

# The Lives of the Prophets

by

Imām Anwar Al-‘Awlakī

(رَحِمَهُ اللهُ)

The Series is based primarily on

Ibn Kathir's

"Al-Bidayah wa Nihayah -

The Beginning and the End"

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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I seek refuge in Allāh from Satan the Accursed.  
In the name of Allāh, the Entirely Merciful, the Especially Merciful.

فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ

So relate the stories, perhaps they may reflect.<sup>1</sup>

لَوْلَايِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمُ افْتَدِيهِ

They are those whom Allah had guided. So follow their guidance.<sup>2</sup>

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ

هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ

We relate unto you (O Muhammad) the best of stories through our revelations unto you, of this Quran. And before this you were among those who were not aware of it.<sup>3</sup>

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<sup>1</sup> Al-A'raf - 7:176

<sup>2</sup> Al-An'am - 6:90

<sup>3</sup> Yusuf - 12:3

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## **The Lives of the Prophets (Peace be upon them)**

The Prophets of Allāh ﷺ are the greatest men that ever lived. They are the role models for humanity. Their hearts were the purest, their minds were the wisest, and their deeds were the most righteous. But a lot of what is narrated about them is fact mixed with fiction. Neither the Bible nor historical works provide a reliable account of these great men. The myths surrounding the lives of the prophets have even spilled over to some Muslim history books. So then, where can we learn about the Prophets of Allāh ﷺ? The truth about them is learned through the Quran and Hadith.

„The Lives of the Prophets“ is a series of lectures delivered by Sheikh Anwar Al-‘Awlakī (May Allāh’s mercy be upon him). It is the first such series produced in the English language. The author has done extensive research in the original Arabic resources. The series is based primarily on Ibn Kathīr’s „Al-Bidayah wa-Nihayah (The Beginning and the End).

Sheikh Anwar Al-‘Awlakī has done an excellent job of relying almost completely on the Quran, Hadith, and the statements of the Noble Companions of Rasūlullāh ﷺ.

He is also the author of several very inspiring series including: The Lives of the Prophets, The Hereafter, Abu Bakr Al-Siddiq – His Life and Times, Umar Ibn Al-Khattab – His Life and Times, The Life of Muhammad ﷺ and more.

## **Author's Biography**

Imām Anwar Al-ʿAwlakī was a Muslim scholar of Yemeni heritage who was born in New Mexico, USA. Initially he served as an Imām in Colorado and California, and then later in Washington D.C., where he headed the Dār Al-Hijrah Islamic Center and was also the Muslim Chaplain at George Washington University. He holds a B.Sc. in Civil Engineering from Colorado State University, a M.A. in Education Leadership from San Diego State University and was working on a Doctorate degree in Human Resource Development at George Washington University.

In 2004 he returned to his native Yemen where he taught at the University of Eman, until his arrest in mid-2006. He was then released from custody on 12th December 2007 having spent a year and a half in prison. In his first interview since his release, conducted by former Guantanamo Detainee and cage prisoner's spokesman Moazzam Begg, the Sheikh spoke about the conditions of his detention and shared his reflections on his time in prison. Regarding his time spent in prison, he said, *"It was a chance to review Qur'ān and to study and read in a way that was impossible out of jail. My time in detention was a vacation from this world. I still see my detention as a blessing, and I believe that I am still enjoying the fruits of those blessings until this moment."*

On September 30th, 2011, in northern Yemen's al-Jawf province, Imām Anwar Al-ʿAwlakī was killed by an illegal U.S. drone strike which was given the greenlight by former President Barack Obama, this was the first instance in US history wherein the government had ordered the assassination of its own citizen without due process of law. As expected, this caused great controversy within the political circles of the US, and this controversy only heightened when the US government refrained from giving any evidence regarding their claims that *'Anwar Al-ʿAwlakī was the head of external operations for Al-Qaeda in the Arabian Peninsula (AQAP)'* and Obama himself said, *"He took the lead in planning and directing efforts to murder*



*innocent Americans..”* Although evidence of this was flimsy at best, as researched by Jeremy Scahill in his documentary/film titled ,Dirty Wars‘.

Only two weeks later his sixteen-year-old son Abdur-Rahman Al-‘Awlakī, another U.S. citizen, was also killed by an illegal US drone strike that hit a café in Yemen, which was crowded by innocent civilians. The U.S., of course, responded by stating that the cafe was attended by high-value targets affiliated with AQAP.

Six years later, the Awlakī family suffered another casualty at the hands of the U.S., this time Anwar Al-‘Awlakī’s eight-year-old daughter, Nawar Al-‘Awlakī was killed in a commando operation ordered by Obama’s successor, Donald Trump, on the 29th of January 2017.

In an attempt to suppress his voice and diminish his legacy, the U.S. legitimized, the stances Imām Anwar Al-‘Awlakī had taken by making him and his children to martyrs (*Inshā’Allāh*).

May Allāh ﷻ have mercy on Imām Anwar Al-‘Awlakī, his son Abdur-Rahman and his daughter Nawar. May Allāh ﷻ keep the Awlakī family steadfast and may He (ﷻ) grant them the status of *Shuhadā*, hanging from the Throne of Allāh ﷻ as green birds.

## **Educational Background**

In response to a question posed on his blog, the Sheikh explains his credentials and whom he studied under. The following is a copy of what he has written word for word without any alterations:

„Alhamdulillah, I have had the chance to experience the various methods of gaining Islamic knowledge through studying directly under shuyukh in their general circles or privately. I have experienced the regular academic method of university study, studying by correspondence, and studying directly from books.

### **Studying under shuyukh in their general circles**

I have attended the circles of the scholars of Makkah and Madina for a combined period of a few months and for a short while attended the circle of Shaykh Ibn Uthaymeen.

### **Studying under shuyukh privately**

In addition to an ijaza in Quran recitation according to the recitation of Hafs I have read and completed Sahih al Bukhari with Shaykh AbdulRahman Shumailah al Ahdal and he has given me ijazah to narrate Sahih al Bukhari from him through three high isnaads, one of them being the highest existing isnaad in the world. The other two he has received from his shuyukh in Makkah.

I have also read and completed Sahih Muslim and al Muwata by Imam Malik with Shaykh AbdulRahman and he has given me ijazah on both books.

I have studied al Minhaaj by Imaam Nawawi on Shafi fiqh with Shaykh AbdulRahman al Ahdal and Shaykh Hamud al Ahdal and received ijaza from both of them.

