the Noble Qur'an then answer the questions below:

A. "Then one of the two women came to him walking with shyness. She said, 'Indeed, my father invites you that he may reward you.'"

1. Who were these two women? _____
2. Where did this event take place? _____
3. To whom is she talking? _____
4. How did Musa help them? _____

B. "And the magicians fell down in prostration. They said, "We believed in the Lord of Aaron and Moses."

1. In which day did Musa meet with the magicians? _____
2. What happened when Musa threw his staff? _____
3. What was the magician's reaction when they saw the power of Musa? _____
4. What did Pharaoh do with the magicians? _____

True or False:

1. () Allah ﷺ inspired to Musa's mother to cast him into the river.
2. () Prophet Musa killed the Coptic Egyptian intentionally.
3. () Allah ﷺ spoke to Musa directly in the valley of Tuwa.
4. () Pharaoh ordered Haman to build a tower so that he might look upon the God of Musa.
5. () Prophet Shu'aib offered one of his daughters in marriage provided Musa work for them for five years.
6. () Pharaoh believed in Allah ﷺ only when he saw death.

List four of the trials and signs that Allah ﷺ put Pharaoh and his people into.

1. _____
2. _____
3. _____
4. _____

Mention four lessons that one can learn from the story of Musa ﷺ with Pharaoh:

1. _____
2. _____
3. _____
4. _____

The story of Musa (Moses)

عليه السلام

Part Two: The years of wandering

Allah ﷺ said:

“And We caused the people who had been oppressed to inherit the eastern regions of the land and the western ones, which We had blessed. And the good word [i.e., decree] of your Lord was fulfilled for the Children of Israel because of what they had patiently endured. And We destroyed [all] that Pharaoh and his people were producing and what they had been building.”¹⁸⁰

Allah ﷺ saved the children of Israeel by making them cross the Red Sea safely. After that, they entered the desert of Sinai making their way to the Holy Land (Palestine) which Allah ﷺ blessed.

During their journey out of Egypt to the Promised Land, Musa and his people passed by people worshipping idols. The children of Israeel desired the same for themselves so they asked Musa to specify a God for them to worship similar to those people. The children of Israeel were ungrateful to Allah ﷺ despite favoring them with His care and protection. Musa asked his people to remember the grace of Allah because He has preferred them to the worlds, so they should worship none but Allah alone, the One and the only God.

Allah ﷺ said:

“And We took the Children of Israel across the sea; then they came upon a people intent in devotion to [some] idols of theirs. They [the Children of Israel] said, “O Moses, make for us a god just as they have gods.” He said, “Indeed, you are a people behaving ignorantly. Indeed, those [worshippers] destroyed is that in which they are [engaged], and worthless is whatever they were doing.” He said, “Is it other than Allah I should desire for you as a god while He has preferred you over the worlds?” And [recall, O Children of Israel], when We saved you from the people of Pharaoh, [who were] afflicting you with the worst torment – killing your sons and keeping your women alive. And in that was a great trial from your Lord.”¹⁸¹

Allah ﷺ had assigned Palestine (The Holy land) to Bani Israeel, so Musa commanded his people to enter Jerusalem and fight there to capture the city. This was a big test for them but they rejected to enter it. Musa reminded them of Allah's favors upon them and how Allah ﷺ made Prophets among them and appointed them as kings who will inherit Pharaoh's kingdom. However, they refused to enter Palestine saying: “We are scared of fighting its people because they are of great power and we will not enter the Holy Land unless its people have left.” Out of 600,000 people who left Egypt, only two men were willing to go with Musa and Haroon and fight to enter Palestine. These two men who feared to disobey Allah ﷺ tried to convince Bani Israel to enter the land and fight. They said: “Put your trust in Allah and enter through its gate, for when you have entered it, you will be victorious.”

However, all of them refused and instead said to Musa: “Go, you and your Lord and fight. We are remaining right here.”

¹⁸⁰ Quran [7:137]

¹⁸¹ Quran [7:138-141]

Musa ﷺ asked Allah ﷺ to part him and his brother Haroon from these disobedient people. So, Allah ﷺ issued his judgment against this generation of Bani Israel that they would wander restlessly for forty years in this desert until this generation died.

Allah ﷺ said:

“And [mention, O Muhammad], when Moses said to his people,

“O my people, remember the favor of Allah upon you when He appointed among you prophets and made you possessors and gave you that which He had not given anyone among the worlds. O my people enter the Holy Land [i.e., Palestine] which Allah has assigned to you and do not turn back [from fighting in Allah’s cause] and [thus] become losers.” They said, “O Moses, indeed within it is a people of tyrannical strength, and indeed, we will never enter it until they leave it; but if they leave it, then we will enter.” Said two men from those who feared [to disobey] upon whom Allah had bestowed favor, “Enter upon them through the gate, for when you have entered it, you will be predominant. And upon Allah rely, if you should be believers. “They said, “O Moses, indeed we will not enter it, ever, as long as they are within it; so, go, you and your Lord, and fight. Indeed, we are remaining right here.” [Moses] said, “My Lord, indeed I do not possess [i.e., control] except myself and my brother, so part us from the defiantly disobedient people.” [Allah] said, “Then indeed, it is forbidden to them for forty years [in which] they will wander throughout the land. So do not grieve over the defiantly disobedient people.”¹⁸²

Lessons and comments

1. All Bani Israel were cowards from their nature and they were corrupted people. Instead of displaying their indignation and celebrating the praises of Allah for His guidance and saving them from the tortures of Pharaoh, they looked at Musa and said; **“Go you and your Lord and fight!”**¹⁸³
2. When we do not hold tight to the gifts that Allah ﷺ has given us; Allah might take them away from us. Allah has given us Quran, Sunnah, and the laws of sharia'a, if we do not apply them and turn away from them, Allah substitutes us with other people who will not turn away from it. Allah ﷺ said: **“And if you turn away, He will replace you with another people, then they will not be like of you”**¹⁸⁴
3. Allah ﷺ narrated the story of Bani Israel in 73 places in Qur'an so that we know what kind of people Bani Israel were and what they did to Prophet Musa ﷺ and to know their enmity towards the Prophets as well as to learn lessons from their stories and avoid being like them.
4. Not everything happening around you is correct and right. You need to learn, know, and understand what is correct. What looks good is not always good; it may be the source of downfall for you. Always think about Allah before doing anything.

Punishment of the ungrateful people

The days of wandering began. Each day was like the one before it. The people traveled with no destination in mind. Sinai was a desert with no trees, water, or food. Allah ﷺ mentioned about

¹⁸² Quran [5:20-26]

¹⁸³ Quran [5:24]

¹⁸⁴ Quran [47:38]

His favors of sending upon them two delicious food which was Al Mann and Quails. Al Mann was a delicious substance with a sweet taste. Quails were kinds of birds. As for water Allah ﷺ commanded Musa to strike a rock with his stick which parted and sent forth twelve springs of water for the twelve different tribes, to each tribe Allah ﷺ gave shades of cloud to cover them. Despite these bounties and an easy and comfortable life that Allah ﷺ provided them, they did not appreciate Allah's favors. They were disobedient and rebellious. The years of oppression and humility that the children of Israel suffered when they were in Egypt had made them accustomed to humility and submission to others than Allah. Their nature was spoiled so they tortured Musa out of ignorance and stubbornness. They complained to Musa that they were bored with the same food (Al Mann and Quails) and that they desire onions, garlic, beans, and lentils to which Musa ﷺ answered:

Allah ﷺ said:

“And We shaded you with clouds and sent down to you manna and quails, [saying], eat from the good things with which We have provided you. And they wronged Us not – but they were [only] wronging themselves.”¹⁸⁵

Allah ﷺ said:

“And [recall] when Moses prayed for water for his people, so We said, “Strike with your staff the stone.” And there gushed forth from it twelve springs, and every people [i.e., tribe] knew its watering place. “Eat and drink from the provision of Allah, and do not commit abuse on the earth, spreading corruption. “And [recall] when you said, “O Moses, we can never endure one [kind of] food. So call upon your Lord to bring forth for us from the earth its green herbs and its cucumbers and its garlic and its lentils and its onions.” [Moses] said, “Would you exchange what is better for what is less?”¹⁸⁶

Musa at the blessed place

While Bani Israeel were in Sinai, Allah ﷺ has promised Musa ﷺ to go with his people to At-Tur Mountain and stay for thirty nights to receive the Tawrah (admonitions) for him and his people. So, Bani Israeel started to move with Musa but since their number was big; (600,000 people) and their movement was slow, Musa went before them to reach the mountain quickly for Allah's appointment to make Allah pleased with him and to take the Tawrah quickly. Musa told his people that he would be back to them in thirty days so he entrusted his brother Haroon with his people, leaving him as a head and responsible over them until his return. Musa then went to the Mount Tur where Allah ﷺ ordered him to fast, as purification. He stayed there worshipping Allah for thirty days and then added ten more days.

Allah ﷺ said:

“And We made an appointment with Moses for thirty nights and perfected them by [the addition of] ten; so the term of his Lord was completed as forty nights.”¹⁸⁷

There for the second time, at the blessed place as Allah called it, Musa ﷺ met Allah ﷺ without seeing Him. During these forty days, Musa was speaking to Allah ﷺ directly without inspiration or an angel. This shows the high status and rank of Prophet Musa ﷺ.

¹⁸⁵ Quran [2:57]

¹⁸⁶ Quran [2:60-61]

¹⁸⁷ Quran [7: 142]

Allah ﷺ said:

“And Allah spoke to Moses with [direct] speech.”¹⁸⁸

Musa started to receive Tawrah, which as the Prophet Mohammed ﷺ said about it: **“Allah wrote Tawrah with His hand and there were admonitions and detailed injunctions of halal and haram”¹⁸⁹**

Musa was greedy for Allah’s love, he wanted more and he wanted to see Allah ﷺ.

Allah ﷺ said:

“And when Moses arrived at Our appointed time and his Lord spoke to him, he said, ‘My Lord, show me [Yourself] that I may look at You.’” Allah said, **“You will not see Me, but look at the mountain; if it should remain in place, then you will see Me.”** But when his Lord appeared to the mountain, He rendered it level, and Moses fell unconscious.¹⁹⁰

In the Hadeeth of Al Israa when Aisha (may Allah be pleased with her) asked Prophet Mohammed ﷺ **“Did you see your Lord?”** He answered: **“He is veiled by Light; how could I see Him?”¹⁹¹** Therefore, from this hadith we learn that Mohammed ﷺ did not see Allah.

Here when Musa ﷺ asked Allah ﷺ to see Him, Allah said to him: **“You will not see Me, but look at the mountain if it remains firm in its place, then you can see Me.”** Musa started to look at the mountain, when Allah ﷺ manifested Himself to the mountain, the mountain collapsed and crumbled to fine dust. We do not know how much Allah ﷺ appeared to the mountain. However, it was indeed a great and an incredible scene that ever took place here on this earth. Seeing this scene, Musa fell down unconscious in shock. When Musa regained his consciousness, he said: **“Exalted are You! I have repented to You, and I am the first of the believers.”¹⁹²**

Allah ﷺ said:

“O Moses, I have chosen you over the people with My messages and My words [to you]. So take what I have given you and be among the grateful.” And we wrote for him on the tablets [something] of all things – instruction and explanation for all things, [saying], **“Take them with determination and order your people to take the best of it. I will show you the home of the defiantly disobedient”¹⁹³**

Musa’s time with his Lord ended. Allah ﷺ told him that his people have been led astray. Musa was very angry and sad so he hastened to his people carrying the tablets of Tawrah along with him.

Bani Israeel worshipping a calf

During these forty days when Musa was receiving Tawrah from Allah, while they were waiting for Musa to come back from the Mount of Tur something happened among Bani Israeel.

¹⁸⁸ Quran [4:164]

¹⁸⁹ Shahih Bukhari

¹⁹⁰ Quran [7:143]

¹⁹¹ Sahih Muslim

¹⁹² Quran [7:143]

¹⁹³ Quran [7:144-145]

Allah ﷺ said:

“But indeed, We have tried your people after you [departed], and the Samiri has led them astray.” So Moses returned to his people, angry and grieved. He said, “O my people, did your Lord not make you a good promise? Then, was the time [of its fulfillment] too long for you, or did you wish that wrath from your Lord descend upon you, so you broke your promise [of obedience] to me?” They said, “We did not break our promise to you by our will, but we were made to carry burdens from the ornaments of the people [of Pharaoh], so we threw them [into the fire], and thus did the Samiri throw.” And he extracted for them [the statue of] a calf which had a lowing sound, and they said, “This is your god and the god of Moses, but he forgot.”¹⁹⁴

Musa’s people had become restless, they were like children complaining and acting impulsively. As-Samiri, a man who was inclined towards evil, suggested that they should find themselves another guide, as Musa had broken his promise. He said to them, “In order to find true guidance, you need a god and I shall provide one for you.” Therefore, he collected all their gold jewelry and melted it down. Then he threw in a handful of dust, acting like a magician to impress the ignorant. From the molten metal, he fashioned a golden calf. It was hollow and when the wind passed through it, it produced a sound. They were misled by this and began to worship the calf believing that it was the God of Musa. Musa’s brother Haroon reminded Bani Israeel to worship Allah alone and he warned them of the consequences for their actions from both Musa and from Allah Himself. However, they were heedless of his warning. The minority of them remained true to their belief in One God while others disbelieved in Allah ﷺ and became the idol worshippers.

When Musa ﷺ returned to his people, he was full of anger and sorrow. He condemned their act of worship and immediately threw down the Tablets which contained the teachings of Tawrah, telling his people that they were not worthy of them. Then he turned to his brother Haroon, dragged him by the hair of his head, and asked him why he had disobeyed his command and not prevented his people from being misled. Haroon replied that the people had become so rebellious that they would have killed him. Besides, he did not want to create a division among Bani Israeel.

Musa asked Allah to forgive Haroon and then turned to al-Samiri and told him: **‘Be gone,’ said Moses. ‘You will remain an untouchable all your life, and hell shall be your destination.’** Then Musa burnt the calf in fire and scattered it in the sea.

The people of Musa had witnessed the power of Allah ﷺ and they witnessed the nine great signs that happened to Pharaoh, then they saw how the sea split into two but even after witnessing all the miracles with their own eyes, they went back to worshipping an idol. All the miracles they witnessed did not convince them of the oneness of Allah ﷺ and they were unable to stay away from sin and corruption. They were incapable of behaving submissively and accepting the will of Allah. Then Musa turned to his people and asked; “did not your Lord make a handsome promise to you or did the time seem too long to you? I was late for only ten days and you did all that! Did you wish that’s Allah anger should descend upon you?”

Allah ﷺ said:

“So Moses returned to his people, angry and grieved. He said, ‘O my people, did your Lord not make you a good promise? Then, was the time [of its fulfillment] too long for you, or

¹⁹⁴ Quran [20:85-88]

did you wish that wrath from your Lord descend upon you, so you broke your promise [of obedience] to me?”¹⁹⁵

From that moment Allah’s wrath had fallen on Bani Israeel and wrath will be on them until the Day of Judgment that is why we say in Surah al Fatiha:

“The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.”¹⁹⁶

“Those who have evoked [Your] anger” refers to Bani Israeel who knew the right way but they did not follow it. They witnessed the signs and miracles, yet they worshipped the calf.

When Bani Israeel saw that they had gone astray, they showed repentance and told Musa ﷺ to ask Allah ﷺ to forgive them. Musa replied to them and said if they want to have faithful, honest repentance and want to avoid the punishment of the Day of Judgment, they have to kill themselves (the wrong-doers) otherwise Allah will not accept your repentance.

Therefore, those who worshipped the calf started to kill themselves by stabbing each other with daggers.

Allah ﷺ said:

“O my people, indeed you have wronged yourselves by your taking of the calf [for worship]. So repent to your Creator and kill yourselves [i.e., the guilty among you]. That is best for [all of] you in the sight of your Creator.” Then He accepted your repentance; indeed, He is the Accepting of repentance, the Merciful.”¹⁹⁷

After that, Musa ﷺ began to remind his people of the teachings of Tawrah and began to call people again to Allah.