The above mentioned shuyukh have also given me ijazah to narrate through their isnaad the six books of Hadith, al Adhkaar by Imaam Nawawi, al Shifa by Qadhi Iyaad, and some other books in Shafi fiqh.

I have studied, traveled and lived with Shaykh Hassan al Ahdal and it was through him that I got to study with other scholars from this blessed family of scholars who are descendants of al Hussain bin Ali may Allah be pleased with them. They are based in al Marawa'ah in Tihama which is in the Western part of Yemen on the coast of the Red Sea and this is the land of the Sahabi Abu Musa al Ash'ari. He has given me a general ijaza in the six books of hadith, Buloogh al Maraam by Ibn Hajjar al Asqalani, Umdat al Ahkaam by al Maqdisi, al Minhaaj by al Nawawi, al Ghaya wal Taqreeb by Abu Shuja, and al Waraaqat by al Juwaini.

I have spent a short time with Shaykh Salman al Odah.

I have benefited considerably from the scholars I met in the US during the 90's, a time in which there was a great influx of scholars in America.

And last but not least, I have benefited and continue to benefit from the Shaykh whom I trust his deen and know him to be a scholar who does not fear in the sake of Allah and is willing to stand up for the truth, Shaykh Hussein bin Mahfoodh. He is a friend whose relationship with me extends over the years. Until this day, I consult with him on the various important aspects of Sharia that I am presented with and I have continued to benefit from his knowledge and wisdom over the years. I have accompanied him and traveled with him and consider him to be one of the best scholars that I have come to know.

### **Regular academic university study**

In 2002 I was given permission from the administration of the University of Eman in Yemen to attend any class at any level and I took advantage of this and attended classes in Tafsir and Fiqh for a period of a few months. I have also benefited from the teachings of Shaykh Abdul Majid al Zindani the Rector of the University.

## **Studying Sharia by Correspondence**

I studied for two years through correspondence with the Islamic university in France. I lost interest and discontinued my studies with them because I reached the conclusion that it was not a proper method of disseminating Islamic knowledge. This was in the mid 90's so things must have changed now in the field of correspondence study due to advances in technology.

## **Studying from Books**

After receiving the basics from the scholars and the keys of knowledge, learning from books is a lifelong practice of the seeker of knowledge.

## **My Ijazah**

In addition to the ijaza's I have mentioned above I have a general ijaza in Quran, Sciences of Quran, Hadith, Sciences of Hadith, Tafsir, Fiqh, Usool Fiqh and Arabic from: Shaykh Hassan Maqbooli al Ahdal Shaykh Hussein bin Mahfoodh Shaykh AbdulRahman Shumailah al Ahdal Shaykh Hamud Shumailah al Ahda”

## Transcriber's Note

In the name of Allāh, the Entirely Merciful, the Especially Merciful. May the Peace, Mercy, and Blessings of Allāh ﷺ be upon you all my dear Brothers and Sisters! All praise is due to Allāh ﷻ, Who has allowed us to complete this series of audio lectures into a book and I pray that He accepts it from us and guides mankind through it and accepts it as *Sadaqāh Jāriyah* (continuous charity) on behalf of Imām Anwar Al-'Awlakī (رحمه الله), whom we love for the sake of Allāh ﷻ, and we want the legacy of his Da'wah to remain for future generations and pray that Allāh ﷻ grants him *Ajar* for this until the Last Day.

The transcription of the series „The Lives of the Prophets“, was done together with some brothers and sisters (Allāhuma Bārik Lahum to you who helped to finish this book) from around the world with the intention to receive contentment and blessings from Allāh ﷻ, and for our shared love of the Ambiyā of Allāh and for their biography to be mentioned by those to come *Inshā'Allāh*. And then, in honour to Imām Anwar Al-'A Awlakī for his constant efforts and his irresistible struggle for the Dawah of Tauhid, only to make the path easier for me and you.

„The Lives of the Prophets“, as well as all the other series of lectures of Imām Anwar Al-'A-Awlaḳī, contain some of the most authentic and truthful lectures, that we have in the English-speaking language. They are, *Alḥamdulillāh*, full of beneficial knowledge and enclose only important *Tarbiyyah* (Islamic education) and *Nasīḥah* (righteous advice) for the mindful Muslim and Non-Muslim.

The Ummah is currently at a stage where it wishes that specific scholars were among us, to make clear for us what is *Khair* and what is *Munkar*. That is the case with Imām Anwar Al-'Awlakī (رحمه الله), even though *Shahada* was already written for him by Allāh ﷻ the wise. We should realize that Allāh ﷻ knows best when to take which soul and to give whom a longer life, and that all our problems could be solved by just reading, understanding, and

implementing the Qurān into our lives, because the religion of Allāh ﷻ is not in need of any human being.

And *Alhamdulillah*, we have all the audio lectures of the Sheikh and of other sincere Shuyūkh out there, and we should make the efforts to transcribe them all and *Inshā'Allāhu Ta'ālā*, to print them into books. And I'm sure Imām Anwar Al-'Awlakī (رحمه الله) would love this idea since he was in love with beneficial knowledge. Knowledge that was connected to Allāh ﷻ, to Rasūlullāh ﷺ, to the other Ambiyā of Allāh ﷻ, to the Sahaba and to other Awliyā of Allāh ﷻ. O Allāh, we ask You to grant us knowledge that benefits and we seek refuge in You from knowledge that does not benefit.

I did not intend to attribute compliments to Imām Anwar Al-'Awlakī, since Allāh ﷻ, his Angels and most of you know his personality very well. Nevertheless, it needs to be mentioned because, *Subhān'Allāh*, as soon as the Imām became a *Shahid*, some insignificant and not worth of mentioning characters from the Ummah fell off their beds and launched a campaign of slander and backbiting, only to please and gain recognition from the Kuffar and to increase in their own *Nifaq*. Therefore, I feel the least we can do is to speak the truth about the Imām.

Allāh ﷻ says, ***"O believers, if an evildoer brings you any news, verify 'it' so you do not harm people unknowingly, becoming regretful for what you have done."*** (Al-Ĥujurāt - 49:6). Hence for the brothers and sister who have never heard of Imām Anwar Al-'A-Awlakī except from the "honest" media, I'd recommend you, do your own research by listening to his audio lectures, to get your own impression of him, because studying on your own has always been the right way to find out the truth about something.

And as a Muslim, you should be very careful on which news you act and on which news you base your judgement. A Muslim cannot judge anything without confirmed or true knowledge, especially in matters requiring responsibility and concerning social relationships. This knowledge must be based either on eye-witness reports, or on true, verified reports, because as you know, it is not uncommon for media and for people on the Internet to

take something out of context and misreport it.

So Imām Anwar Al-'Awlakī (رحمه الله) was a renowned Muslim Scholar, who would always speak and act on *Al-Haq* without hesitation, because he had the *Khash'yā* (fear) only for Allāh ﷻ, and not for the creation. A characteristic, which real and classical scholars of the old days were known for. He was a Revivalist and an Inspirational Teacher for many Muslims around the World. A true role model, who did not hide from the dirt which Scholars usually would avoid because of their high status.

A man of justice, who'd always in his speeches call for unity and peace between the Muslims, as long as they were on Tauhid. He would also appeal to be fair and just with the non-Muslim community in all aspects of life. He would defend the Muslim women and advise us to take care of them just like Rasūlullāh ﷺ commanded us to do so.

He was a man of peace, who'd never want confrontation except for defending the Muslim Ummah from injustice.

He was a unique character, who was blessed by Allāh ﷻ with intelligence, wisdom and a sharp mind. He was very eloquent, and he would choose his words always carefully. Even though he'd speak about the betrayal done to the Ummah by their leaders and by some scholars, he'd still never insult or speak bad about those characters with their names. He knew his responsibilities as an Islamic scholar very well and he did not sell his religion for this *Dunyā*. He was a true *Mujahid*, whose name will be written down in the books of Islamic history and will never be forgotten *Inshā'Allāh*.

May Allāh ﷻ accept him as a *Shahid* and reunite him with his family in the highest place in *Jannah* - *Allāhuma Amin! Subhān'Allāh*, a Du'a, which the Imām would say frequently in his lectures, and *Alhamdulillah*, Allāh ﷻ accepted his Du'a, and He (ﷻ) describes it with, „**that is truly the ultimate triumph.**“ (At-Tawbāh – 9:111).

*Jazākum Allāhu Khayrān Wa Bārak Allāhu Fikum.*

**Your brother, Jumada Al Akhirah 1444 AH / January 2023 CE**



**Imām Anwar Al-'Awlakī (رحمه الله)**

The sea of knowledge you passed on in your Lectures Should be  
gathered like Sparkling drops of sweet Nectar  
That revives any Lost heart appealing to all Sectors  
It's too late to try to rob the Ummah of this Treasure  
Our humble Shaykh has already gained Allāh's Pleasure  
Scattered pieces of pearls  
Have reached all over the world



# Chapter 1

## Story of Creation

Verily all praise is for Allāh ﷻ, we praise Him and seek His aid and ask for His forgiveness and we seek refuge with Allāh ﷻ from the evils of ourselves and our evil actions. Whomever Allah ﷻ guides there is none who can misguide him, and whomever Allāh ﷻ misguides there is none who can guide him, and I bear witness that none has the right to be worshiped except Allāh ﷻ alone, having no partner, and I bear witness that Muhammad ﷺ is His slave and His Messenger.

### The Duty of Relating the Message and its Benefits

Allāh ﷻ says,

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ  
مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ

**We relate unto you (O Muhammad) the best of stories through our revelations unto you, of this Quran. And before this you were among those who were not aware of it.**<sup>4</sup>

It is from Allāh! Allāh ﷻ is the one who is revealing this to Muhammad ﷺ and to this Ummah. Allāh ﷻ says, **“Nahnu Naqussu `Alayka `Ahsana Al-Qasas/Qassas – We relate unto you (O Muhammad) the best of stories.”**<sup>4</sup>

These are the best of stories because they are dealing with the best of creation. Some of the benefits of talking about the Ambiyā:

**Number One:** Because Rasūlullāh ﷺ was commanded to do so. Allāh ﷻ

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<sup>4</sup> Yusuf - 12:3

says, “**Fāqsusi Al-Qasasa – relate on to them the stories...**”<sup>5</sup>

It is a command from Allāh ﷻ given to Rasūlullāh ﷺ that he must, Allāh ﷻ is commanding him that he must narrate these stories unto the Ummah. So, it becomes a duty upon us to relate these stories, it becomes mandatory on us to convey the message of the Ambiyā of Allāh ﷻ and their stories. So, number one, we're doing this as a ‘*ibādah* [worship] of Allāh ﷻ to fulfil a commandment of Allāh ﷻ.

**Number Two: “Fāqsusi Al-Qasasa La`allahum Yatafakkarūn - Relate and convey to them the stories” - Why? So that, “they may reflect”, or “they may contemplate”**<sup>5</sup> These stories are not to entertain us. These stories are for us to derive lessons and reflect! And to contemplate and to think about and to deeply reflect on them! That is what we need to do.

**Number Three:** Another reason why it is extremely important to study the stories of the Ambiyā of Allāh ﷻ. Allāh ﷻ says:”**Ūlā’ika Al-Ladhīna Hadā Allāhu Fabihudāhumu iqtadihi - They are those whom Allah has guided, so follow their guidance.**”<sup>6</sup>

They are the ones who are guided and Allāh ﷻ is instructing Rasūlullāh ﷺ to follow them, to follow their guidance because they are the best. And we need to have them as role models. It is very important for the human being to have models, especially in the early stages of our life. You find that every human being has role models. If they are not good, they are going to be bad. That is our makeup as human beings. We must have some role models. We must have some people whom we look up to. If we are not going to provide our children and our youth with the role models of the Ambiyā and the role models of Rasūlullāh ﷺ and the role models of the Sahaba [then] they are going to find role models somewhere else because human beings cannot live without role models. And Allah is telling Muhammad ﷺ that he must follow the way of the Ambiyā of Allāh ﷻ. If this instruction was given to

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<sup>5</sup> Al-A’raf - 7:176

<sup>6</sup> Al-An’am - 6:90

Rasūlullāh ﷺ then what should we do? Allāh ﷻ is commanding Rasūlullāh ﷺ to follow their way. So, we need to study the lives of the Ambiyā of Allāh ﷻ, so that they can become our role models.

**Number Four:** To love them, because if you do not know someone, you cannot love him. We all claim that we love the Ambiyā of Allāh ﷻ but if we don't know the details of their life and we don't know what they went through then how could we have respect for them?