Allah ﷺ said:

“And when the anger subsided in Moses, he took up the tablets; and in their inscription was guidance and mercy for those who are fearful of their Lord.”¹⁹⁸

Musa ﷺ told his people that these tablets contain orders and instructions from Allah ﷺ. He commanded them to adopt these instructions and guidance firmly. He asked them to give him covenant and promise to follow and apply everything in the tablets but they refused and said; “**We hear and we disobey. We will not obey until we know what is there in the tablets.**”

Allah ﷺ said:

“And [recall] when We took your covenant and raised over you the mount, [saying], “Take what We have given you with determination and listen.” They said [instead], “We hear and disobey.” And their hearts absorbed [the worship of] the calf because of their disbelief. Say, “How wretched is that which your faith enjoins upon you, if you should be believers.”¹⁹⁹

¹⁹⁵ Quran [20:86]

¹⁹⁶ Quran [1:7]

¹⁹⁷ Quran [2:54]

¹⁹⁸ Quran [7:154]

¹⁹⁹ Quran [2:93]

On their refusal, Allah ﷺ commanded his angels to lift the mountain above their heads. The mountain flew up from the ground until it was above their heads. Allah ﷺ told Musa ﷺ to tell the people that they should accept and follow what was in the tablets or the mountain will fall on their heads. They raised their heads looking at the mountain saying: “We obey the commands of the tablets.” Then they were commanded to prostrate and they did.

Bani Israel would never submit themselves to Allah unless compelled by threatening and fear and the main reason behind this was they had lived all their lives in humiliation and suppression in Egypt under the rule of Pharaoh.

Musa ﷺ saw the bad deeds of his people and how they worshipped the calf, and their refusal in accepting the instructions of Tawrah until they were threatened. He chose seventy people among the best of Bani Israel who did not worship the calf and told them to come with him to Tur Mountain to meet Allah ﷺ and seek His forgiveness and offer their apology on behalf of Bani Israel. **“And Moses chose from his people seventy men for Our appointment.”**²⁰⁰

As Musa drew nearer to the mountain, a dark cloud covered the place. Musa gave his apology to His Lord and then Allah ﷺ spoke to Musa and gave him His commands. The people who came along with him also heard Allah speaking to Musa. When Allah finished revealing His commands to Musa, the cloud scattered around and Musa came back to his people. They said: “We will not believe you until we see Allah with our own eyes. As they said that, the ground shook and the seventy men were struck by a thunderbolt. They fell to the ground dead instantly.

Allah ﷺ said:

“And when you said, “O Moses, we will never believe you until we see Allah outright”; so the thunderbolt took you while you were looking on. Then We revived you after your death that perhaps you would be grateful”²⁰¹

Musa then prayed to Allah ﷺ saying: **“My Lord, if You had willed, You could have destroyed them before and me [as well]. Would You destroy us for what the foolish among us have done? This is not but Your trial by which You send astray whom You will and guide whom You will. You are our Protector, so forgive us and have mercy upon us; and You are the best of forgivers”**²⁰²

Allah ﷺ forgave him and his people and revived the seventy men after their death.

Musa stayed among his people, calling them to Allah. For many years, the Children of Israel wandered in the desert and wastelands. They remained restless, obstinate, and stubborn. This again became apparent in the story of the cow.

The story of Bani Israel and the cow

And [recall] when Moses said to his people, “Indeed, Allah commands you to slaughter a cow.” They said, “Do you take us in ridicule?” He said, “I seek refuge in Allah from being among the ignorant.” They said, “Call upon your Lord to make clear to us what it is.” [Moses] said, “[Allah] says, ‘It is a cow which is neither old nor virgin, but median between that,’

²⁰⁰ Quran [7:155]

²⁰¹ Quran [2:55]

²⁰² Quran [7:155]

so do what you are commanded.” They said, “Call upon your Lord to show us what is her color.” He said, “He says, ‘It is a yellow cow, bright in color pleasing to the observers.’ They said, “Call upon your Lord to make clear to us what it is. Indeed, [all] cows look alike to us. And indeed we, if Allah wills, will be guided.” He said, “He says, ‘It is a cow neither trained to plow the earth nor to irrigate the field, one free from fault with no spot upon her.’ “They said, “Now you have come with the truth.” So they slaughtered her, but they could hardly do it. And [recall] when you slew a man and disputed over it, but Allah was to bring out that which you were concealing. So We said, “Strike him [i.e., the slain man] with part of it.” Thus does Allah bring the dead to life, and He shows you His signs that you might reason.”²⁰³

A pious rich man from Bani Israel was killed and nobody knew who killed him, so people went to Prophet Musa ﷺ to ask Allah ﷺ about the killer. When Musa asked Allah, He commanded them to slaughter a cow. People could not believe that Allah would ask them to slaughter a cow so they said to Musa “Do you want to mock us?”

They were supposed to slaughter any cow; however, they began to argue and started to ask questions and so Allah ﷺ made it harsher for them. They said;”Call upon your Lord to make clear to us what kind of a cow should we slaughter?”

Musa told them that Allah ﷺ wanted a cow which was neither young nor old but of middle age. ‘What about its color?’ they asked. They kept asking more questions to Musa to ask Allah about the features of the cow. Musa said; “It should be a yellow cow, bright in color, pleasing to the observers.” They told Musa all cows look alike to them. He clarified that it should be a cow that neither yoked nor had ploughed the earth; further, it was to be sound and free from fault and of a wholesome body. The people then realized what Musa meant, so they began to search for a cow with these special qualities. At last, they found it and bought it at a high price because of its rare qualities and slaughtered it. Prophet Musa commanded them to hit the dead man with a portion of its meat. When they did so, Allah brought him back to life and Prophet Musa asked him:” Who has killed you?” He said; “My nephew” and then he fell dead again.

Lessons and comments

1. The quarrelsome nature of Bani Israeel and distrusting of each other led to several disputes. Whenever a dispute arose, they used to seek Allah’s help through Musa ﷺ.
2. Only if Bani Israeel had complied with Allah’s order in the beginning without hesitation, any cow would have sufficed. Instead, they asked many unnecessary questions and made it harder for themselves to match to the exact specifications.
3. In this story, we notice that Bani Israeel used the phrase ‘your Lord’ and not ‘our Lord’. This indicates that many of Bani Israeel are still disbelievers, despite all the miracles they had witnessed. This also shows their rudeness with Allah ﷺ and their Prophet Musa ﷺ.
4. The wisdom behind Allah ﷺ asking Bani Israel to kill a cow is to witness a miracle (restore life from the dead) and even that miracle did not soften their hearts because Allah ﷺ says after that (your hearts were hardened).
5. Why does Allah describe Bani Israeel’s behavior in so much depth to us? It is to warn us, the Muslims to not to follow them and their behavior: hypocrisy, lack of faith, arrogance, and

²⁰³ Quran [2:67-73]

disobedience. If our behavior resembles that of the Bani Israeel described in this story, then we are not any better than they are, as it would be apparent that we have learnt nothing from the Qur'an.

6. Bani Israeel wanted to delay the commandment of Allah while Allah ﷺ told us that the trait of believers is to rush in implementing the Islamic orders. (And hasten to forgiveness from your Lord...). The rush and hastening in implementing the Islamic teaching come from the love those believers have for Allah and his orders.
7. By this story, Allah wants to respond to the ingratitude of Bani Israeel who disbelieve in resurrection. He wanted them to see with their own eyes the resurrection while they were alive.
8. This story shows the hard-heartedness of Bani Israeel and their distrust in Allah and His commands.

The story of Musa and Al-Khidr

Allah ﷺ said:

“And [mention] when Moses said to his boy [i.e., servant], “I will not cease [traveling] until I reach the junction of the two seas or continue for a long period.” But when they reached the junction between them, they forgot their fish, and it took its course into the sea, slipping away. So when they had passed beyond it, [Moses] said to his boy, “Bring us our morning meal. We have certainly suffered in this, our journey, [much] fatigue.” He said, “Did you see when we retired to the rock? Indeed, I forgot [there] the fish. And none made me forget it except Satan – that I should mention it. And it took its course into the sea amazingly.” [Moses] said, “That is what we were seeking.” So they returned, following their footprints. And they found a servant from among Our servants [i.e., Al-Khidhr] to whom We had given mercy from Us and had taught him from Us a [certain] knowledge. Moses said to him, “May I follow you on [the condition] that you teach me from what you have been taught of sound judgment?” He said, “Indeed, with me you will never be able to have patience. And how can you have patience for what you do not encompass in knowledge [Moses] said, “You will find me, if Allah wills, patient, and I will not disobey you in [any] order.” He said, “Then if you follow me, do not ask me about anything until I make to you about it mention [i.e., explanation].” So they set out, until when they had embarked on the ship, he [i.e., al-Khidhr] tore it open. [Moses] said, “Have you torn it open to drown its people? You have certainly done a grave thing.” [Al-Khidhr] said, “Did I not say that with me you would never be able to have patience?” [Moses] said, “Do not blame me for what I forgot and do not cover me in my matter with difficulty.” So they set out, until when they met a boy, he [i.e., al-Khidhr] killed him. [Moses] said, “Have you killed a pure soul for other than [having killed] a soul? You have certainly done a deplorable thing. [Al-Khidhr] said, “Did I not tell you that with me you would never be able to have patience?” [Moses] said, “If I should ask you about anything after this, then do not keep me as a companion. You have obtained from me an excuse.” So they set out, until when they came to the people of a town, they asked its people for food, but they refused to offer them hospitality. And they found therein a wall about to collapse, so he [i.e., al-Khidhr] restored it. [Moses] said, “If you wished, you could have taken for it a payment.” [Al-Khidhr] said, “This is parting between me and you. I will inform you of the interpretation of that about which you could not have patience. As for the ship, it belonged

to poor people working at sea. So I intended to cause defect in it as there was after them a king who seized every [good] ship by force. And as for the boy, his parents were believers, and we feared that he would overburden them by transgression and disbelief. So we intended that their Lord should substitute for them one better than him in purity and nearer to mercy. And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure for them, and their father had been righteous. So your Lord intended that they reach maturity and extract their treasure, as a mercy from your Lord. And I did it not of my own accord. That is the interpretation of that about which you could not have patience.”²⁰⁴

Al-Khidr: Though he is not mentioned in the Noble Qur'an by name, the Islamic scholars named him in these verses as Al-Khidr. As the Qur'an described him, he is a servant of Allah who was given wisdom and knowledge. He was accompanied by Prophet Musa who questioned him about many actions which he thought were inappropriate. His story with Prophet Musa is mentioned in Surat Al Kahf (chapter 18 of the Qur'an). Once Musa gave a speech to Bani Israeel, teaching them the righteousness and one of them asked him: “Who is the greatest person in knowledge?” Musa said “I”. However, Musa was not the most knowledgeable and Allah wanted to show Musa that there was one of His slaves who was more knowledgeable than he was. Therefore, Allah told him to travel to a certain place to meet a man who was Al-Khidr. Musa set off with his boy-escort in search of that knowledgeable slave of Allah.

The Qur'an mentioned that they met at the junctions of the two seas (the Qur'an did not mention the names of the two seas).

When Musa ﷺ met Al-Khidr, he asked him permission to study from him and said to him: “**May I follow you in order that you may teach me of what you were taught of sound judgment?**” Al-Khidr told Musa “**Indeed, with me, you will never be able to have patience. And how can you have patience for what you do not encompass in knowledge?**” Then if you follow me, do not ask me about anything until I make to you about it”. Musa assured Al-Khidr that he would be patient and would obey him unquestioningly in any matter.

A ship passed by them, they embarked on it. Al-Khidr took an axe and started making holes in the ship. Forgetting his promise, Musa said; “**Have you torn it open and made a hole in it to drown its people? You have done a (munkar) dreadful thing!**” Al-Khidr replied; “**Did I not say that with me you would never be able to have patience?**”

Musa apologized for forgetting and asked Al-Khidr not to make things difficult for him.

Then they both proceeded until they met a boy. Al-Khidr killed the boy and Musa again cried out in astonishment saying; “**Have you killed a pure and innocent soul. You have certainly done an evil thing.**” Al-Khidr replied, “**Did I not tell you that with me you would never be able to have patience?**” Musa said, “**If I ask you again about anything after this, then do not keep me as a companion.**”

Al-Khidr and Musa proceeded in their way until they entered a town. They asked the people of the town for some food but they refused to offer them hospitality. Then they found a wall which was about to collapse. To Musa's surprise, Al-Khidr restored the wall. Musa said, “**If you wished, you could have taken for it a payment.**” Here Al-Khidr replied, “**This is parting between me and you. I will inform you of the interpretation of which you could not have patience.**” Then Al-Khidr explained to Musa ﷺ:

²⁰⁴ Quran [18:60-82]

As for the ship, it belonged to poor people working at sea. Therefore, I intended to cause a defect in it, as there was after them a king who seized every good ship by force.

As for the boy, his parents were believers, and I feared that he would overburden them by transgression and disbelief. Therefore, I intended that their Lord should substitute for them one better than him in purity and nearer to mercy.

As for the wall, it belonged to two orphan boys in the town, and beneath it was a treasure for them, which their father had left it for them. Therefore, your Lord intended that they reach maturity and extract their treasure as a mercy from your Lord.

Al-Khidr explained to Prophet Musa that he did all these not of his own accord. That was the interpretation of his actions about which you (Musa) could not have patience.

Lessons and comments

1. Scholars have differed among themselves over Al-Khidr. Some consider him a righteous servant of Allah; others consider him a Prophet.
2. Even wise and knowledgeable people are in need of seeking knowledge because no one can have all the information and knowledge. Do not stop seeking knowledge!
3. Although Prophet Musa ﷺ is a great Prophet of strong will, we find him in this story as a modest student who is fully conscious and eager to learn from his teacher.
4. Musa followed proper manners when he sought to learn from Al-Khidr. He asked, **“May I follow you in order that you may teach me of what you were taught of sound judgment?”**

This question showed that Prophet Musa had good manners. First, Musa sought permission from his teacher “May I” then, by saying “follow you” Musa made himself a follower of Al-Khidr although he is one of the greatest Prophets and no doubt is better than Al-Khidr. His mannerism shows his humbleness and politeness. One who seeks knowledge even from one who is less than him must be humble because knowledge needs humbleness.

Musa also showed appreciation of Al-Khidr’s knowledge when he said; **“of what you were taught of sound judgment”**. “Rushid” in this ayah means right guidance, which is the path of safety.

5. Allah ﷺ gives the understanding to whom He wills of His slaves and Al-Khidr was one of those individuals to whom Allah had given the understanding. The behavior of Al-Khidr was not done of his own free will. He was executing the will of Allah.
6. This journey convinced Musa how things that apparently may seem unjust and oppressive can have a greater purpose or reason behind them. Al-Khidr’s actions seemed to be cruel, while their essence was compassionate.
7. A quick reflection on this story indicates that not all acts can be understood from their outward aspects, some have inner truth and reason. Many acts that seem to be evil or disastrous may be merciful. The ship was damaged to prevent its owner from falling into the hands of a king who seized every ship by force. The boy was killed because his parents were believers and

it was feared lest he would be disobedient later and Allah will replace that child with one better in purity. Rebuilding the wall in the town of the wicked and stingy people is to save a treasure belonging to the orphans whose father was a righteous man.

8. Allah ﷺ never takes a blessing away from a believer except that He gives him another blessing in its place. You need to put your trust in Allah and do righteous deeds. Although the owners of the ship were poor (Masakeen), yet they were generous and gave Musa and Al-Khidr a passage free of charge and in return, Allah preserved their ship. If you want barakah (blessing) in your life, wealth, and time, use it for the sake of Allah. Al-Khidr killed the boy of the believer parents lest he oppresses them by rebellion; they had trust in Allah that he will give them in future a loyal and thankful one. The father of the orphans was a righteous man, so Allah ﷺ took care of the wealth of his kids.
9. The effect of righteousness and piety is not only on the person himself but on his offspring after his death.
10. When you have a good relationship with Allah ﷺ even your problems become a blessing for you.