Abū Dhār رضي الله عنه once came to Rasūlullāh ﷺ and asked him a question, "What is the total number of Ambiyā?" Rasūlullāh ﷺ said, "*120 thousand Prophets and the Messengers among them are 315.*"<sup>7</sup>

So, the Ambiyā of Allāh ﷻ are 120.000 and the Messengers - Ar'Rusūl are 315. I am translating Nabī as Prophet and Rasul as Messenger. So, there are two different things: Nabī and Rasūl.

Nabī – [Prophet] the plural of it is Ambiyā.

Rasūl – [Messenger] the plural of it is Rusūl.

## The Difference Between Nabī and Rasūl

So, what is the difference between the Nabī and the Rasūl? What is the difference between the Prophet and the Messenger? There are a few opinions of the 'Ulama in this; one of them is that the Rasūl is the Nabī who is given a law, but the Nabī who is not a Rasūl is following the law of another Rasūl. So, every Rasūl is a Nabī but not every Nabī is a Rasūl - Every Messenger is a Prophet but not every Prophet is a Messenger. If a Prophet is given a new law, then he becomes a Rasūl and a Nabī. If he is not given a new law, then he is only a Nabī – a Prophet. An example of that to make it a little bit clear; Mūsā عليه السلام is a Rasūl. Why? Because he was given the Thora. But [his brother] Hārūn عليه السلام is not a Rasūl. Hārūn is a Nabī.

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<sup>7</sup> narrated by Abu Haatim ibn Hibbaan

Why? Because he is following the law of his brother. Hārūn is following the law of Mūsā عليه السلام. This is one difference that the 'Ulamā [Islamic Scholars] give to [differentiate] between Nabī and Rasūl.

### **Rizq - Sustenance is Already Written Down by Allāh ﷻ**

But before we start talking about Ādam عليه السلام, let's look at the story of creation. Rasūlullāh ﷺ was asked this question by a group who came from Yemen, and this is narrated by 'Imran Ibn Husain in Bukhari. They came to Rasūlullāh ﷺ and they said, "*Ma awal hadhal amr? - Oh, Rasūlullāh ﷺ, how did all of this start?*" They want to know how this all came into existence. Rasūlullāh ﷺ said, "*In the beginning there was Allāh ﷻ! There was nothing before him*", in another narration, "*nothing was with Him, and His Throne was on water, and He wrote in the Tablet everything, and He created the heavens and the earth.*" Rasūlullāh ﷺ says, "*The first thing Allāh ﷻ created was the pen, then Allāh ﷻ ordered it to write, so it wrote everything that will happen until the Day of Judgement.*"<sup>8</sup>

We worry about Rizq. We worry about our Rizq. Rizq is sustenance, what Allāh ﷻ will provide us. We worry about our wealth; we are always thinking about tomorrow. We are 'Rizqophobic', we have a problem of paranoia of *Rizq*. We are always in a state of despair when it comes to wealth. We are always thinking about, how will we make it in the future? Worried and terrified and paranoid. Well, listen to this; Rasūlullāh ﷺ says in a Hadith narrated by Muslim, "*Allāh ﷻ wrote down the sustenance of the creation 50 thousand years before he created the heavens and the earth.*"<sup>9</sup>

Everything that you will get is already written down, not 50 thousand years before this day, but 50 thousand years before the heavens the earth were

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<sup>8</sup> Sahīh al-Bukhārī 3191, 7418, - Sunan Abi Dawud 4700

<sup>9</sup> Sahīh Muslim 2653

created. It's a done deal and what you will get is already written down. Are you still going to be very concerned about it?

## Sanctity of Human Beings and the Definition of Khalīfah

Rasūlullāh ﷺ says, “*The angels were created from light and the Jinn were created from fire.*”<sup>10</sup> So, these are two other creations beside the human being, which we know about, the angels who were created from light and the Jinn, they were created from fire. Iblis was from Al-Jinn, but because he was so righteous, he was included with the angels and elevated to a very high level among the angels. Even though he was from Al-Jinn. Ādam عليه السلام was created from dirt. Allāh ﷻ says,

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

**And remember when your lord said to the angels, verily I'm going to place mankind generations after generations on earth.**<sup>11</sup>

Allāh ﷻ says, “*Ini Ja'ilun Fil 'Ardi Khalifa - I will place on earth a Khalifa*” What does ‘*Khalīfah*’ mean? Khalifa comes from the word ‘*Khalaf*’ and ‘*Khalaf*’ means to succeed someone else or to assume the position of someone else. These are the meanings of the word ‘*Khalaf*’. Allāh ﷻ for example says in Qur’ān,

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسُوفَ يَلْقَوْنَ عَذَابًا

**A generation followed them who lost prayer and followed desires, so they will be misguided.**<sup>12</sup>

In this Āyah it means a generation that came after them and that is why we have ‘*Salaf*’ and ‘*Khalaf*’. We say *Salaf*. Who are the *Salaf*? The *Salaf* are the early three generations. Everyone who comes after them, we call them *Khalaf*. And then what was Abū Bakr As-Siddīq رضي الله عنه called when he

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<sup>10</sup> Sahīh Muslim 2996

<sup>11</sup> Al-Baqarah - 2:30

<sup>12</sup> Maryam - 19:59

assumed responsibility after Rasūlullāh ﷺ? He was called 'Khalifatu'Rasul'lilah' - The Khalifah of Rasūlullāh ﷺ! Why? Because he assumed responsibility after Rasūlullāh ﷺ and he came after Rasūlullāh ﷺ. So, we see that in this word, which was used in reference to Abū Bakr, it has two meanings; first meaning is that he is assuming the responsibility of leading the Ummah after Rasūlullāh ﷺ and the second meaning, it says, that he is coming after Rasūlullāh ﷺ, 'Khalifa' - he comes after. If we would apply these two meanings to the responsibility or the title that was given to humanity, Allāh ﷻ said, **"I will place a Khalifa on earth."** So, we find two explanations were given; one explanation says, that Allāh ﷻ has appointed Ādam عليه السلام and his children, his descendants in the position of responsibility to apply the laws of Allah ﷻ. So, they are representing the law of Allāh ﷻ on earth. They are given the responsibility of applying the law of Allāh ﷻ on earth. And that is the explanation given by Ibn Mas'ūd رضي الله عنه. The second explanation is that human beings would succeed each other in this world generation after generation and this is the opinion of Ibn Abbas رضي الله عنه. Our responsibility on earth is to establish earth according to the laws of Allāh ﷻ and also, we see that we are succeeding each other. We are not like the angels, who are living, and they are not marrying and having children. We succeed each other on this earth and that's why Allāh ﷻ says about the people of Ād, that you became the 'Khalifa' of this earth, which is plural of 'Khalifah', after the people of Nuh.<sup>13</sup>