The characteristics of Bani Israeel

1. Bani Israeel did not want to believe in one God. They always displayed their weak faith in every test that was given to them. Worldly matters were placed on equal footing with important matters of faith.
2. Bani Israeel did not act strongly upon their faith; they did not realize that fighting for the sake of Allah was part of the faith so they refused to fight with Musa ﷺ when he asked them to enter the blessed land (Palestine), they said: “go you and your Lord, and fight”. Compare this with the reaction of the companions of Prophet Mohammed ﷺ when he asked them for their advice when he held an advisory military meeting before the battle of Badr. Al- Miqdad bin Amr got up and said; “O Messenger of Allah! Proceed where Allah directs you to, for we are with you. We will not say as the Children of Israeel said to Musa; “Go you and your Lord and fight and we will stay here;” Rather we shall say: “Go you and your Lord and fight and we will fight along with you.” By Allah! If you were to take us to Bark Al-Ghimad, we will still fight resolutely with you against its defenders until you gained it.” The Prophet ﷺ thanked him and blessed him.
3. Bani Israeel’s problems stem from their ingratitude towards Allah ﷺ although He chose and honored them among the nations. They take everything they have for granted and complain when one thing is not to their liking. Repeatedly, Allah forgave them. More than that they do not respect Allah the Almighty, to them nothing is sacred and they ignore and ridicule Allah’s commands. In addition, this is why He cursed them in Quran due to their distrustful actions.
4. Musa suffered a great deal from Bani Israeel when dealing with them. They accused him of mocking and ridiculing their disobedience and insolence, which left Musa in awkward situations. Musa showed remarkable patience and wisdom to their nonsense, suspicious, and distrustful actions. In addition to that, they harmed Musa physically and psychologically but Allah always protected him.

5. Although they were chosen and honored by Allah ﷺ, yet they were known for breaking promises and covenants with Him and all their Prophets. Allah ﷺ described Bani Israeel's behavior in so much depth to warn us, Muslims, not to imitate their behavior; hypocrisy, lack of faith, arrogance, and disobedience. If our behavior resembles that of Bani Israeel described in Musa's story then we are no better than they are, and it would be apparent that we have learned nothing from the Qur'an.

The characteristics of Prophet Musa ﷺ

1. Throughout his life, we found Musa was angry for the sake of Allah and this is the best kind of anger and is worthy of respect.
2. For many years, Children of Israeel wandered about in the desert and wastelands. Prophet Musa suffered greatly at their hands. He endured, idolatry, argument, stubbornness, ignorance, they even inflicted personal harm upon him. He suffered purely for the sake of pleasing Allah ﷺ.
3. Musa has a strong character; he was able to persevere. He followed Allah's commandments with determination.
4. He was sincere in his faith and love to Allah ﷺ and did his best to please Him.

The death of Musa ﷺ

After many years Prophet Haroon ﷺ died, so Musa ﷺ was left without his greatest supporter, he remained steadfast even after wandering for forty years in wilderness never reaching the Promised Land. Few years after the death of his brother, Moses died too. Abu Hurairah رضى الله عنه narrated: “**The Angel of Death was sent to Musa. When he arrived, Musa punched him in the eye. The Angel returned to his Lord and said, ‘You have sent me to a slave who does not want to die.’ Allah said, ‘Return to him and tell him to put his hand on the back of an ox and for every hair that will come under it, he will be granted one year of life.’ Musa said, ‘O Lord! What will happen after that?’ Allah replied, ‘then death.’ Musa said, ‘Let it come now!’”²⁰⁵**

Musa then requested Allah to let him die close to the Holy Land so that he would be at a distance of a stone's throw from it.

²⁰⁵ Sahih Bukhari

Review Questions 13

Fill in the spaces with suitable numbers:

1. Because of their refusal to enter the Holy Land, Bani Israeel were punished by being made wanderers for _____ Years.
2. Allah ﷺ gushed forth _____ springs of water for _____ tribes of Bani Israeel.
3. Allah ﷺ has promised Musa to come to mount Tur and stay for _____ nights. Then He added to the period _____ more nights.
4. Musa chose _____ men on behalf of people who worshipped the calf and ordered them to go with him to show their repentance to Allah.

Read the following verses from the Noble Qur'an then answer the questions below:

A. "My people! Enter the Holy Land, Which Allah has assigned to you, and turn not back for then you will be returned as losers"

1. Who is talking in this verse?

2. What is the name of the Holy Land that Musa ordered his people to enter? _____

3. Did they enter? Why?

4. What did Bani Israeel tell Musa when they showed their refusal?

B. When Musa came at Our appointment, and His Lord spoke to him, he said: 'My Lord show to me that I may look upon you' Allah said: 'You cannot see Me, but look upon the mount, if it remains firm in its place, then you may see me.'"

1. Where did Allah ﷺ spoke to Musa?

2. Why did Allah ﷺ say: '**You cannot see Me**'?

3. What happened to the mountain when Allah ﷺ appeared Himself to it?

4. What happened to Musa?

True or False:

1. () When Bani Israeel refused to enter the Holy Land, Allah ﷺ made them wander with no destination.
2. () Allah ﷺ seized the seventy people who asked Musa to see Allah with a severe thunderbolt and all fell dead.
3. () After slaughtering the cow, Prophet Musa ordered his people to eat from it.
4. () The outer meaning of Al-Khidr deeds were evil deeds but their inner meanings was in fact opposite.
5. () The Samiri made to Bani Israeel an idol made of wood.
6. () Musa was buried in Makkah.

Allah's favors to Bani Israeel are great and numerous. Mention four of them:

1. _____
2. _____
3. _____
4. _____

Mention four lessons that one can learn from the story of Musa ﷺ with Bani Israeel:

1. _____
2. _____
3. _____
4. _____

The story of Youshe' (Joshua)

عليه السلام

After the death of Prophet Musa ﷺ, Youshe' bin Noon took the responsibility of Bani Israeel, and ruled over them. All the scholars agreed that he was a Prophet from Bani Israeel from the progeny of Yusuf ﷺ. Allah ﷺ had mentioned him without his name in the story of Al-khidr, "When Musa said to his boy." He was very close to Musa and he directly learned from him the knowledge and religion.

As mentioned before, under the rulership of Musa ﷺ, Bani Israeel were commanded to conquer Bait-ul-Maqdis (Jerusalem), the land that Allah promised to them and to fight its people, but they refused to do so and said that its people were mighty and wicked. Allah ﷺ punished them by making them lost and wandered for forty years in Sina'a desert.

After the end of the period of wandering when the generation of the people who worshipped the calf all died and a new generation came, Youshe' brought Bani Israeel out of their wandering and took them to the Promised Land. Youshe' with Bani Israeel surrounded Jerusalem city for six months until Allah ﷺ gave them victory. The supposed time of entering the city was Friday after 'Asr (afternoon) when the sun was about to set and Saturday was about to enter upon them since Saturday was the holy day for Bani Israeel and they were forbidden to work and fight on that day. Youshe' was afraid to lose this victory, so he addressed the sun saying:

"You are commanded and I am commanded as well. O Allah! Hold it back from setting."²⁰⁶

Imam Ahmad also narrated:

"The sun has never been held back from setting except for Youshe'."

Allah ﷺ held it back until he conquered the city and a miracle took place; the sun was still without setting until Youshe' entered Jerusalem, however when they entered it Allah commanded them to enter it in a state of prostration to show gratitude, humiliation, and repentance to Allah ﷺ.

Allah ﷺ said:

"And [mention, O Muhammad], when it was said to them, 'Dwell in this city [i.e., Jerusalem] and eat from it wherever you will and say, 'Relieve us of our burdens [i.e., sins],' and enter the gate bowing humbly; We will [then] forgive you your sins. We will increase the doers of good [in goodness and reward]. 'But those who wronged among them changed [the words] to a statement other than that which had been said to them. So, We sent upon them a punishment from the sky for the wrong that they were doing."²⁰⁷

The word mentioned in the Quran that Allah told Bani Israeel to say in order to show their repentance was (hittah) which implies the meaning of forgiveness as to say (bring down our sins and remove the burdens of our sins). However, these people whose faith was not deepened in their hearts started to mock their Prophet Youshe' and they substituted a statement other than (hittah) to (hinttah) which means grain of wheat, and instead of entering bowing, they entered in the creeping on their buttocks. This is how Bani Israeel disobeyed the order of Allah in both word and deed due to their stubbornness and arrogance.

²⁰⁶ Musnad Ahmad

²⁰⁷ Quran [7:161-162]



Stories of the Prophets

As a punishment for their disobedience, Allah ﷺ sent plague.

From that time, Tawrah became mere scrolls in the hands of Bani Israel. They slowly started to change the Tawrah and the words of Allah, although they were under the rulership of Prophet Youshe' who ruled them according to the religion of Musa and the teaching of Tawrah. Youshe' lived after Musa for twenty-seven years then he died.

Bani Israel remained on the straight path for a period after Musa's death. They then innovated in the religion and some of them even worshipped the idols. Yet, there were always Prophets who were sent from among them who would command them to do righteous deeds and refrain from doing evil and rule them according to the commands of the Tawrah.

Evil became rampant among Bani Israel and they started transgressing against people and killed their Prophets to the extent that they used to kill three Prophets at one time.

Bani Israel was defeated in many battles by their powerful enemies especially when they fought people called 'Philistines' who were wicked and mighty. In one of these battles, one of the enemies took the Ark or Tabout which was a wooden box that contained the relics left by the families of Musa and Haroon like; the stick of Musa and his clothes as well as what remained from the original Tablets of Tawrah. Bani Israel used to carry this Ark with them to the battlefield to bless the war and they claimed that serenity covers them if they take it with them.

The story of Ilyas (Elijah)

عليه السلام

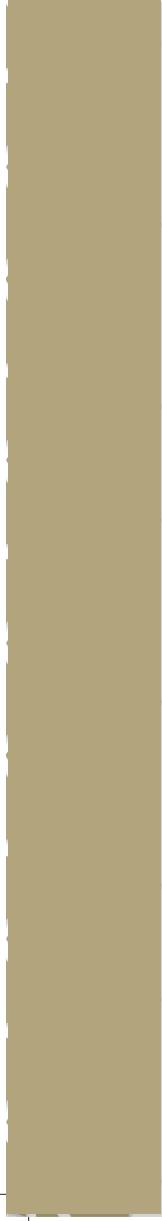
After Youshe', Bani Israel were ruled by the kings. Prophets were responsible only for religion and not for the public affairs. This was how slowly the power over people separated from the religion in form of a kingdom.

Years passed after the death of Prophet Youshe', disbelief and worshipping idols were revived in a city south of Lebanon called Baalbek in which some of Bani Israel worshipped an idol called Ba'al. Therefore, Allah ﷺ sent to them an honorable Prophet, his name was Ilyas. He called the people to fear their Lord Allah and worship Him, and give up worshipping their idol Ba'al. However, his people did not listen to him and rejected his call. They not only refused to believe in him but also tried to kill him so he had to flee from them.

Allah ﷺ said:

“And indeed, Elias was from among the messengers, when he said to his people, “Will you not fear Allah? Do you call upon Ba'al and leave the best of creators –Allah, your Lord and the Lord of your first forefathers?” And they denied him, so indeed, they will be brought [for punishment], Except the chosen servants of Allah. And We left for him [favorable mention] among later generations: “Peace upon Elias.” Indeed, We thus reward the doers of good. Indeed, he was of Our believing servants”²⁰⁸

²⁰⁸ Quran [37:123- 132]



Notes

The story of Al-Yasa' (Elisha)

عليه السلام

Al-Yasa' ﷺ was one of the Prophets of Bani Israeel. He came after Ilyas ﷺ. He called his people to worship Allah alone until he died. Neither Qur'an, nor Prophet Mohammed ﷺ told much details about him. There are some narrations but none of them is authentic. Al-Yasa' ﷺ is mentioned twice in the Holy Qur'an as a Prophet and both times his name is along with other Prophets.

Allah ﷺ mentioned in surah Al-Anaam: **“And Ishmael and Elisha and Jonah and Lot and all [of them] We preferred over the worlds.”**²⁰⁹

In surah Saad: **“And remember Ishmael, Elisha and Dhul-Kifl, and all are among the outstanding.”**²¹⁰

²⁰⁹ Quran [6:86]

²¹⁰ Quran [38:48]



Notes

The story of Samuel

عليه السلام

After their defeat from the Philistines, Bani Israeel were scattered and enslaved and they lived without a king. Then Allah sent them another honorable Prophet who was Samuel. He started calling them to the straight path. Finding themselves weak, exhausted, and defeated by enemies, Bani Israeel came to their Prophet asking him to appoint a king from among them to be a leader of the army to fight in the name of Allah, and under his command, they could unite and fight their enemies. But, do people need a King to fight? Of course, not, a Prophet can be a leader too. Knowing their weakness and cowardice, Samuel said to them **“would you perhaps refrain from fighting if the battle was prescribed for you?”** They said **“And why should not we fight in the cause of Allah? We have been depressed and enslaved and we were driven from our homes and children. A king might restore our land and dignity.”** This indicates that they were not fighting for the sake of Allah rather they want to fight for their land and to restore their children. Allah ﷺ inspired Samuel to call out for jihad, the holy war. However, as usual, Bani Israeel did not keep their promises, and when the battle started; they turned away except for a few of them.

Allah ﷺ said:

“Have you not considered the assembly of the Children of Israel after [the time of] Moses when they said to a prophet of theirs, “Send to us a king, and we will fight in the way of Allah”? He said, “Would you perhaps refrain from fighting if fighting was prescribed for you?” They said, “And why should we not fight in the cause of Allah when we have been driven out from our homes and from our children?” But when fighting was prescribed for them, they turned away, except for a few of them. And Allah is knowing of the wrongdoers.”²¹¹

Their Prophet Samuel told them that Allah had appointed Talut (Saul) as a king for them, but Bani Israeel rejected him. They said; **“how come he is going to have kingship over us? He is unknown to us; he is of low social status and is a poor man. We are more deserving of kingship than him.”** These were their criteria for a king as a leader; for them, money and high social status were enough for kingship. Their Prophet told them that Allah had chosen him over you and Allah increased him with unusual ability and vast knowledge. Allah ﷺ had blessed Talut with a very strong and flexible body to aid his fighting skills, and Allah gives His Kingship to whom he wants and Allah is fully Knowledgeable.

Allah ﷺ said:

“And their prophet said to them, “Indeed, Allah has sent to you Saul as a king.” They said, “How can he have kingship over us while we are more worthy of kingship than him and he has not been given any measure of wealth?” He said, “Indeed, Allah has chosen him over you and has increased him abundantly in knowledge and stature. And Allah gives His sovereignty to whom He wills. And Allah is all-Encompassing [in favor] and Knowing.”²¹²

Although they were “believers”, yet they asked for a miracle as a sign that showed them that Talut was a King. Prophet Samuel told them that without any difficulty the chest (tabout) will come to you, the angles will bring it to you, and inside it will be the staff of Musa, seeds of Al-Maan, and some of the remaining of the family of Musa and Haroon. The return of this chest from their

²¹¹ Quran [2:246]

²¹² Quran [2:247]

enemies would be a big miracle for them as it was stolen from them. Bani Israeel had a very strong emotional attachment to it. The miracle took place and the chest was brought back to them.

Allah ﷺ said:

“And their prophet said to them, “Indeed, a sign of his kingship is that the chest will come to you in which is assurance from your Lord and a remnant of what the family of Moses and the family of Aaron had left, carried by the angels. Indeed, in that is a sign for you, if you are believers.”²¹³

Therefore, Talut started to prepare his army to fight Jalut (Goliath), who was a mighty fighter, never ever defeated before. The army marched out from the town to fight their enemy. They ran out of supplies, food, and water. Allah ﷺ wanted to test them So King Talut told them that we will come across a river, and whoever drinks from it is not from me nor have any relationship with me, and he will be discharged from the army. And whoever doesn't get the taste of the water from the river except who will take a mere sip from it, he will be with me. When they came to the river, they all drank except very few among them. So, the army became weak and smaller with few soldiers. When they crossed the river and passed the test, they reached the other army. The two armies met face to face, some of the people from the army of king Talut said: **“How can we overcome such a huge army? We absolutely have no power against Jalut and his army?”**

Those who were steadfast, had strong iman, and were convinced to meet Allah among Talut's army said: **“How often by Allah's will has a small group dominated and took over a massive group!”**

Allah ﷺ said:

“And when Saul went forth with the soldiers, he said, “Indeed, Allah will be testing you with a river. So whoever drinks from it is not of me, and whoever does not taste it is indeed of me, excepting one who takes [from it] in the hollow of his hand.” But they drank from it, except a [very] few of them. Then when he had crossed it along with those who believed with him, they said, “There is no power for us today against Goliath and his soldiers.” But those who were certain that they would meet Allah said, “How many a small company has overcome a large company by permission of Allah. And Allah is with the patient.””²¹⁴

Allah is always with the people who have patience “sabr”, who are consistent, and hold on and trust Allah at times of difficulty. The army of Talut prayed to Allah.

Allah ﷺ said:

“And when they went forth to [face] Goliath and his soldiers, they said, “Our Lord, pour upon us patience and plant firmly our feet and give us victory over the disbelieving people.”²¹⁵

Talut called his army: “Who is ready to face Jalut?” However, nobody came out, then he added: “Who will come out to fight Jalut I will make my daughter as a wife for him and he will inherit the kingship.” Suddenly, a young shepherd named Dawood (David) Who believed firmly in Allah, came forward and killed Jalut.

²¹³ Quran [2:248]

²¹⁴ Quran [2:249]

²¹⁵ Quran [2:250]

Allah gave Dawood kingship, sovereignty, and wisdom and he became in charge of everything and ruled over them.

Allah ﷺ said:

“So they defeated them by permission of Allah, and David killed Goliath, and Allah gave him the kingship and wisdom [i.e., prophethood] and taught him from that which He willed. And if it were not for Allah checking [some] people by means of others, the earth would have been corrupted, but Allah is full of bounty to the worlds.”²¹⁶

Allah taught Dawood whatever He wanted. So, when Dawood killed Jalut, he married the daughter of Talut. After the death of Talut, Dawood became the king and Allah gave him knowledge and wisdom together with Kingship. He ruled Bani Israeel and once again Allah gathered prophethood with kingship which had not occurred in Bani Israeel for more than 450 years from the time of Youshe’.

Lessons and comments

1. When we are in a group, everyone has to follow the leader, the rules of the group, and be disciplined to achieve the objectives and goals of the team. This is very important as this motivates the group members to respect their organization.

Every work requires discipline, even for salat Muslims in the mosque have to follow their Imam for their salat to be accepted. Non- Muslims get surprised when they watch so many people praying together in masjid Al-Haram with complete discipline and order. This discipline comes naturally to them because they are obeying their imam when he announces; “arrange your rows”

2. Sabr (patience) is half of Iman. Allah ﷺ is with people who have patience. He promised those who face difficulties and yet persist on the right path a double reward. Sabr is to fight certain emotions that all of us naturally get. If it is time for salat and you feel lazy, you should fight your laziness and go perform your salat. As for anger, which is also a natural emotion; if you are in a state of anger, you have to fight your anger and remain calm. Allah said in Qur'an: **“Indeed, Allah is with the patient”**²¹⁷
3. Dua'a, the act of supplication to Allah ﷺ is an important part of our faith and belief because it is a form of worship. It actually is the core of worship and it is the weapon of a Muslim. A Muslim should ask Allah for whatever he wants in his life, no matter how big or small it is. Ask Allah for a job, good health, a wife; make dua'a for others, for your parents, your friends, Islam, and for all Muslims.
4. From the stories of the above Prophets, we noticed that Bani Israeel always disagrees and are always reluctant to follow Allah's command. They doubt and lie to the Prophets and if they do not like them, they kill them.
5. Bani Israeel always asks for a sign from their Prophets and when Allah answers them, they disbelieve in it.
6. Bani Israeel hesitates to fight and do not obey the Prophets or leaders.
7. Martyrdom is easy for people with strong faith and sincere Muslims.

²¹⁶ Quran [2:251]

²¹⁷ Quran [2:153]

Review Questions 14

Fill in the spaces:

1. Allah ﷺ commanded Bani Israeel to enter Jerusalem in _____ and _____.
2. At the time of the people of Prophet Ilyas, Bani Israeel worshipped an idol called _____.
3. Allah ﷺ gifted Talut _____ and _____.
4. Bani Israeel rejected Prophet Ilyas and tried to _____ him.

Read the following Hadeeth of Prophet Mohammed ﷺ then answer the questions below:

A. “The sun has never held back from setting except for Youshe”

1. When did this happen? _____
2. Why did Prophet Youshe' ask Allah ﷺ to hold the sun back from setting? _____

B. On the light of the events that happened to Bani Israeel during the period of the prophethood of Samuel, answer these questions:

1. Why did Bani Israeel ask Samuel to appoint a king for them?

2. What was the name of the king?

3. Why did Bani Israeel reject Talut's leadership?

True or False:

1. () Allah ﷺ sent plague to Bani Israeel because they disobeyed Him.
2. () Talut killed Jalut.
3. () The number of people who crossed the river with Talut is the same number of those who attended Battle of Badr.
4. () Prophet Ilyas was sent to the people of Ba'albak.
5. () Prophet Al-Yasa' is never mentioned in Qur'an.

Mention three characteristics of Bani Israeel:

1. _____
2. _____
3. _____

Mention three lessons that one can learn from the stories of the Prophets you learned in this chapter:

1. _____
2. _____
3. _____



Notes

The story of Dawood (David)

عليه السلام

Prophet Dawood ﷺ descended from Judah one of the twelve sons of Y'aqoub (Israeel). He was appointed as a king who ruled over Bani Israeel after he killed Jalut, so he became a king as well as a Prophet. Under his rule, all the tribes of Bani Israeel who were divided previously were united again. Bani Israeel loved his courage, sincerity, and his pure heart.

Allah ﷺ blessed Dawood ﷺ with the most beautiful voice, which was not given anyone ever. Creatures such as plants, birds, beasts, and even the mountains responded to his voice glorifying and praising Allah. The companion Abdullah Ibn Abbas رضي الله عنهما said: **“Allah has granted Dawood good voice that whenever he sang his Book, birds stopped in the air echoing with him, and glorifying Allah with him.”**

Allah granted Dawood the ability to soften the iron as well as making armors that fortify soldiers in wars.

Allah ﷺ said:

“And We certainly gave David from Us bounty. [We said], “O mountains, repeat [Our] praises with him, and the birds [as well].” And We made pliable for him iron, [Commanding him], “Make full coats of mail and calculate [precisely] the links, and work [all of you] righteousness. Indeed I, of what you do, am Seeing.”²¹⁸

Allah ﷺ said:

“And We subjected the mountains to exalt [Us], along with David and [also] the birds. And We were doing [that]. And We taught him the fashioning of coats of armor to protect you from your [enemy in] battle. So will you then be grateful?”²¹⁹

The other miracle of Dawood was softening of iron. The iron in his hands was as mud or wax from which he used to reshape it easily and make it into thin and flexible chains and armors, which provide protection against the enemy's attacks. This great skill was taught to Dawood from Allah.

Although he was a king, Dawood used to work and eat from what he earned from his own handwork. To show his gratitude to Allah, he used to fast every other day and spent part of the night praying to Allah.

Allah ﷺ revealed to him a Book called Zaboor which contained admonitions and wisdom for his people.

Allah ﷺ said:

“And to David We gave the book [of Psalms].”²²⁰

His kingdom was strong and his enemies feared him without engaging in war with him

²¹⁸ Quran [34:10-11]

²¹⁹ Quran [21:79-80]

²²⁰ Quran [4:163]



Stories of the Prophets

Allah ﷺ said:

“Be patient over what they say and remember our servant, David, the possessor of strength; indeed, he was one who repeatedly turned back [to Allah]. Indeed, We subjected the mountains [to praise] with him, exalting [Allah] in the [late] afternoon and [after] sunrise. And the birds were assembled, all with him repeating [praises]. And We strengthened his kingdom and gave him wisdom and discernment in speech.”²²¹

Apart from his kingship, Prophet Dawood was a judge among his people and discharged his duties with utmost justice and truth. Many stories were narrated about his judgment.

Allah ﷺ said:

“[We said], “O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah.””²²²

One day, Dawood was sitting solving the problems of his people when two men came to him. One of them said; “I have a field, this man’s sheep entered my field and ate all my crops, I have come to ask for compensation. Therefore, Prophet Dawood decided that the sheep should be given to the owner of the field as compensation for the damage that the sheep had caused. Dawood’s son Suliman, whom Allah had given wisdom, decided that the owner of the field should be allowed to keep the sheep until he had received full compensation from them, in the form of offspring, milk, and wool, then the sheep should be returned to their original owner. Prophet Dawood admired his son’s judgment and thanked Allah for this gifted son.

Allah wanted to test Prophet Dawood’s judgment, so he sent to him two angels in form of two men. The story is as follows: While Prophet Dawood was sitting in his mihrab (his private place of worship), two men entered in upon Dawood, and he got frightened seeing them. They said; “Do not fear, we are two disputants, we came to seek your judgment because one of us wronged the other. “One of them said; “My friend has ninety-nine ewes (female sheep) and I have only one ewe. My brother asked me to give him my ewe to raise with his ewes and he prevailed over me in the argument.”

Without hearing from the other party Prophet Dawood said:” Surely he has been unjust in demanding your ewe in addition to his ewes.” Dawood was hasty in his judgment, and then he realized that Allah ﷺ had tried him so he sought forgiveness from Him and fell bowing and returned in repentance.

Allah ﷺ said:

“[David] said, “He has certainly wronged you in demanding your ewe [in addition] to his ewes. And indeed, many associates oppress one another, except for those who believe and do righteous deeds – and few are they.” And David became certain that We had tried him, and he asked forgiveness of his Lord and fell down bowing [in prostration] and turned in repentance [to Allah]. So We forgave him that; and indeed, for him is nearness to Us and a good place of return.”²²³

²²¹ Quran [38:17-20]

²²² Quran [38:26]

²²³ Quran [38:24-25]

The death of Dawood

Prophet Dawood عليه السلام died at the age of one hundred, thousands of people mourned him. It was a hot day that people suffered from the sun, his son Suliman ordered the birds to provide shade to Dawood and the people. He was buried in Palestine.

Lessons and comments

1. Prophets played a great role in developing the civilization as we saw in the industry of iron, and we will see later what Prophet Suliman had done to help developing the civilization.
2. The example of Prophet Dawood's gratitude is worthy of being studied. He did not stop to express gratitude for many bounties that Allah bestowed on him. One should recognize Allah's favors and be grateful for it.
3. All Prophets: Adam, Nuh, Younus, and Musa that Allah mentioned their mistakes in Qur'an; we find that as soon as they make mistakes, they quickly seek Allah's forgiveness. So do not delay in seeking Allah forgiveness if you do a mistake.
4. Every responsible person whether parents, directors, or supervisors should judge with justice and truth and avoid following his desires. Fairness is required in every step in our lives. As Muslims, we should always stand for justice, whether for Muslims or non- Muslims. Teachings of Islam urge us to stand firm in justice as witnesses. Avoid letting your hatred for people or their sins to oppress them.
5. When making judgement one should fairly listen to each side.
6. Fasting and praying of Dawood is most beloved to Allah.
7. You must remember Allah as much as possible. Remember Him when you wake up, when you intend to do something. In addition, when you are tempted to commit a sin, Allah's consciousness will protect you from falling into sins.

Review Questions 15

Fill in the spaces:

1. The Book revealed to Dawood was _____.
2. Although Prophet Dawood was a king, yet he used to eat from his own_____.
3. Dawood was appointed as a king over Bani Israeel after he killed _____.

Read the following verses from the Noble Qur'an then answer the questions below:

A. “[David] said, “He has certainly wronged you in demanding your ewe [in addition] to his ewes”

1. What was the aim of the story?

2. What did Prophet Dawood do at the end of the story?

B. “[We said], “O David, indeed We have made you a successor upon the earth, so judge between the people in truth”

1. What was the occasion of this verse?

2. What was Prophet Suliman Judgment?

Right or False:

1. () All Creatures and even the mountains responded to Dawood's voice glorifying Allah.
2. () All the tribes of Bani Israeel united during Dawood's rule.
3. () Dawood used to fast every day.
4. () Dawood died at the age of 50 years.

Mention three blessings that Allah ﷺ gave Prophet Dawood:

1. _____
2. _____
3. _____

Mention three lessons that one can learn from the story of Dawood ﷺ:

1. _____
2. _____
3. _____

The story of Sulaiman (Solomon)

عليه السلام

After the death of his father Dawood, Prophet Sulaiman ﷺ took over the task of Prophecy and he was made the king of Bani Israeel.

Allah ﷺ said:

“And We had certainly given to David and Solomon knowledge, and they said, ‘Praise [is due] to Allah, who has favored us over many of His believing servants.’ And Solomon inherited David. He said, ‘O people, we have been taught the language of birds, and we have been given from all things. Indeed, this is evident bounty.’”²²⁴

Inheritance mentioned in this ayah is not a material one, as Prophets are not allowed to leave any property to their heirs. Prophet Mohammed ﷺ said: **“We do not leave inheritance; whatever we leave behind is charity”**²²⁵

He inherited the knowledge of his father. Sulaiman asked Allah ﷺ to grant him a kingdom which will not be given to anyone after him, so Allah gave him what he had asked. He gave him miracles that were not given to any Prophet before or after him. He bestowed upon him many gifts such as the ability to understand and speak to birds and controlling the jinn, some of whom were builders who built him palaces and castles, huge pots, and statues. Some of these jinns were divers who dived into the seas to get pearls and precious stones. He was also given huge armies of men, jinn, birds, and animals. Allah subjected the wind to him. Allah ﷺ melted for Prophet Sulaiman springs of copper which were under his control so teach the jinn and men to make tools and weapons.

Allah ﷺ said:

“He said, ‘My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the bestower. So We subjected to him the wind blowing by his command, gently, wherever he directed, and [also] the devils [of jinn] – every builder and diver.’”²²⁶

During his reign, it was a golden time for Bani Israeel; a wise and unique king, a mighty state, and a powerful army.

In Jerusalem, Sulaiman ﷺ rebuilt a huge, beautiful temple for people to worship Allah alone.

Allah subjected the wind to Sulaiman

Among the miracles and bounties, that Allah had given Prophet Sulaiman was the wind was subjected to him. Allah made the wind at his disposal to use whenever he liked.

“So We subjected to him the wind blowing by his command, gently, wherever he directed,”²²⁷

Sulaiman ﷺ was given the wind. It blows on his order, it blows gently, it blows strongly, it moves the clouds to any place where he wants and causes rain to fall. He used to fly and travel with his army using the wind on a huge mat made of wood.

²²⁴ Quran [27:15-16]

²²⁵ Sahih Bukhari

²²⁶ Quran [38:35-37]

²²⁷ Quran [38:36]

Stories of the Prophets

Allah ﷺ said:

“And to Solomon [We subjected] the wind – its morning [journey was that of] a month – and its afternoon [journey was that of] a month,”²²⁸

The wind could take Sulaiman just by one morning or one afternoon, which would usually take anybody else around one month. This was the airlines thousands of years ago!

The miracle of the wind offered to Sulaiman was the cause of his military's glory making his army unbeatable.

Sulaiman admiration of horses

Prophet Sulaiman ﷺ was very fond of horses. He had many horses of highest breeding, which ran fast and can stand on three legs and lift the fourth one. One day when the army was preparing for a war and Prophet Sulaiman spent a long time in presenting and examining the horses, to check whether they are ready for jihad, until it was about to miss the afternoon prayer. He said: “it seems that I have preferred the enjoyment of the good things more than remembrance of my Lord”. After his realization, he immediately fell in prostration to Allah asking his forgiveness. Then he asked for the horses to be brought before him and he kept rubbing their necks and legs. Prophet Sulaiman was the best at remembering and praising Allah. He continually returns to Allah with prayers, glorification, and seeking Allah's forgiveness.

Allah ﷺ said:

“And to David We gave Solomon. An excellent servant, indeed he was one repeatedly turning back [to Allah]. [Mention] when there were exhibited before him in the afternoon the poised [standing] racehorses. And he said, “Indeed, I gave preference to the love of good [things] over the remembrance of my Lord until it [i.e., the sun] disappeared into the curtain [of darkness].” [He said], “Return them to me,” and set about striking [their] legs and necks.”²²⁹

Allah tests Sulaiman

Sulaiman was a great worshipper of Allah. Once Allah tested him with sickness and he fell ill. Nothing could make him recover, neither mankind nor animals, or jinns. He was unable to move, it was as if he was a dead person on his throne. He remained in this state until he sought forgiveness and turn back to Allah, and He forgave him.