So, this is the meaning of Khalifa. If we look at the Āyah before this, it would help us in understanding our mission and our role in this world. Allāh ﷻ says in the Āyah right before this Āyah:

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا

**Allah has created for you everything in this world<sup>14</sup>**

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<sup>13</sup> Al-A'raf - 7:69

<sup>14</sup> Al-Baqarah - 2:29

Everything in this world was created for the human being. That is the honour that Allāh ﷻ has given this human being, that everything is created for the exploitation of human beings, because they are the ultimate creation of this world and they are the ones whom Allāh ﷻ has given the responsibility of establishing this Dunyā, this world. So, Allāh ﷻ has creating everything for them, therefore we should not give precedence to anything material over the human being. We should not sacrifice the human being for a material thing, because Allāh ﷻ has given this noble position to human beings, and he made them Khalifa and he created everything for this human being; the human being is sacred! But the way we are dealing with the human being now, on the face of the earth is, that we are killing human beings and destroying them for a material gain. And that's why Rasūlullāh ﷺ says, that the Muslim is sacred in the eyes of Allāh ﷻ more than Al-Ka'ba.<sup>15</sup>

The sanctity and the sacred position that is given to the blood of the Muslim is more than Al-Ka'ba! That is the honour that Allāh ﷻ has given to the son of Ādam. Allāh ﷻ says,

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ

**We have honoured the son of Adam<sup>16</sup>**

### **Allāh ﷻ Informs the Angels About the Creation on Earth**

When Allah told the angels that I will place a Khalifa on earth, what did they say? They said,

قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ  
وَنُقَدِّسُ لَكَ

**“Will you place therein those who will make mischief therein and shed blood, - while we glorify you with praises and thanks?”<sup>17</sup>**

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<sup>15</sup> Sunan Ibn Mājah 3932

<sup>16</sup> Al-'Isrā' - 17:70

<sup>17</sup> Al-Baqarah - 2:30

How did the angels know that human beings will corrupt on the face of the earth? Ādam عليه السلام was not placed on the earth yet. Why did the angels say, "You're going to place someone who will cause corruption and shed blood in the world"? There are two explanations given: one explanation is, that Allāh ﷻ told the angels ahead of time, that this is what human beings will do. The second explanation and this is mentioned by Ibn 'Abbās, that Jinn were living in this world before, and they caused corruption and they shed blood and they fought with each other, and they corrupted this world and they caused so much evil. And then Allāh ﷻ send on them armies from the angels and also Iblis to fight against them and then they pushed and cornered to the islands of the ocean. So, the angels said, why are you going to place someone on earth who would cause corruption and shed blood again. So, these are the two-explanation given. There is no Hadith to support any one of them. These are two explanations given to the Āyah. Allāh ﷻ said,

قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

"I know what you know not."<sup>17</sup>

### The Reason Why the Son of Ādam is Different

Allāh ﷻ created Ādam عليه السلام and Rasūlullāh ﷺ says, "Allāh ﷻ created Ādam from a handful of dirt, picked from all of the earth. So, the children of Ādam became red, white and black and everything in between and they became soft and tough and bad and good and everything in between."<sup>18</sup>

This dirt was taken from different parts of the earth so there was black soil, there was white soil, there was yellow soil - different colours. And some of this soil was taken from mountains and some of it was taken from valleys and it was mixed together. So, the son of Ādam, the descendants of Ādam came out in different colours, because the dirt they were created from is

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<sup>18</sup> Sunan Abi Dawud 4693, - Jami` at-Tirmidhi - Book 47, Hadith 3213



from different colours. And they came out with different qualities, because some of this dirt was taken from mountains and some of it was valleys, some of it was from fertile land and some of it was from infertile land. So, you have some of them are righteous, some of them are evil, some of them are easy to deal with and some of them are tough. They came out according to the material they were created from. What was Ādam عليه السلام created from? 'Turāb' – dirt, but that was not the only name that was given to the material we were created from.

We find in Qur'ān that the components of our body were described with different terms. Allāh ﷻ has called it Turāb which means dirt. Allāh ﷻ has called it: Tīn which means clay. *Tīnin Lāzib* - sticky clay. *Salsāl* - sounding clay. *Hama'iim Masnūn* - black smooth mud. Why were these different terms used to refer to the material we were created from?

1. Turāb – soil, dirt, dust [Al-Haj - 22:5]
2. Tīn- clay [Al-Mu'uminūn - 23: 12]
3. Salsāl - sounding clay [Ar-Rahmān - 55: 14]
4. Hama'iim Masnūn - black smooth mud [Al-Hijr - 15:26]
5. Tīnin Lāzib - sticky clay [As-Sāffāt - 37: 11]

In the beginning it was dirt – Turāb - dirt, soil that was taken from the earth and that is Turāb and then this dirt was mixed with the basis of every living being and that is water. Allāh ﷻ says,

وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ

**We created from water every living being<sup>19</sup>**

When it was mixed with water it became [clay or] mud – Tīn, and then this mud was left for a while and when you leave mud for a while and the moisture in it reduces; it becomes sticky. In the beginning it is loose mud, because it has a lot of water then when the water level decreases and the

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<sup>19</sup> Al-'Anbiyā' - 21:30

moisture decreases, it becomes sticky, and it holds to your hands and that is *Tīn Lāzib* - sticky clay. And then that sticky clay was left for longer while the smell of it changed and the colour of it became darker and that is *Hama'iim Masnūn*, which is black smooth and smelly clay [or mud] because it was left there for a while. That material was taken and Allāh ﷻ moulded out of it the form and body of Ādam عليه السلام. That body was left to dry, and it turned into *Salsāl Kāl'fakhhār* - Clay like pottery. When you knock on dry clay - pottery, what happens? It makes a ringing sound and that is *Salsāl min Salsāl*, it makes a ringing sound like a bell. So, the body, the empty form of Ādam عليه السلام that did not have the soul yet, it was just a material, it was left to dry and then when you would knock on it, it would make this ringing sound.