Allah ﷺ said:

“And We certainly tried Solomon and placed on his throne a body: then he returned He said, “My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower”²³⁰

Hearing the ant's warning

One day Sulaiman with his huge army of men, jinn, and birds passed a valley and there he heard an ant warning the other ants:

²²⁸ Quran [34:12]

²²⁹ Quran [38:30-33]

²³⁰ Quran [38:34]

“O ants enter your dwellings that you not be crushed by Solomon and his soldiers while they perceive not.”²³¹

Upon hearing her cry, Prophet Sulaiman smiled and was amused at her speech. He was glad that the ant knew him to be a merciful Prophet who would not intentionally harm them. So, he thanked Allah for the favor he bestowed upon him.

Sulaiman and the Queen of Sheba (Belqees)

Prophet Sulaiman ﷺ had men and jinn serving in his army as well as birds. There were all kept in order and ranks with strict discipline among them. One day he inspected the birds and found out that the hoopoe (hud-hud) was absent from the army. So, he declared that unless the hoopoe had an acceptable reason for his absence, he would punish him severely or he will kill him. The bird did not take long before it came and said:

Allah ﷺ said:

“I have encompassed [in knowledge] that which you have not and I have come to you from Sheba with certain news. Indeed, I found [there] a woman ruling them, and she has been given of all things, and she has a great throne. I found her and her people prostrating to the sun instead of Allah and Satan has made their deeds pleasing to them and averted them from [His] way, so they are not guided”²³²

The hoopoe mentioned to Sulaiman the news about the kingdom of Sheba who ruled the lands of Yemen. This kingdom was ruled by Queen Belqees who was given abundance of everything and had a magnificent throne. She and her people prostrate themselves before the sun, instead of Allah. To test the truth of the hoopoe's story, Sulaiman ﷺ wrote a letter and gave it to the hoopoe saying: “take this letter and drop it in the palace of the queen of Sheba then wait to see what kind of response they shall give.” The letter was addressed to the queen requesting her to submit herself to Allah alone, not to be arrogant, and to come to him in submission to Allah. Immediately after reading the letter, the queen, who was wise and highly intelligent, presented the letter to her advisors who showed their readiness for war if it is necessary because they too had a mighty kingdom and a strong army. However, the final decision was left up to the Queen. Then she said:

Allah ﷺ said:

“Indeed kings – when they enter a city, they ruin it and render the honored of its people humbled. And thus do they do. But indeed, I will send to them a gift and see with what [reply] the messengers will return.”²³³

Having more wisdom than her advisors, Queen Belqees decided to avoid war with king Sulaiman because she knew that kings turn things upside down and humiliate their leaders when they enter any city. Instead, she decided to send him a valuable gift, if he is someone who is materialistic then he would accept the gift.

As soon as the gift was presented to the Prophet Sulaiman ﷺ, he turned and said to Belqees's messengers: “Whatever you have brought me, Allah has given me much more than this. Go back

²³¹ Quran [27:18]

²³² Quran [27:22-24]

²³³ Quran [27:34-35]

to your queen and tell her that if she does not accept my word, then we will come to her in such a force that nothing of the nation of Sheba will be left.”

When the messengers came back to their queen with Sulaiman’s threat, Belqees did not find any option but to surrender herself to Sulaiman. She realized that Sulaiman is not only a king but was also a truthful person. Sulaiman ﷺ invited the queen of Sheba to visit and see his kingdom. As soon as she decided to come to Sulaiman in Bait Al Maqdes (Palestine), he addressed to those jinn who were in his presence “Which among of you will bring me the throne of Belqees before she comes?” One of the biggest of jinn said; “I will bring it to you before you rise from your council,” but one whom Allah ﷺ granted him knowledge of scripture said: “I will bring it to you before the closing and opening of your eye. Here Sulaiman said: “This is from my Lord’s bounty, to test me whether I am grateful or ungrateful”

So, the throne of Belqees was brought immediately to Sulaiman and He ordered the jinn to make changes in it that she could not distinguish it right away.

So, when Belqees came to Sulaiman, they asked if the throne was hers, Belqees who was so amazed said: “It just seems the same.” Sulaiman then invited her to enter his palace and when she entered inside, there was a floor, which was made of glass, and beneath the glass was water. As soon as Belqees entered, she thought that it is a pool of water so she uncovered her leg so that her clothes would be not wet. When she put her feet inside, she realized that this is not water but was a glass. Belqees was overwhelmed by what she saw and by the power this King had. She realized that Sulaiman was not only a king but a Prophet sent by Allah. She then said: “My Lord, Indeed I have wronged myself, and I submit with Solomon to Allah, Lord of the worlds.”

The death of Sulaiman

Allah ﷺ said:

“And when We decreed for him [i.e., Solomon] death, nothing indicated to them [i.e., the jinn] his death except a creature of the earth eating his staff. But when he fell, it became clear to the jinn that if they had known the unseen, they would not have remained in humiliating punishment.”²³⁴

One day Sulaiman subjected the jinn for very hard, long work as a punishment for them because they used to make people believe that they knew the unseen. The jinn started working days and nights. Sulaiman sat watching them with his staff leaning on it. While he was in that state, Allah ﷺ took his soul while his eyes were open. The jinn continued working thinking he was still alive. His deputy knew that he has died but did not announce that lest they stop working, so he used to come to Sulaiman and whisper to him whatever happened every day for one year. During this time Allah ﷺ made the worm of the earth keeping gnawing away his staff for one year until his staff became weak and Sulaiman fell down. Here the jinn realized that if they had known the unseen, they would not have remained in humiliating punishment (hard work) for so long. By this Allah wanted to show people that the jinn are weak and do not know the unseen.

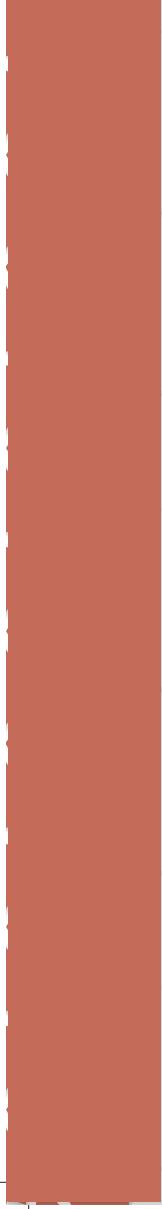
Lessons and comments

1. Allah ﷺ bestowed upon Prophet Sulaiman ﷺ many blessings such as subjecting the wind, the Jinn, animals, and birds to him, yet he was so humble that he did not belittle the

²³⁴ Quran [34:14]

information relayed to him by the hoopoe which was a small bird. People of dawah should take benefit from every small single thing or any people, no matter how small they might be.

2. Discipline is what brings success; as a leader Prophet, Sulaiman used to inspect the conditions of his people, organize and give orders to his army as well as punished those who break his rules as exemplified in his dealing with the hoopoe.
3. The story of Sulaiman with the hoopoe indicates that Prophets do not know the unseen.
4. Prophet Sulaiman ordered his army to be careful of the ants and avoid killing them. We too need to be careful and not to kill the animals unnecessarily and appreciate nature. We should take necessary measures to avoid the destruction of the environment.
5. Queen of Sheba is an example of a wise, strong, decisive, and diplomatic woman. When she read Sulaiman's letter she was honest and fair in describing it as a noble and gracious letter and announced the truth of the letter. She was a woman who sought peace and adverse war and destruction.
6. Property and grace are basically given to us to test us to reveal whether we show gratefulness to Allah ﷺ or not. One should be grateful to Allah and thank Him both in times of ease or hardship.



Notes

The story of Uzair (Ezra)

عليه السلام

Prophet Uzair was from Bani Israel who lived in the period between Sulaiman and Zakariya.

Many years passed; Bani Israeel in Palestine deviated again from the path of Allah. Allah wanted to revive His religion because they lost the original Tawrah and forgot a lot of its verses. So, Allah sent to them Prophet Uzair to remind and teach them the true religion and to revive the Tawrah.

Once Uzair passed by a ruined village in which it had no people and everything in it was dead. He entered this deserted village to have some rest and eat his lunch. He looked around him and he could only see the ruins, he said to himself “How can Allah revive this dead village?” His thought was out of curiosity and not out of any doubt in Allah’s ability.

Allah ﷺ said:

“Or [consider such an example] as the one who passed by a township which had fallen into ruin. He said, “How will Allah bring this to life after its death?”²³⁵

So, Allah sent the angel of death, who took his soul and the soul of his donkey and caused them to die. They remained dead for one hundred years. Then Allah revived Uzair and sent to him an angel in the form of a human being who asked him “How long have you slept?” Uzair replied: “A Day or a part of a day.” The angel said: “You slept for one hundred years and you were dead during this time.” The angel then asked Uzair to look at his food and drink that remained unchanged. Realizing that Uzair still could not believe what happened. He told him to look at his donkey that became a dust, and soon it will come to life again. The angel called the bones of the donkey, then he joined them together, then clothed them with flesh and muscles, then grew on the skin then finally, the angel breathed in it the soul and the donkey stood up in front of Uzair. Uzair witnessed this great miracle of Allah ﷺ resurrecting the dead after it was nothing but bones and dust.

Allah ﷺ said:

“So Allah caused him to die for a hundred years; then He revived him. He said, “How long have you remained?” He [the man] said, “I have remained a day or part of a day.” He said, “Rather, you have remained one hundred years. Look at your food and your drink; it has not changed with time. And look at your donkey; and We will make you a sign for the people. And look at the bones [of this donkey] – how We raise them and then We cover them with flesh.” And when it became clear to him, he said, “I know that Allah is over all things competent.”²³⁶

So, when everything became clear to Uzair, he said: “I know that Allah is over all things competent.” Then he looked around him and found the village had been built again. Then he got back to his village and asked the people: “Do you know Uzair?” They replied: “Yes he died one hundred years ago.” He said: “I am Uzair.” Of course, they did not believe him, only when they brought an old lady aged 120 years who recognized him, then they believed him. He started teaching them the Tawrah because they had forgotten it and like that the religion was revived again. But when it comes to belief in Uzair, Bani Israeel elevated his status to something completely blasphemous and to the extent that they took him as a sacred and a divine person and claimed that he is the son of Allah.

²³⁵ Quran [2:259]

²³⁶ Quran [2:259]



Stories of the Prophets

Allah ﷺ said:

“The Jews say, “Ezra is the son of Allah”²³⁷

Till today the Jews claim that Uzair is the son of Allah.

Lessons and comments

1. Nothing is impossible for Allah. Everything that people call impossible, in the eyes of Allah is possible. Allah can and able to do whatever He wants. When His command comes. Be and it is.
2. Giving life back after death is very easy for Allah.
3. Bani Israel never appreciate the number of prophets that Allah ﷺ continues to send them, they disobeyed and even murdered them.

²³⁷ Quran [9:30]

Review Questions 16

Fill in the spaces:

1. Prophet _____ is the father of Prophet Sulaiman.
2. Prophet Sulaiman's staff was eaten by _____.
3. The Jews say that _____ is the son of Allah.
4. _____ and her people submitted themselves to Sulaiman.

Read the following verses from the Noble Qur'an then answer the questions below:

A. "Indeed, I gave preference to the love of good [things] over the remembrance of my Lord"

1. Who is talking in this verse? _____
2. What does he mean by the love of good things? _____

B. Mention who said this verse and on what occasion:

1. "O ants enter your dwellings that you may be crushed by Solomon and his soldiers while they perceive not." _____
2. "Indeed kings- when they enter a city, they ruin it and render the honored of its people humbled" _____
3. He said, "How will Allah bring this to life after its death?" _____

True or False:

1. () Prophet Sulaiman was fond of horses
2. () When Prophet Uzair fell asleep, his horse was with him.
3. () The Jinn do not know the unseen.
4. () Prophet Sulaiman accepted the gifts of Queen of Sheba.

Mention three of Allah's great gifts given to Prophet Suliman:

1. _____
2. _____
3. _____

Mention three lessons that one can learn from the story of Suliman ﷺ:

1. _____
2. _____
3. _____

Notes

The story of Zakaria (Zacharaiah)

عليه السلام

Many years after the death of Prophet Sulaiman ﷺ, Allah ﷺ sent to Bani Israeel an honorable Prophet who was Zakaria bin Dan. Zakaria ﷺ was from the offspring of Prophet Dawood ﷺ. The Qur'an does not give us many details about him; it briefly mentions a part of his story. Zakaria was a carpenter who earned by his own hard work same as Prophet Dawood. At the same time in Palestine, there was a pious scholar named Imran who was the Imam of the District Mosque. Zakaria and Imran were married to two sisters who were Ashya' and Hannah and both women were barren.

One day Hannah the wife of Imran saw a scene that made her wish to give birth to a baby. She saw a bird feeding its young and protecting it under its wing, so she invoked Allah ﷺ to give her a baby. Allah answered her invocation and she became pregnant. Her husband Imran died before she gave birth to her baby. She had vowed to dedicate the baby to Allah as a servant and imam to the District Mosque just like his father.

Allah ﷺ said:

“[Mention, O Muhammad], when the wife of Imran said, ‘My Lord, indeed I have pledged to You what is in my womb, consecrated [for Your service], so accept this from me. Indeed, You are the Hearing, the Knowing.”²³⁸

Despite she gave birth to a baby girl, the wife of Imran kept her vow and consecrated her daughter in the service of Allah. She named her Mariam and begged Allah to protect her and her offspring from shaytan.

Allah ﷺ said:

“But when she delivered her, she said, ‘My Lord, I have delivered a female.’ And Allah was most knowing of what she delivered, and the male is not like the female. ”And I have named her Mary, and I seek refuge for her in You and [for] her descendants from Satan, the expelled [from the mercy of Allah].”²³⁹

When Mariam grew up, her mother took her to the Great Temple where she could learn the Tawrah and worship Allah. Everyone in the temple were eager to take care of the daughter of their honorable scholar Imran. Prophet Zakaria told them that since she is his relative, he will be the one to take care of her, but the scholars refused his suggestion so they disputed with each other. At last, they agreed to draw lots; the one who would win will have the honor of raising Mariam. They then cast lots three times and each of the time, Zakaria's name came.

So, Zakaria became in charge of raising her. He assigned her a secluded room where she could worship Allah. No one was allowed to enter her room except him. Her Lord accepted her with gracious acceptance and made her grow in purity.

Once Zakaria visited Mariam in her room, to his surprise, he found fresh, fruits that were out of season in her room. When he asked her about those fruits, she told him that it was from Allah who provides sustenance to whom He wills without measure.

²³⁸ Quran [3:35]

²³⁹ Quran [3:36]

Allah ﷺ said:

“So her Lord accepted her with good acceptance and caused her to grow in a good manner and put her in the care of Zechariah. Every time Zechariah entered upon her in the prayer chamber, he found with her provision. He said, “O Mary, from where is this [coming] to you?” She said, “It is from Allah. Indeed, Allah provides for whom He wills without account.”²⁴⁰

When Zakaria saw the blessings, Allah had given Mariam and in such an unordinary manner, he got hope. He also heard what Mariam said about Allah, that “He is the Provider who bestows upon whom He pleases without measure”, he went to the mehrab (prayer chamber), and turned to Allah privately asking him for a blessed progeny though being of old age and his wife being barren all her life.

Allah ﷺ said:

“He said, “My Lord, indeed my bones have weakened, and my head has filled with white, and never have I been in my supplication to You, my Lord, unhappy [i.e., disappointed]. And indeed, I fear the successors after me, and my wife has been barren, so give me from Yourself an heir Who will inherit me and inherit from the family of Jacob. And make him, my Lord, pleasing [to You].”²⁴¹

So Zakaria asked Allah for a righteous son to succeed him in prophethood, wisdom, and knowledge because he was afraid that his people (Bani Israel) would go astray.

Allah ﷺ said:

“So the angels called him while he was standing in prayer in the chamber, “Indeed, Allah gives you good tidings of John, confirming a word from Allah and [who will be] honorable, abstaining [from women], and a prophet from among the righteous.””²⁴²

Allah immediately answered Zakaria’s dua’a and gave him a glad tiding of a boy whose name was Yahya (John), Allah never assigned this name to anyone before. This boy will be a trustworthy and devout Prophet.

Zakaria asked Allah to give him a sign that would indicate the pregnancy of his wife. Allah said to him “Your sign is that you will not be able to speak for three days.” He can use only gestures instead of talking to people and he should remember and praise Allah at dawn and sunset.

Allah ﷺ said:

“He said, “My Lord, make for me a sign.” He said, “Your sign is that you will not [be able to] speak to the people for three days except by gesture. And remember your Lord much and Exalt [Him with praise] in the evening and the morning.””²⁴³

²⁴⁰ Quran [3:37]

²⁴¹ Quran [19:3-6]

²⁴² Quran [3:39]

²⁴³ Quran [3:41]

The birth of Yahya ﷺ

Yahya was born according to Allah's promise and glad tidings.

Allah ﷺ gave Yahya to Zakaria out of His mercy and kindness. Allah ﷺ chose the name Yahya to the son of Zakaria. He was brought up in an honorable family; he was a son of a Prophet and a pious woman. Allah ﷺ blessed Yahya with unique qualities that none other possessed. He was merciful and gentle to all Allah's creations, especially with his parents. He was never insolent or disobedient. He was righteous, pious, and pure from sins. From an early age, he was serious about his purpose in life. According to a hadith narrated by Abdullah bin Mubarak said: "Children said to Yahya bin Zakaria: "Come with us and we will go and play." He replied: "We are not created to play."

Unlike most other Prophets who received the revelation after they turned forty, Yahya was given sacred Scriptures from a young age. Allah guided him to read the Scripture, thus he became the wisest and knowledgeable man of his time.

Allah ﷺ said:

"[Allah said], "O John, take the Scripture [i.e., adhere to it] with determination." And We gave him judgment [while yet] a boy. And affection from Us and purity, and he was fearing of Allah. And dutiful to his parents, and he was not a disobedient tyrant. And peace be upon him the day he was born and the day he dies and the day he is raised alive."²⁴⁴

Allah ﷺ said: **"And peace be upon him the day he was born and the day he dies and the day he is raised alive"** because these are the three times which are the hardest times upon any human. A human becomes very weak when he is born, dies and, raise again. This is because at every stage of these three times one moves from one world to another totally different from the previous one, this is why he is in need of Allah's mercy. Allah created Yahya (hasoora) which means the one who does not have a desire for the pleasure of a woman's companion because he did not want his heart to be occupied by any other than Allah.

Allah ﷺ said:

"Indeed, Allah gives you good tidings of John, confirming a word from Allah and [who will be] honorable, abstaining [from women], and a prophet from among the righteous."²⁴⁵

Imam Ahmed reported that Allah gave Yahya five duties which he was asked to command Bani Israel with, so Yahya gathered them and delivered them the five commands which were; to worship none other than Allah without associating any partner with Him, the second command was to offer prayers and the third was to fast while the fourth was to give charity, and the fifth was the frequent remembrance of Allah.

Qatadah has narrated from Hassan: when Yahya and Isa met, Isa said to him: "seek forgiveness for me from Allah, because you are better than me." Yahya replied to him saying: "You seek forgiveness for me from Allah because you are better than me." So, Isa replied: "You are better than me because I called peace on myself, but in your case, Allah sent His peace upon you."

²⁴⁴ Quran [19:12-15]

²⁴⁵ Quran [3:39]

Murder of Yahya

A tyrant king at that time fell in love with his brother's daughter. He wanted to marry her, which is against the law of Tawrah. Prophet Yahya forbade him from marrying her. Yahya delivered a speech to Bani Israeel and prohibited this so the king became very angry and insisted and desired for his niece to fulfill his lust, and the unchaste woman asked him the head of Yahya. The king submitted to her request so he sent soldiers to execute Yahya. The soldiers went to Yahya while he was praying in his chamber; they cut his head and brought it to the king in a bowl. Yahya was thirty years old when he was killed.

After the death of Yahya, Bani Israeel followed Zakariya who was also killed. He fled from his people and hid inside a tree. His people brought a saw and started sawing the tree until he died. So, the two Prophets were killed and a third Prophet remained who was Isa. He was also sent at the same time as them.

Lessons and comments

1. The woman has a great role in Islam. Islam was first built on the thought and money of a woman. Look at Khadija who used to spend her money for the sake of Allah. Throughout the Islamic history, we see the women as a great pillar and a supervisor.
2. The wife of Imran was most worried about the da'wah as her husband had died. So, she vowed that what she had in her womb will be dedicated as a servant of Allah and to be the imam of the Sacred Mosque. She was sincere in her wishes to Allah and He ﷺ granted her the most important woman in Islam.
3. The concept of dua'a: When you turn to Allah ﷺ make sure that Allah will answer you; you should have assured certainty (Yaqeen).
4. No one can withstand Allah's plan. It was fated that Zakaria was to be appointed as a guardian of Mariam despite the number of times Bani Israeel re-casted, they deny each time the result of the draw. From this, we realize that if something is meant to be, no effort can stop it. Allah is always the best planner.
5. Prophet Zakariya was praying to Allah to have a son who could guide Bani Israeel after his death. Good people want good to pass on even after they die.
6. Nothing is impossible for Allah! No matter what family problems you are facing, remain positive, and optimistic. Zakariya knew the situation was impossible. He knew that his bones had become weak, his hair had turned gray, and his wife was barren, yet he still turned to Allah with hope. So, no matter how difficult a situation may seem, do not lose hope in Allah. Allah gives without measure.
7. Do your best to occupy yourself by any and every possible good deed. Every act that is done with sincerity for the pleasure of Allah, it will bring you closer to Him.

Review Questions 17

Fill in the spaces:

1. Imran's wife made a vow that if she had a _____, she will dedicate him in the service of the _____.
2. Allah ﷺ granted Prophet Yahya _____ while he was a child.
3. Prophet Zakariya asked Allah ﷺ to give him a _____.
4. Allah ﷺ chose the name of Zakariya's _____.

Read the following two verses then answer the questions below:

A. “My Lord, I have delivered a female.” And Allah was most knowing of what she delivered, and the male is not like the female.”

1. Who is talking in this verse? _____
2. When did she say that? _____
3. Where did she take her daughter when she grew up? _____

B. “She said, ‘It is from Allah. Indeed, Allah provides for whom He wills without account.’”

1. Who is talking in this verse? _____
2. When did she say that? _____

True or False:

1. () Allah ﷺ granted peace upon Prophet Yahya on the day he was born, the day he dies and the day he will be raised to life.
2. () The wife of Zakariya and the wife of Imran were cousins.
3. () Prophet Zakariya and Yahya were both killed by Bani Israeel.
4. () Prophet Zakariya was in Charge of raising Mariam bint Imran.
5. () Prophet Zakariya was thirty years old when he was killed.

Mention three excellent qualities that Allah granted Prophet Yahya.

1. _____
2. _____
3. _____



Stories of the Prophets

Mention three lessons that one can learn from the stories of the Prophets Zakaria and Yahya:

1. _____
2. _____
3. _____

The story of Isa (Jesus)

عليه السلام

Mariam; the purified woman

Prophet Zakaria ﷺ spent more time with Mariam, teaching her and guiding her. Mariam grew to be a devoted servant of Allah, glorifying Him day and night.

Allah ﷺ said:

“And [mention] when the angels said, “O Mary, indeed Allah has chosen you and purified you and chosen you above the women of the worlds. O Mary, be devoutly obedient to your Lord and prostrate and bow with those who bow [in prayer].”²⁴⁶

Mariam is amongst the best of the women of all times for her excellence and piety.

The companion Anas رضي الله عنه narrated that Prophet Mohammed ﷺ said: **“The best women of the world are four: Mariam bint Imran, Asiya the wife of Pharaoh, Khadijah bint Khuwailid, and Fatima bint Mohammed the Messenger of Allah.”**²⁴⁷

In another Hadeeth, narrated by Abu Musa Al- Ashari رضي الله عنه that the Prophet ﷺ said: **“Many of men reached to the position of perfection. But it is only three women who acquired this perfection: Mariam the daughter of Imran, Asiya the wife of Pharaoh, Khadijah bint Khuwailid, and the excellence of Aisha over other women is like the excellence of thareed (an Arabic dish) over all other food.”**²⁴⁸

The birth of Prophet Isa ﷺ

While Mariam was praying in her isolated place in the temple, Jibreel ﷺ came to her in a form of a man and gave her the glad tidings of being chosen by Allah. Filled with fear Mariam tried to flee.

Allah ﷺ mentioned in the Qur'an:

“She said, “Indeed, I seek refuge in the Most Merciful from you, [so leave me], if you should be fearing of Allah.” He said, “I am only the messenger of your Lord to give you [news of] a pure boy [i.e., son].” She said, “How can I have a boy while no man has touched me and I have not been unchaste?” He said, “Thus [it will be]; your Lord says, ‘It is easy for Me, and We will make him a sign to the people and a mercy from Us. And it is a matter [already] decreed.’”²⁴⁹

The creation of Isa without a father is not more unusual than the creation of Adam ﷺ without a father or a mother and the creation of Eve out of a man without a mother.

Allah ﷺ said:

“Indeed, the example of Jesus to Allah is like that of Adam. He created him from dust; then He said to him, “Be,” and he was.”²⁵⁰

²⁴⁶ Quran [3:42-43]

²⁴⁷ Tirmithi

²⁴⁸ Sahih Bukhari and Sahih Muslim

²⁴⁹ Quran [19:18-21]

²⁵⁰ Quran [3:59]

Jibreel blew on Mariam's chest and soon she became pregnant.

Allah ﷺ said:

“And [the example of] Mary, the daughter of Imran, who guarded her chastity, so We blew into her garment through Our angel [I.e., Gabriel].”²⁵¹

Despite Mariam's strong faith, she was still very worried. Having no physical relationship with a man, she was mortified and had no idea how to explain her situation to the world. It was a great trial for her because her piety and righteousness was known to everyone, and she was from a noble and pious family. She was aware that her people will blame her and slander her for having illegal relations.

She decided to retire to a remote place. She went first to Nazareth but fearing the people what they would say about an unmarried girl giving birth, Mariam withdrew to Bethlehem, to the east of Jerusalem, away from her people so she could not see them and they could not see her. When the pains of childbirth overtook her, she sat down under a dead palm tree. Here she gave birth to a son. She was alone, overwhelmed with the pain of childbirth, mental stress, fear, and grief. She said to herself: **“I wish I had died before this and was in oblivion, forgotten”**

Allah ﷺ said:

“So she conceived him, and she withdrew with him to a remote place. And the pains of childbirth drove her to the trunk of a palm tree. She said, “Oh, I wish I had died before this and was in oblivion, forgotten.”²⁵²

Then a voice (some scholars said it was Isa, others said it was Jibreel) asked her to shake the dead palm tree, soon a miracle happened! Fresh ripe dates fell from that dead tree! So, she ate, and drank and she was filled with joy and peace. The same voice told her: “If you see anyone, you have to say, **“I was fasting and I will not speak to humans on that day.”**

Allah ﷺ said:

“But he called her from below her, “Do not grieve; your Lord Has provided beneath you a stream. And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates. So, eat and drink and be contented. And if you see from among humanity anyone, say, ‘Indeed, I have vowed to the Most Merciful abstention, so I will not speak today to [any] man.’²⁵³

After she rested, Mariam decided to return to the city. However, her worry grew about what people will say when they see her carrying a baby. She was scared of slandering because they would not believe her story. How would people accept her baby? What would they say about her when they know her as a virgin? Will they believe that she conceived him without a human touching her?

Then Mariam came to her people carrying Isa and when they saw her, they rejected her and scolded her. They accused her of committing a terrible sin. They said “What a grave disgrace you have brought on Bani Israel!

²⁵¹ Quran [66:12]

²⁵² Quran [19:22-23]

²⁵³ Quran [19:24-26]

Mariam did not answer them, she pointed out to her baby. They said: "How should we speak to one who is a child in the cradle."

Here another miracle happened and to their amazement, the baby said: "**I am the servant of Allah. He has given me the Scripture and made me a Prophet.**" This refutes the claim of the Christians that Isa and his mother Mariam were divine.

Allah ﷺ said:

"Then she brought him to her people, carrying him. They said, 'O Mary, you have certainly done a thing unprecedented. O sister [i.e., descendant] of Aaron, your father was not a man of evil, nor was your mother unchaste'. So, she pointed to him. They said, 'How can we speak to one who is in the cradle a child?' [Jesus] said, 'Indeed, I am the servant of Allah. He has given me the Scripture and made me a prophet. And He has made me blessed wherever I am and has enjoined upon me prayer and zakat as long as I remain alive. And [made me] dutiful to my mother, and He has not made me a wretched tyrant. And peace is on me the day I was born and the day I will die and the day I am raised alive.'"²⁵⁴

Lessons and comments

1. Mariam was put through a tremendous test and she put all of her trust in Allah. She was tormented, ridiculed, and accused of a horrendous act, but she remained steadfast throughout her test and was patient.
2. Importance of being connected to Allah. Increasing acts of worship, piety, and modesty make one close to Allah ﷺ. Mariam spent most of her time worshipping, remembering, and glorifying Allah.
3. Allah ﷺ has granted us Muslims with a great blessing that He has chosen us to worship Him. We need to be mindful of this great blessing.
4. Allah ﷺ named two Quranic chapters after Mariam and her family Aali' Imran, in which Allah talked about her honorable lineage and upbringing.
5. Despite being granted a special rank by Allah, Mariam remained a very humble woman. Zakaria used to find her with fruits that were out of season yet she did not claim to have a special relationship with Allah or said that it was because she devoted her time worshipping Him, instead, she told Zakaria that Allah gives to whomever He wills.
6. Mariam said "**Oh, I wish I had died before this**". She said this because the pains of childbirth were unbearable and addition to that was the pain from the slandering against her chastity. But with that unbearable pain, she got a blessing. In life, we might go through some hard times which might seem as unbearable to us, but in it are blessings for us but we don't know it. We have to be patient and trust Allah.

Early life of Prophet Isa

Isa ﷺ was brought up in Bethlehem and since his childhood, he was very knowledgeable. He studied the Tawrah and memorized it. He spoke Syriac, the language of the people of Palestine

²⁵⁴ Quran [19:27-33]

at that time. He was a pious worshipper of Allah following the rules of the Tawrah revealed to Prophet Musa ﷺ. As he grew up; he showed signs of knowledge, wisdom, and righteousness. He was pure, kind, and dutiful to his mother.

Allah ﷺ said:

“And [made me] dutiful to my mother, and He has not made me a wretched tyrant”²⁵⁵

As Prophet Isa ﷺ grew up, he started to attend the lectures of the Jewish priests, arguing, and debating with them. These priests felt that Isa was dangerous and that people would turn their worship to Allah the Almighty alone and will replace the existing Jewish tenets, which might result in the Jews losing their authority over people.

The revelation of the Gospel

Allah ﷺ sent the revelation to Isa ﷺ when he was thirty years old. Allah revealed to him the Injeel (the Gospel or the New Testament) which contained the Shariah (rules of religion). It contained the prohibition of associating partners with Allah ﷺ as well as the prohibition of consuming riba (the usurious gain) and pork, in addition to fornication and theft. The Injeel contained the order to perform the prayer twice a day. It also contained new laws which abrogated some of the previous laws revealed to Prophet Musa ﷺ as well as making permissible some of the things which had been forbidden upon Bani Israel in the Tawrah. The message of Isa ﷺ came to denounce the practices of the priests of Bani Israel and to reinforce the law of Musa. Isa ﷺ did not come to abrogate the Tawrah but to complete it. However, Allah’s revelations had been misinterpreted and abused throughout the years since the death of Isa ﷺ.

Although what is called “The Bible” today contains a very few true stories of Prophet Isa ﷺ, yet it is not the original Injeel [Gospel] which was revealed to him.

Allah ﷺ said:

“And We sent, following in their footsteps, Jesus, the son of Mary, confirming that which came before him in the Torah; and We gave him the Gospel, in which was guidance and light and confirming that which preceded it of the Torah as guidance and instruction for the righteous.”²⁵⁶

When Prophet Isa ﷺ conveyed the revelation to the people and called them to worship Allah alone, most of them did not follow him. They rebelled and rejected him and his message. Prophet Isa used to travel from place to place calling people to the correct worship of Allah. He was detached from worldly matters; he never had a house, and he used to sleep wherever the night would fall on him. He wore clothing made out of unwoven wool and ate from the raw plants of the earth. He did not marry nor did he have any children.