It is said and this is not a Hadith, but it is said, that Iblīs saw this body lying on the ground and he didn't know what it was. So Iblīs walked up to the body of Ādam عليه السلام and he knocked it and it made a ringing sound and it was hollow [because] when he knocked it, he knew that it was hollow from the inside - empty. He said, "*Hadha Khalqun la ya ta malak.*" When he found out that it was hollow, he said, "This is a creation that is weak, its hollow from the inside." And then he said, "If I am given influence over you, I will guide you astray and if you are given influence over me, I would disobey you." Therefore, he is our enemy from day one! Ādam عليه السلام is not even alive yet, it's just a body that is lying there and he said, "If you are given influence over me, I'm going to disobey you." Let's do the same thing and disobey him!

## The Position of Islam to the Theory of Evolution

Rasūlullāh ﷺ says in the Hadith narrated by Muslim, "*Kha'laqal la'hu Adama 'ala Surati.*"<sup>20</sup>

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<sup>20</sup> Sahīh Muslim 2612, - Sahīh al-Bukhārī 6227

## Chapter 1: Story of Creation

In the beginning we know that Allāh ﷻ has created Ādam عليه السلام with his own hands. Ādam عليه السلام was honoured that he was created with the hands of Allāh ﷻ. A great honour and that is mentioned in the Hadith of *AShafa'a*, when the humans would go to Sayyidnā Ādam عليه السلام on the Day of Judgement and they would say, “*You are the one whom Allāh ﷻ blew his soul into you and you are the one whom Allāh ﷻ created with his own hands and you are the one whom Allah ﷻ made the angels bow down to and made Sujūd.*”<sup>21</sup>

Honouring that Allāh ﷻ is giving to Ādam عليه السلام [since] he was created with the hands of Allāh ﷻ. Rasūlullāh ﷺ says in the Hadith narrated by Muslim, “*Kha'laqal la'hu Adama 'ala Surati* - Allāh ﷻ has created Adam on his image.”<sup>20</sup>

An-Nawawi gives an explanation to this Hadith; he says, what is meant by Allāh ﷻ has created Adam on his image, [here] it is not talking about the image of Allāh ﷻ, it is talking about the image of Adam; Allāh ﷻ created Adam on the image of Adam. You might wonder, what does that mean? What do you mean Allah created Adam on Adams image? That would mean that Allāh ﷻ created Adam as he was, in his adult form that remained with him. In other words, Ādam عليه السلام did not go in stages that we go through; of being an embryo and then a foetus and then an infant and then a child and then an adult. “*Kha'laqal la'hu Adama 'ala Surati* - Adam was created on his image”, [means] he didn't go through changes of images like we do. We go through different changes of images. From embryo to foetus, it looks very different when you go from the one cell, when it then multiplies, and the embryo is in the early stages and then the foetus. If you look at it, the image could change within days. But with Adam, he was created on that image from day one. And this is diametrically opposed to what the theory of evolution says.

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<sup>21</sup> Sahīh al-Bukhārī 7516, - Sahīh Muslim 194

The theory of evolution states, that human beings came through an evolution process, that started with a chemical reaction, and then the one cell: the single cell. And then multiple cells, and then it goes up and up and up, until it reaches to the human being in the end of that long chain. That is completely contradicting to the truth, because Allāh ﷻ has created Adam with his own hands on that image that remained with Adam until he died. But let me say that Islam does not completely disapprove everything in the theory of evolution. Islam disapproves some and approves some. Islam disapproves the part of the theory of evolution, that states, that nature is the creator or that things came out of random. Islam is against the part of the theory of evolution, that states, that human being evolved from a single cell and then it went up to the ape, which they call the closest relative of the human being, and then to the human being. But Islam is not opposed to the part of the theory of evolution that says that species adopt to their environment. We see that around us, that different species learn how to adopt to different environments, but we say that, that happens with the will of Allāh ﷻ.

### **The Secret of the Soul Remains with Allāh ﷻ**

Allāh ﷻ blew the soul into Ādam عليه السلام [called] 'Ar-Rūh', our body without Ar-Rūh is part of the earth, it is dirt. Our body is made of carbon, oxygen, copper, iron, sulphur, [etc]; that is our body and when the soul leaves, our body decomposes into its origin. Allāh ﷻ says,

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

**We created you from Earth, and you will return to Earth, and then we will resurrect you again from Earth.**<sup>22</sup>

We are nothing without the soul! The essence of life is not in this materialistic body. This body that we have is dead, it is material components

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<sup>22</sup> Tāhā - 20:55

that are dirt - came from the dirt, from the earth. What puts life in us is the soul, and that is the secret of life, and it remains as a secret, even with all of the advancements in science and technology that we have. They came to Rasūlullāh ﷺ and said, tell us about the soul. Allāh ﷻ says,

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

**They ask you about the soul, tell them that the knowledge of the soul belongs to Allāh, and you have been given very limited knowledge.**<sup>23</sup>

The soul is a secret that only Allāh ﷻ knows and our knowledge of the soul is very limited. This question was asked to Rasūlullāh 1400 years ago, [yet] our knowledge about the soul did not change much since then. We don't know much about the soul.

The Soviet Union, under communism, they disbelieved in anything metaphysical, they only believed in the physical world. Everything that is metaphysical, they didn't believe in it. So, they thought that they could create a human being. So, in their labs, they looked at the composition of the human body and they found out that it's made of copper and sulphur and iron and carbon and oxygen and hydrogen; they brought those elements and they mixed them together with the same ratio that exists in our body and then they kept on sending some electrical shocks on it, thinking that that would give it life.

[They didn't know that] it is not our body that makes us alive. Our body is dirt [and] it belongs to this earth. What makes us alive is the secret which Allāh ﷻ has placed in us, and that is the soul - *Ar-Rūh'* and that is something we don't know about, that is the difference between life and death - *Ar-Rūh'*. That is why when Mūsā عليه السلام and the magicians were competing; the Magicians were throwing their sticks, and they were making those sticks look like snakes through optical illusion. But with Mūsā عليه السلام, his stick turned into an actual living snake, because Allāh ﷻ is the one who controls

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<sup>23</sup> Al-'Isrā' - 17:85

life, so Allāh ﷻ put life in that stick and it became a snake. But with the magicians, all what they could do is fool the people through an optical illusion, because they do not have the power to put life. And when they saw what was happening with the stick of Mūsā عليه السلام they knew that this is a miracle, and they immediately became Muslim, because they knew that this is something outside the capacity and the capability of the human being. So, the soul is what gives us life, and this is as Allāh ﷻ says, "**Min amri Rab'bi - This is knowledge that belongs to Allāh.**"<sup>23</sup>

This is an issue that belongs to Allāh.

### The Greeting of Muslims

When the soul entered into the body of Ādam عليه السلام, the first thing that happened is; he sneezed. Rasūlullāh ﷺ said, "*When Allāh ﷻ created Adam, and he blew the soul into him, Adam sneezed.*" Adam said, "*Alhamdulillah - Praise be to Allāh.*" Allāh ﷻ told him, "*Yar'hamuk'allah - the mercy of Allāh be upon you.*" The first thing that happened to Ādam عليه السلام was [the] deliverance of mercy onto him from Allāh ﷻ. When he was created, Allāh ﷻ himself told Adam, "*Yar'hamuk'allah - The mercy of Allah be upon you.*" That was the first thing that was told to Sayyidnā Ādam عليه السلام. He had the mercy of Allāh ﷻ from the beginning. Allāh ﷻ told Ādam, go to those angels who are sitting over there and tell them, "*Assalāmu 'Alaikum.*" Adam went up to the angels and said, "*Assalāmu 'Alaikum.*" [The angels answered], "*Alayka Salam, wa alayka Salam wa rahmatullahi wa barakatuh - May the peace of Allāh be upon you, and his mercy be upon you and his blessings be upon you.*" So Adam came back to Allāh ﷻ; Allāh ﷻ told him, "*This is your greeting and this is the greeting of your descendants.*" So Allāh ﷻ has taught us our greeting from the beginning, and it was taught to Ādam and this is the greeting that Allāh ﷻ wanted for the children of Ādam; it is *Assalāmu 'Alaikum - Peace be upon you.*<sup>24</sup>

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<sup>24</sup> Sahīh al-Bukhārī 3326, 6227, - Sahīh Muslim 2841, - Jami` at-Tirmidhi - Book 47,

Not hi, hello, good morning or good night or what's up. [It is] first *Assalāmu 'Alaikum* - Peace be upon you, and then after that, after you deliver the peace, *Subhān'Allāh*, look at the beauty of Islam. We are spreading peace and Rasūlullāh ﷺ says, "*Af' shus Salama Baynakum* - spread peace among you." Spread peace! Whenever you see somebody then say, *Assalāmu 'Alaikum* - Peace be upon you. *Alhamdulillah* on the *Ni'mah* [Blessing] of being Muslim. After you say, *Assalāmu 'Alaikum* and you receive the blessing of your brother, telling you, *Wa-Alaikum as-Salam wa rahmatullahi wa barakatuh*, then you are free to use any greeting you want. Whether it is hi or hello, or good morning or good afternoon, or shto'rasti or saha khobast or como estas or Sabahel Khair, whatever you want. In the beginning you say, '*Assalāmu 'Alaikum*' and then after that you could use any greeting you want because we know that Rasūlullāh ﷺ used to tell the Sahaba for example, "*Kayfa as'baht*", it's like to say, "good morning". But in the beginning, it needs to be '*Assalāmu 'Alaikum*.'

### **Our Covenant with Allāh ﷻ**

Allāh ﷻ says,

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ ۗ شَهِدْنَا ۗ أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

**And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): „Am I not your Lord?” They said: „Yes! We testify,” lest you should say on the Day of Resurrection: „Verily, we have been unaware of this.”<sup>25</sup>**

This is talking about a very important concept and that is; '*Al-Mifa*' - the Covenant. Do you know that there is an agreement between us and Allāh

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Hadith 3694, - Riyad as-Sālihīn 845

<sup>25</sup> Al-'A`rāf - 7:172

ﷻ? Do you know that there is a covenant between us and Allāh ﷻ, an agreement? This Āyah is talking about that agreement, Allāh ﷻ has made a covenant with us and that is we worship no one but him!

**“And we witnessed upon ourselves, that we shall not worship anyone but Allāh”,** and then Allāh ﷻ says, **“lest he should say on the day of judgment that we are unaware of this.”**<sup>25</sup>

In other words, don't say on the Day of Judgment, I didn't know about that, because we have given this covenant [already to Allāh ﷻ]. Two explanations have been given to this Āyah; one explanation says that this covenant is the covenant of *Fitrah*. *Fitrah* is the original state, every one of us has an original state and that original state is Islam - Al-Fitrah. Allāh ﷻ has created us on *Fitrah* [and] Rasūlullāh ﷺ says, *“Everyone is born on the Fitrah of Islam, on the original creation of Islam, and then their parents make them a Christian or a Jew or a Zoroastrian.”*<sup>26</sup>

But in the beginning, we are Muslim, every one of us is Muslim and that's why many who embrace Islam, they don't like to be called converts. They say we never converted to Islam, we reverted to Islam, because we were Muslim in the beginning and then we lost it and then we came back to it again. So, we are Reverts, because every one of us started out as a Muslim, submitting to Allāh ﷻ. The [second] explanation is that Allāh ﷻ took out the seed of Adam, everyone, every one of us, from Adam until the day of judgment, every one of us and we were placed in the hand of Allāh ﷻ and then Allāh ﷻ asked us, “Am I your Lord?” And we said, yes. And that is mentioned in a Hadith. Now, the only reason why we have another opinion is, because some of the 'Ulama critique this Hadith, some of them accepted it as strong and some don't but the Hadith is; Allāh ﷻ has taken the covenant in *Nu'man* - the day of 'Arafa, Allāh ﷻ has taken out of Adam all of his seed and scattered them in his hand like pearls then Allāh ﷻ asked them, “isn't it, that I am your Lord?” They said, Yes! According to this Hadith,

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<sup>26</sup> Sahīh al-Bukhārī 4775, - Sahīh Muslim 2658, - Sunan Abi Dawud 4714



every one of us has spoken to Allāh ﷻ and said: “Yes, you are our Lord, and we will worship nobody but you.”