Allah ﷺ supported him with some miracles. Few of the people who were pious and righteous responded to his call and became his followers. They helped him and spread his message and also protected him from the evil of some of the Bani Israeel especially the priests who started to plot against him and wanted to embarrass him by proving that he had come to destroy Musa’s law. These people viciously opposed him and misled the king of that time, as they wanted to slay Isa and crucify him.

²⁵⁵ Quran [19:32]

²⁵⁶ Quran [5:46]

The ascension of Prophet Isa ﷺ

When Prophet Isa was 33 years old, the opponents from Jews plotted to kill him, but Allah saved him from their harm.

Ibn Abu Hatim and an-Nasa'iyy has narrated from Ibn Abbas ﷺ said: "Prophet Isa was in session with twelve of his disciples in a house. He asked them: "Who among you would want to be made to look like me, be killed in my place, and be my companion in paradise?" The youngest among them stood up and said: "Me." Prophet Isa told him to sit, then repeated the same question. Again, the same young man said, "Me." Again Prophet Isa told him to sit, then again asked the same question.

After the same young man volunteered for the third time, Prophet Isa received the revelation that this young man would be the one who would be made to look like him and be killed instead of him. Prophet Isa was raised to the sky and when the Jews came after Isa, they saw that young man, whom Allah made to look like Isa. They took him, thinking he was Prophet Isa and crucified him.

After Prophet Isa left the earth, his followers lived upon his guidance and teachings for two hundred years. Later on, his followers divided into three groups. One of these groups believes that Isa is a God. Another group believes that Isa is the son of God. The third group who were the true believers said that Isa was the salve of Allah and His messenger and was raised up to Him and not crucified. However, the last group was the minority and they were looked as the heretics and slowly they were all killed.

Prophet Isa's miracles

Allah ﷺ sent all the prophets with miracles as proof to their prophethood, so people witness and believe in them. Like all the other prophets of Allah, Isa performed many miracles. The story of Isa's birth as told in the Qur'an is the story of his first miracles along with when he spoke as an infant in the cradle and declared himself to be a Prophet of Allah. Since the people at that time were famous of being knowledgeable in medicine, Isa ﷺ performed many miracles in that field, including curing illness, giving sight to the blind, healing lepers, raising the dead, and breathing life into clay birds.

One of the miracles of Isa is mentioned in Quran in Surat al-Ma'idah, which tells that once the disciples of Isa said:

Allah ﷺ said:

"O Jesus, Son of Mary, can your Lord send down to us a table [spread with food] from the heaven?" [Jesus] said, "Fear Allah, if you should be believers." They said, "We wish to eat from it and let our hearts be reassured and know that you have been truthful to us and be among its witnesses." Said Jesus, the son of Mary, "O Allah, our Lord, send down to us a table [spread with food] from the heaven to be for us a festival for the first of us and the last of us and a sign from You. And provide for us, and You are the best of providers." Allah said, "Indeed, I will send it down to you, but whoever disbelieves afterwards from among you -then indeed will I punish him with a punishment by which I have not punished anyone among the worlds."²⁵⁷

²⁵⁷ Quran [5:112-115]

The angels brought down the food before the eyes of the people. Hundreds of people ate from that food. This miracle increased the belief of the believers. The priests of Bani Israeel however claimed Isa had performed sorcery.

Isa in the Noble Quran

1. Quranic chapter named after his mother

Prophet Isa and his mother Mariam hold a great place in The Noble Qur'an. Qur'an is full of verses that mention Prophet Isa and his mother Mariam who has an entire chapter named after her. There is also an entire chapter named 'Aal' Imran' who was the family of lady Mariam. Although the names of the chapters are not divinely given by Allah and was given by people, yet it shows the importance of Mariam due to the number of times Allah had mentioned her and her family. She was a pious and righteous lady who completely devoted herself to worship of the Allah and so Allah had blessed with a son who was a righteous and noble Prophet, Isa.

2. Isa's appellations in Qur'an

Qur'an mentioned Isa in 25 places, in 16 of them he was called as '**son of Mariam**', this is a hint that he was not the son of Allah ﷺ. The second appellations of Isa in the Qur'an is '**Al-Maseeh**' which is mentioned 11 times, he was called so because he used to travel from place to place calling people to the correct worship of Allah. Isa ﷺ did not have a house to return at night and used to sleep wherever the night would fall on him. Qur'an also mentions Isa as '**rooh Allah**', this does not mean he is the soul of Allah literally but rather it is a phrase used to honor him. He is also mentioned in Qur'an as '**Kalimat Allah**' a word of Allah because he was born with the Divine Word 'kun fayakoon' 'Be' and 'it is'.

Allah ﷺ said:

"She said, "My Lord, how will I have a child when no man has touched me?" [The angel] said, "Such is Allah; He creates what He wills. When He decrees a matter, He only says to it, 'Be,' and it is."²⁵⁸

3. The miraculous birth of Isa ﷺ

Qur'an mentions Isa and his mother with great respect in many verses by defending him and his mother against the accusation of the Jews who spread that Isa was born illegitimately. The miraculous birth of Isa ﷺ who was born without a father by Allah's will is easier to comprehend than the creation of Adam who was created from soil, without a father or a mother.

Allah ﷺ said:

"Indeed, the example of Jesus to Allah is like that of Adam. He created him from dust; then He said to him, "Be," and he was. The truth is from your Lord, so do not be among the doubters."²⁵⁹

4. The prophethood of Isa ﷺ

The Noble Qur'an places blame on both the Jews who rejected Isa and denied his prophethood and the Christians who exaggerated about him and elevated him to the level of the son of God and

²⁵⁸ Quran [3:47]

²⁵⁹ Quran [3:59-60]

God Himself (the concept of the trinity). However, Muslims, have the correct understanding that Isa was one of the greatest Prophets of Islam.

Allah ﷺ said:

“They have certainly disbelieved who say, “Allah is the third of three. And there is no god except one God. And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment. So will they not repent to Allah and seek His forgiveness? And Allah is Forgiving and Merciful. The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food. Look how We make clear to them the signs; then look how they are deluded.”²⁶⁰

5. Qur'an states that the call of Isa ﷺ was Tawheed

Quran revealed that the call of Isa ﷺ was of Tawheed “the oneness of Allah.” Isa exonerated himself from all claims of being the son of Allah and of divinity.

Allah ﷺ said:

“I said not to them except what You commanded me – to worship Allah, my Lord and your Lord. And I was a witness over them as long as I was among them; but when You took me up, you were the Observer over them, and You are, over all things, Witness.”²⁶¹

6. Qur'an absolves Isa ﷺ from what people said after him

Through a conversation between Allah ﷺ and Isa on the Day of Judgment, Qur'an revealed Isa's innocence with regard to what people said after him. With this conversation, Allah confirmed the truth of the Prophet Isa.

Allah ﷺ said:

“And [beware the Day] when Allah will say, “O Jesus, Son of Mary, did you say to the people, ‘Take me and my mother as deities besides Allah?’ “He will say, ‘Exalted are You! It was not for me to say that to which I have no right. If I had Said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen. I said not to them except what You commanded me – to worship Allah, my Lord and your Lord.”²⁶²

7. Qur'an states that Prophet Isa ﷺ was not killed

Qur'an states that Allah did not permit the Jews to kill Isa or crucify him. Allah ﷺ saved him from the disbelievers and raised him to the heavens and he will descend on earth before the Day of Judgment to kill Dajjal.

Allah ﷺ said:

“And [for] their saying, “Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah.” And they did not kill him, nor did they crucify him; but [another] was

²⁶⁰ Quran [5:72-75]

²⁶¹ Quran [5:117]

²⁶² Quran [5:116-117]

made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain. Rather, Allah raised him to Himself. And ever is Allah Exalted in Might and Wise.”²⁶³

8. Qur'an confirms that Isa ﷺ brought the glad tidings of Prophet Mohammed ﷺ

Quran confirms that Prophet Isa foretold Bani Israel about the coming of a Prophet after him whose name would be Ahmed.

Allah ﷺ said:

“And [mention] when Jesus, the son of Mary, said, “O Children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmad.”²⁶⁴

Isa is a slave of Allah and not His son

Allah ﷺ sent His Prophet Isa ﷺ to Bani Israel and commanded him to call people to worship Him alone. The sects (people of the Book) differed in their opinions concerning him. The first group who are the majority of the Jews claimed that Isa is not a messenger and that he was a child of fornication and his speaking in the cradle was merely sorcery and out of hatred, they wanted to crucify him. The second group, the Christians raised him to the level of glorification and said that he is the son of God. Some said that he is the third part of a divine trinity with Allah. And the third group said that he was a slave of Allah and His messenger and His word that he cast upon Mariam. The latter view is the statement of truth.

Allah ﷺ said:

“O People of the Scripture do not commit excess in your religion or say about Allah except the truth. The Messiah, Jesus, the son of Mary, was but a messenger of Allah and His word which He directed to Mary and a soul [created at a command] from Him. So believe in Allah and His messengers. And do not say, “Three”; desist – it is better for you. Indeed, Allah is but one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs. Such as attributing divine qualities to certain creations of Allah or revering them excessively. Never would the Messiah disdain to be a servant of Allah, nor would the angels near [to Him]. And whoever disdains His worship and is arrogant – He will gather them to Himself all together.”²⁶⁵

One should have no doubt that Allah ﷺ does not need to beget a son because he is far exalted above that which the ignorant people say about Him. This is the truth from Allah. The likeness of Isa before Allah is the likeness of Adam. He created him from dust then said to him “Be” and he was.

Prophet Isa's descent to earth

Allah ﷺ indicates in the Qur'an that Isa will descend to earth at the end of times and his descend will be a sign that the Hour is close at hand.

²⁶³ Quran [4:157-158]

²⁶⁴ Quran [61:6]

²⁶⁵ Quran [4:171-172]

Allah ﷺ said:

“And in deed, he [i.e., Jesus] will be [a sign for] knowledge of the Hour”²⁶⁶

And Allah told us that at that time the People of the Book will believe in him.

Allah ﷺ said:

“And there is none from the People of the Scripture but that he will surely believe in him [i.e., Jesus] before his death. And on the Day of Resurrection, he will be against them a witness.”²⁶⁷

Prophet Mohammed ﷺ told us that when the fitnah of Dajjaal becomes too intense and the believers will be under pressure at that time, Allah ﷺ will send down His slave and messenger Isa. He will come down at the white minaret in east of Damascus.

Abu Hurayra رضى الله عنه narrated that Prophet Mohammed ﷺ said: **“There is no Prophet between me and Isa. He will descend. When you see him, you will know him. He will be a man of average build, with a reddish, whitish complexion. He will come down wearing two garments dyed with saffron, with his head looking as if it is wet although it will be not”²⁶⁸**

When Prophet Isa will come, he will rule the Muslims and judge according to the Qur'an and not the Injeel because the law of the Qur'an abrogates all laws that came before it. His time will be a time of peace, comfort, and safety. He will live for forty years on earth, he will marry and have children, and then he will die and be buried.

Isa will break the cross, kill the swine, and impose the levy. Isa will kill the Dajjaal in Bab-allid in Palestine.

During Prophet Isa's time Ya'jooj and Ma'jooj, who are two nations from the progeny of Adam, will emerge and will spread great mischief throughout the earth. Isa will pray to his Lord and Allah ﷺ will respond. The next morning, they will be dead.

Prophet Isa will put an end to all other religions. So, peace be upon Prophet Isa the day he was born, the day he will die and the day he will be raised alive. He is indeed a salve and a messenger of Allah, who has been given a high rank and status and he is not a son of Allah or a part of the trinity.

Lessons and comments

1. Allah is the Lord and Creator of the universe. Allah is the Master and King; whatever He commands we hear and obey. Being slaves of Allah, Muslims, we have to endorse good deeds and discourage evil deeds. Enslaving oneself to Allah ﷺ is the greatest honor.
2. Having strong faith in Allah alone will never be enough. We must act upon it and do what is obligatory upon us. Isa ﷺ realized this reality too.
3. Isa ﷺ said **“And [made me] dutiful to my mother, and He has not made me a wretched tyrant”**. Mothers have a very high status in Islam. Good treatment of mothers is one of the

²⁶⁶ Quran [43:61]

²⁶⁷ Quran [4:159]

²⁶⁸ Sahih Al-Jaami As- Sagheer

most important obligations of Islam. Be gentle with your mother, show her good manners, listen to her requests, and obey her with whatever agrees with Islam. Remember mother was your door to this Dunya, mother will be your door to Jannah.

4. Prophet Isa ﷺ kept people calling to the path of Allah, yet not many people responded to his call. One has to maintain his faith in Allah and be with the truth even if the people are few. We are only asked to convey the message of Islam. The hearts of people and their guidance lie in the hands of Allah.
5. Prophet Mohammed ﷺ came to confirm the message of all Prophets before him; in an authentic hadeeth, he refers to the relationship that exists between all of the Prophets of Allah as a brotherhood, but when he speaks about Prophet Isa, he said: "I am worthier of Isa than others, because there was no Prophet between me and him." There is a more stronger brotherly bond that exists between Prophet Mohammed ﷺ and Prophet Isa ﷺ.

Review Questions 18

Fill in the spaces:

1. Mariam was _____ when the angel informed her that she would give birth to a child.
2. Allah ﷺ called Isa _____ because he was wandering in the earth.
3. Quran confirms that Isa brought a glad tiding of the Prophet _____
4. Prophet Isa will kill the _____ in Bayt al Maqdis.
5. Some _____ claimed Isa is a son of Allah.

Read the following two verses then answer the questions below:

A. “So, she conceived him, and she withdrew with him to a remote place. And the pains of childbirth drove her to the trunk of a palm tree. She said, “Oh, I wish I had died before this and was in oblivion, forgotten.”

1. What do the underlined words refer to?

She: _____

Him: _____

Remote place: _____

2. Why did Mariam say, “**I wish I had died before this and was in oblivion, forgotten.**”

B. “O Jesus, Son of Mary, can your Lord send down to us a table [spread with food] from the heaven?”

1. Who is talking in this verse? _____

2. Why did they ask for the table of food? _____

3. Did all Bani Israeel believe after sending the table of food? _____

True or False:

1. () Bani Israeel accused Mariam of being unchaste.
2. () Prophet Isa was sent as a Prophet at the age of 30 and was raised in the heaven at the age of 40.
3. () Isa ﷺ will descend to earth at the end of time.
4. () Quran states that the call of Isa ﷺ was Tawheed.
5. () The creation of Adam was easier than the birth of Isa.



Stories of the Prophets

Mention three of Isa's miracles:

1. _____
2. _____
3. _____

Mention three lessons that one can learn from the story of Prophet Isa ﷺ:

1. _____
2. _____
3. _____

Answers of Review Questions

Review Questions 1 (Adam)

Fill in the spaces:

1. 2000 - fire- mischief- angels
2. tree - Iblis - Allah -private parts- shy - forgave – earth

Read the following verses from the Noble Qur'an then answer the questions:

A.

1. Allah, 2. angels, 3. honor, 4. Yes, No

B.

1. Habeel and Qabeel, 2. both of them wanted to marry Qabeel's twin sister, 3. Habeel offered a fat lamb, Qabeel offered worst crops, 4. Habeel's-, 5. "I" refers to Qabeel and "you" refers to Habeel

True or False:

1-T, 2-F, 3-F, 4-F, 5-T, 6-T

List ways to prevent the whispering of shaytan from getting to you:

1. Doing Istiadha: "Audhubillah mina shaytanir rajeem
2. Following the Qur'an and Sunnah
3. Reciting the morning and evening adhkaar
4. Keeping righteous company
5. Having a watch on our nafs (regarding our deeds)

Review Questions 2 (Nuh)

Fill in the spaces:

1. Idols - Wedd, Suwa', Yaghuth, Yauq, Nasr - believe - ears- clothes.
2. Night - open – reward

Read the following verses from the Noble Qur'an then answer the questions below:

A.

1. Allah, 2. Prophet Nuh, 3. An ark, 4. Flood, 5. The oven-overflowed

B.

1. To save his son, 2. His son was about to drown, 3. Because he is one of his family, 4. No, because he is an evil doer, 5. He should not make any request about which he had no knowledge, 6. He asked Allah's forgiveness

True or False:

1-T, 2-T, 3-T, 4-F, 5- F

List the characteristics that Nuh's people used to describe him:

1. Crazy, 2. Liar, 3. A human like them, 4. He is in a clear error

Review Questions 3 (Hud)

Fill in the spaces:

1. Craftsmanship, 2. sand, 3. houses, 4. crazy and liar, 5. Human being

Read the following verses from the Noble Qur'an then answer the questions below:

A.

1. Hud. 2. 'Aad, 3. Al-Ahqaaf, 4. Idols

B.

1. Drought, 2. rain, 3. seven days and seven nights, 4. It used to take the man with his huge body and flew it up then down to the earth, 5. until his head is separated from his body, 6. Yes

True or False:

1-F, 2-T, 3-T, 4-F, 5-T

List the five conditions of tawbah

1. To acknowledge the sin, 2. To confess the sin, 3. Asking forgiveness, 4. Turning away from the sin, 5. Restoring the wrong done

Review Questions 4 (Saleh)

Fill in the spaces:

- 1- Thamoud, 2. Idols, 3. Omen, 4. Red-black, 5. Sign

Read the following verses from the Noble Qur'an then answer the questions below:

A.

1. Prophet Saleh, 2. she was not born, 3. not to harm her, 4. killed her

Read the following Hadeeth of Prophet Mohammed ﷺ then answer the questions below:

B.

1. The places of Saleh, 2. North of Madina Munawara, 3. He should be crying, 4. The same adversity may inflict upon us, which inflicted upon them.

True or False:

1-F, 2-T, 3-T, 4-T, 5-T

Mention the qualities of the she-camel that Thamoud demanded:

1. Ten months Pregnant, 2. Huge one that could drink the water of the well one day and all people drink the water of the well the next day, 3. Red color, 4. Unique

Review Questions 5 (Ibraheem)

Fill in the spaces:

1. Namrud, 2. The biggest one, 3. Ishaaq, 4. stone, 5. sheep, 6. prayer- pay

Read the following verses from the Noble Qur'an then answer the questions below:

A.

1. The king, 2. Prophet Ibraheem, 3. Because he broke their idols, 4. No, it was cool and safe

B.

1. Prophet Ibraheem, 2. His wife Hajar and his son Ismaael, 3. In Makkah, 4. Zamzam

C.

1. Jibreel, Mika'el, and the angel of death, 2. Roasted calf, 3. The birth of a son (Ishaaq) from his wife Sara, 4. She laughed and clasped her face.

True or False:

1-F, 2-T, 3-F, 4-T, 5- F, 6-T

List four trials that prophet Ibraheem faced in his life:

1. His people put him in fire, 2. He did not have children for many years, 3. Allah commanded Ibraheem to settle his son and his wife in the desert of Makkah, 4. Allah commanded Ibraheem to offer his son in sacrifice.

Review Questions 6 (Lut)

Fill in the spaces:

1. Sodom, 2. worship, 3. homosexuality, 4. wife, 5. sunrise

Read the following verses from the Noble Qur'an then answer the questions below

A.

1. Jibreel, Mikael and the angel of death, 2. distressed and worried, 3. lest his people do indecent act with them, 4. No

B.

1. Allah, 2. Lut's wife, 3. because she supported the indecent acts, 4. Jibreel uprooted the city from the earth, and then he lifted it to the sky and threw it, so all people died.

True or False:

1-T, 2-T, 3-F, 4-F, 5-T

List four evil acts people of Sodom used to practice:

1. Disbelieving in Allah, 2. Homosexuality, 3. killing the travelers, 4. cutting off the ways

Review Questions 7 (Shuaib)

Fill in the spaces:

1. Madyan, 2. Al-Aiykah, 3. expel –town, 4. eloquence in his language, 5. overshadowing

Read the following verses from the Noble Qur'an then answer the questions below:

A.

1. people of Madyan, 2. Prophet Shuaib, 3. Allah sent them darkness, large thick clouds came above them, covered the sun so it became very dark. 4. the wind stopped for seven days then a cloud covered them, the earth was shaken then a blast came from the sky and killed them all.

B.

1. People of Madyan, 2. Prophet Shuaib, 3. No, 4. No, it is forbidden

True or False:

1-T, 2-T, 3-F, 4-F, 5-T

List four evil acts people of Shuaib used to practice:

1. Cutting of the way, 2. Cheating their measurement and weight, 3. Imposing fees on people passing their land, 4. Frightening people

Review Questions 8 (Yusuf)

Fill in the spaces:

1. wisdom, knowledge, 2. Prostration, 3. fat, lean, 4. saddlebag, 5. hands

Read the following verses from the Noble Qur'an then answer the questions below:

A.

1. Prophet Yusuf, 2. to interpret their dreams, 3. he was serving the wine to the king, 4. He was carrying bread on his head which birds were eating up

B.

1. Prophet Yusuf, 2. In charge of Egypt storehouse, 3. He recognized his knowledge and foresight, 4. Yes

True or False:

1-F, 2-T, 3-T, 4-F, 5-T,

List three trials that Prophet Yusuf went through in his life:

1. The trial of throwing him in the well, 2. The trial of seduction by Al- Azeez wife, 3. The trial of prison

Review Questions 9 (Ayyub)

Fill in the spaces:

1. tongue, heart, 2. Patience, 3. justice, 4. Spring

Read the following verses from the Noble Qur'an then answer the questions below:

A.

1. Prophet Ayyub, 2. He suffered from a disease, lost his wealth and children, 3. Seeking His mercy, 4. Yes

B.

1. He would hit his wife one hundred lashes because his wife sold her hair, 2. Yes, 3. To strike her once with one hundred blades of grass.

True or False:

1-T, 2-T, 3-F, 4-T, 5-T

During his suffering, all people deserted Prophet Ayyoub except his wife. List four examples of her loyalty:

1. nursing him, 2. Selling her hair to feed him, 3. working to earn wages, 4. being patient alongside her husband.

Review Questions 10 (Yunus)

Fill in the spaces:

1. Got angry, 2. Whale, 3. Nineveh, 4. three, 5. belly - sea

Read the following verses from the Noble Qur'an then answer the questions below:

A.

1. Prophet Yunus, 2. Because they did not believe in Allah, 3. No, 4. He went to the sea

B.

1. Nineveh, 2. No, 3. Because they repented and believed in Allah, 4. No

True or False:

1-T, 2-T, 3-T, 4-F, 5-F, 6-T

When the signs of punishment started, people of Yunus realized their fault so they:

1. Announced their belief in Allah, 2. Asked Allah's mercy and forgiveness, 3. Repent from their sins

Review Questions 11- People of Yaseen

Fill in the spaces:

1. Three, 2. idols, 3. omen, 4. martyr

Read the following verses from the Noble Qur'an then answer the questions below:

A.

1. Antakiya, 2. Prophet Mohammed (peace be upon him), 3. No, 3. To stone them

True or False:

1-T, 2-F, 3-T, 4-T, 5-T

List three characteristics of the believer of the town:

1. Courageous, 2. Wise and clean heart, 3. Martyr

Review Questions 12 (Musa-Part 1)

Fill in the spaces:

1. Asiyah bint Muzahim- perfection, 2. Lord- Bani Israeel - kill - spare

Read the following verses from the Noble Qur'an then answer the questions below:

A.

1. Prophet Shuaib's daughter, 2. Madyan, 3. Prophet Musa, 4. He drew water for them

B.

1. The day of Festival (adornment Day), 2. It changed into a huge serpent and swallowed all the snakes, 3. They prostrated themselves to Allah, 4. He cut off their heads and feet and crucified them on the trees.

True or False:

1-T, 2-F, 3-T, 4-T, 5-F, 6-T

List four of the trials and signs that Allah put Pharaoh and his people into.

1. Drought, 2. Flood, 3. Locust, 4. Blood

Review Questions 13 (Musa-Part 2)

Fill in the spaces with suitable numbers:

1. 40, 2. 12- 12, 3. 30 –10, 4. 70

Read the following verses from the Noble Qur'an then answer the questions below:

A.

1. Prophet Musa, 2. Bait Al Maqdis, 3. No. They said that there are strong people in it, 4. Go you and your Lord and fight

B.

1. At Tour Mountain, 2. Because Musa would not be able to withstand (he will die), 3. It collapsed to dust, 4. He fell down in shock unconscious

True or False:

1-T, 2-T, 3-F, 4-T, 5-F, 6-F

Allah's favors to Bani Israel are great and numerous. Mention four of them:

1. He rescued them from Pharaoh and his torture.
2. He gave them Manna and Quails as food.
3. Brought clouds over them to provide them with cool shades
4. Gushed forth water springs in the desert for them.

Review Questions 14 (Youshe'-Samuel-Alysa'-Ilyas)

Fill in the spaces:

1. Humility - gratitude 2. Ba'al, 3. Knowledge - bodily strength, 3. Kill

Read the following Hadeeth of Prophet Mohammed ﷺ then answer the questions below:

A.

1. When he wanted to conquer Jerusalem, 2. Because it was Friday after Asr time and Saturday was about to enter upon them which was a holy day for them.

B.

1. So they could unite and fight, 2. Talut, 3. Because he was of low social status, poor with no wealth.

True or False:

1-T, 2-F, 3-T, 4-T, 5-F

Mention three characteristics of Bani Israel:

1. They always disagree among them; they doubt and lie to the prophets.
2. They always ask for a sign from their Prophets, when Allah answers them, they disbelieve in it.
3. They hesitate to fight, they are cowards.

Review Questions 15 (Dawood)

Fill in the spaces:

1. Al Zaboor, 2. Hard work, 3. Jalut

Read the following verses from the Noble Qur'an then answer the questions below:

A.

1. Not to pass a judgment without listening to both sides.
2. He sought forgiveness from Allah and fell in prostration.

B.

1. He judged in favor of the man with many sheep
2. The owner of the field should keep the sheep until he had received full compensation from their milk and wool, then the sheep should be returned to their original owner.

True or False:

1-T, 2-T, 3-F, 4-F

Mention three blessings that Allah ﷺ gave Prophet Dawood:

1. Beautiful, good voice.
2. The ability of softening the iron as well as making garments that fortify soldiers in wars.
3. He was the role model for justice.

Mention three lessons that one can learn from the story of Dawood:

1. One should be grateful for Allah's favor on him and recognize them.
2. Fasting and praying of Dawood is most beloved to Allah ﷺ.
3. To judge fairly by listening to each side.

Review Questions 16 (Sulaiman and Uzair)

Fill in the spaces:

1. Dawood, 2. earthworm, 3. Uzair, 4. Queen of Sheba

Read the following verses from the Noble Qur'an then answer the questions below:

A.

1. Prophet Sulaiman, 2. Horses

Mention who said this verse and on what occasion:

B.

1. An ant when Sulaiman and his soldiers came to the valley of the ants.
2. Queen of Sheba When Prophet Sulaiman sent a letter asking her to worship Allah and to submit herself to his will.
3. Prophet Uzair When Allah sent him to a ruined village to call for Allah, he said how Allah will revive it during my life.

True or False:

1-T, 2-F, 3-T, 4-F

Mention three of Allah's great gifts given to Prophet Suliman:

1. Ability to talk to animals and Jinn, 2. Great wisdom and sound judgment, 3. controlling the wind

Review Questions 17 (Zakariya and Yahya)

Fill in the spaces:

1. Son- district mosque, 2. wisdom, 3. Blessed progeny, 4. Son

Read the following two verses then answer the questions below:

A.

1. Imran's wife, 2. When she delivered Mariam, 3. To the great temple

B.

1. Mariam, 2. When Zakaria asked her about food that she had which was out of season

True or False:

1-T, 2-F, 3-T, 4-T, 5-F

Mention three excellent qualities that Allah ﷺ granted Prophet Yahya:

1. Noble, chaste and wise, 2. Kind to his parents, 3. He was not arrogant or insolent

Review Questions 18 (Isa)

Fill in the spaces:

1. Worried, 2. Al Maseeh, 3. Mohammed (peace be upon him), 4. Dajjal, 5. Christians

Read the following two verses then answer the questions below:

A.

1. she: Mariam, him: Isa, Remote place: Bethlehem
2. Because she was suffering of the pain of childbirth and the pain of slandering

B.

1. The disciples, 2. To know that Isa told the truth, 3. No

True or False:

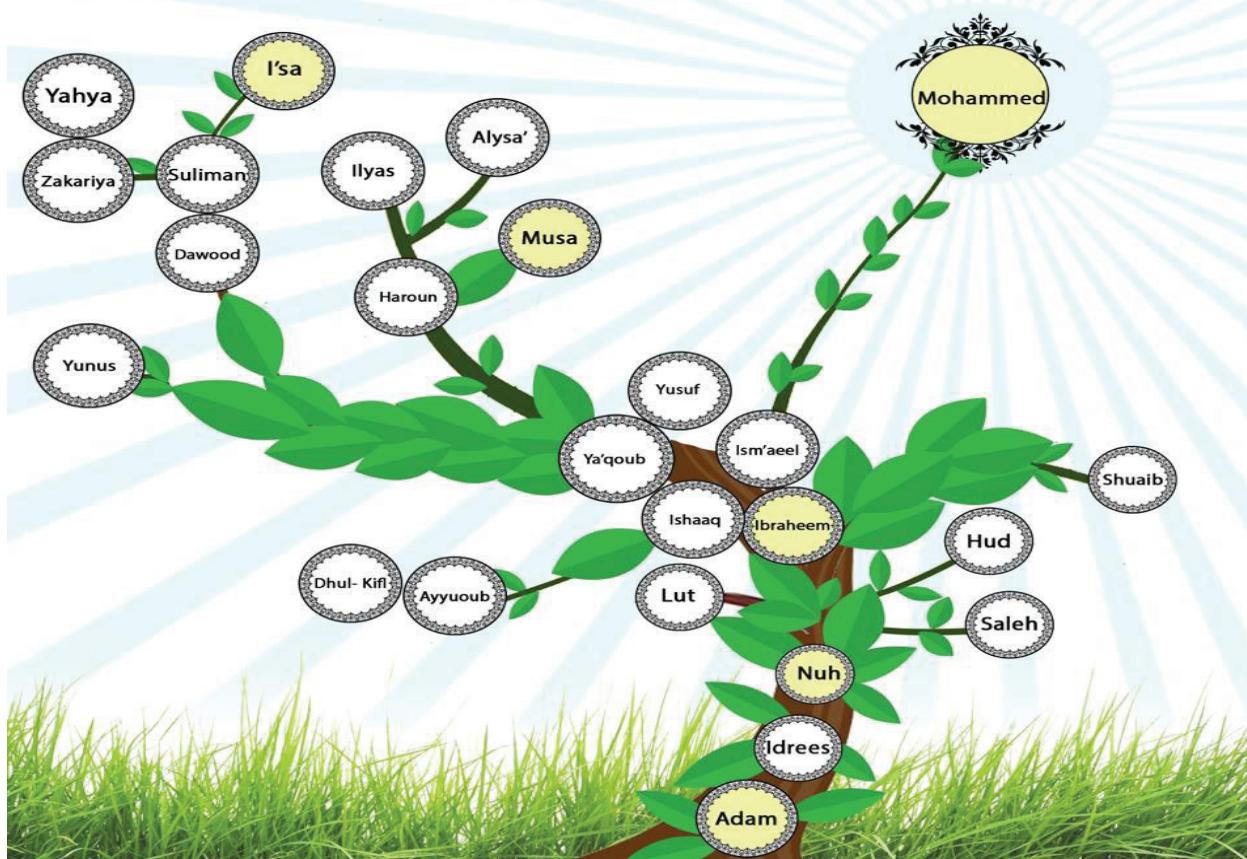
1-T, 2-F, 3-T, 4-T, 5-F

Mention three of Isa's miracles:

1. He spoke as an infant in the cradle, 2. Curing the ill, giving the sight to the blind, 3. The Maidaah.

An approximate family tree of the Prophets

The Family Tree Of The Prophets



An approximate map of the location of the Prophets



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