## Allāh ﷻ has Taught the Human Being Languages

Allāh ﷻ says,

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

**And he taught Adam all of the Names**<sup>27</sup> In Tafsir, it mentions, [and] this is the opinion of Sayyidnā Abbas رضي الله عنه, that Allāh ﷻ taught him the names of everything; the nouns, the verbs and the adjectives, all the names and if you take this literally, it would mean that he knew the names of everything. But then there is another meaning that is mentioned also and that is that Allāh ﷻ has given him the ability to identify objects, and to designate names for these objects and that is the ability of speaking a language. Again, it's the ability to identify objects, and to designate names for these objects and we find that that is a human ability. We have different languages in the world and all of these languages were founded by human beings, by giving names to objects, and then finding verbs and adjectives to tie these things together. Now imagine that we did not have this ability. So, you want to tell your friend about a tree. You cannot name and identify that object so what you have to do is take him to the tree. Or you want to tell him about an apple; you cannot describe the apple. You have to bring an apple to him and start pointing at it. So, Allāh ﷻ has given the son of Ādam عليه السلام this ability and Allāh ﷻ says,

خَلَقَ الْإِنْسَانَ  
عَلَّمَهُ الْبَيَانَ

**He created the human and he taught him expression**<sup>28</sup> [which is] the ability of speaking, Speech. This is an ability that Allāh ﷻ did not give the angels.

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<sup>27</sup> Al-Baqarah - 2:31

<sup>28</sup> Ar-Rahmān - 55:3, 4

The angels only know specific knowledge which Allāh ﷻ has given them, because they do not need this knowledge, Allāh ﷻ taught them what they need. They receive orders from Allāh ﷻ and they do what they are commanded. [Whereas] the human being, Allāh ﷻ created him for the Khilāfah on earth, to the establishment of the Khilāfah on earth, and to establish this earth and live in it. [Therefore] that ability is necessary for us. Imagine how our life would be; actually, we wouldn't be living, if we didn't have the ability to identify objects and name them. This is a necessity for us to communicate and Allāh ﷻ has given the son of Adam that ability. So, we're able to name things and you find out that we're producing every now and then thousands and thousands of objects, and we're designating names to these objects. [For example] Microphone or Speakers: all of these are new names, but the son of Adam is able and throw a thousand things in the market, we have the ability to find names for them. Allāh ﷻ says,

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ  
إِنْ كُنْتُمْ صَادِقِينَ

**And He taught Adam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful."**<sup>29</sup>

Allāh ﷻ taught Adam all of the names and then Allāh ﷻ made a test, and presented some objects on the angels [and said], tell me the names of these if you are true, if you are truthful, if you are right, because the angels said at the beginning, why are you going to create a human being who will cause bloodshed and corruption? Allāh ﷻ made this test and told the angels to identify these objects. What did the angels answer? They said:

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

**"Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise."**<sup>29</sup>

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<sup>29</sup> Al-Baqarah - 2:31-33

And now it is Adams turn to go through the test. Allāh ﷻ says,

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ ۖ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ  
غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ

He said: “O Adam! Inform them of their names,” and when he had informed them of their names, He said: „Did I not tell you that I know the Ghaib (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?”<sup>29</sup>

### Allāh ﷻ does Everything with Hikmah

Allāh ﷻ knows all knowledge. So Allāh ﷻ is telling the angels, there is a Hikmah [wisdom] for the creation of Adam [that] you don't know and that is a lesson for us; whenever we see something that we are not able to understand or comprehend we need to understand that Allāh ﷻ has a wisdom behind it. There is a Hikmah, there is a wisdom behind every action [of Allāh ﷻ] because many times, human beings fall into that trap of questioning why some events are happening; why is this [misery] all happening? And we question *Qadr* [destiny], and we question misery, and we question diseases, and we question disasters, and we question wars. Why are these things happening? We need to realize that Allāh ﷻ has wisdom in everything that is happening around us, there is a reason. We do not know it [but] Allāh ﷻ knows it. So that is the story of the names. Ādam عليه السلام was alone and Allāh ﷻ says,

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ

He is the One who created you from a single soul<sup>30</sup> You were created from oneself, one *Nafs*, one soul and that is Ādam عليه السلام. And then Allāh ﷻ created out of Ādam عليه السلام his mate; Hawā, and then the Hadith tells us that Hawā was created from the rib of Sayyidnā Ādam. Allāh ﷻ says,

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<sup>30</sup> Al-'A`rāf - 7:189

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا  
وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ  
كَانَ عَلَيْنِكُمْ رَقِيبًا

**O mankind! Be dutiful to your Lord, Who created you from a single soul (Adam), and from him (Adam) He created his wife [Hawā (Eve)], and from them both He created many men and women and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you.**<sup>31</sup>

And then Rasūlullāh ﷺ says in the Hadith, *“Take good care of women! Women were created from a rib and the most bent part of the rib is the top of it, if you try to make it straight, you will break it and if you leave it, it will remain bent, so take good care of women.”*<sup>32</sup> If we understand this Hadith, the communication between the men and woman would be much better and easier.

### Asking Questions Which do not Benefit

Ādam عليه السلام and Hawā were living in Jannah. They had all of Jannah but there was one exception and that is the tree: [only] one tree. Now what type of tree is this? An Apple tree? A Banana tree? Asking this question, to start with is part of ‘*Ilm la Yanfa*’ - knowledge that does not benefit. Going into this, is part of the knowledge that does not benefit and that’s why Allāh ﷻ did not mention it in Qur’ān. The details of these stories are not mentioned in Qur’ān. [These questions;] What type of tree was it? What is the name of it? How long was it? I mean just like for example in the story of the people of the Cave; to show you that Allāh ﷻ is telling us about knowledge that would benefit us but sometimes we try to go into areas that would not

<sup>31</sup> An-Nisā' - 4:1

<sup>32</sup> Sahīh al-Bukhārī 5185, 5186

benefit us. Allāh ﷻ left it and we try to go and investigate. In the story of the young men, when they went in the cave, Allāh ﷻ says,

وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ

**And their dog stretching forth his two forelegs at the entrance (of the Cave)**<sup>33</sup> Some started questioning, what type of dog was it and what's the colour of the dog? And some of them said, it's white and some of them said, it's black and some of them said, no, it's a mixture of black and white. I mean, what kind of benefit can we learn from this knowledge? [The answer is] nothing. The reason why the stories are mentioned in Qur'ān are not as a historical account, but they are mentioned for the '*Ibrā* [lessons]. Allāh ﷻ says, "**La'allahum Yatafakkarun - that they may contemplate.**" [Al-A'raf - 7:176]. And Allāh ﷻ says, "**these are lessons for the ones of understanding**" [Yūsuf - 12:111]. So, the tree was mentioned in Qur'ān as "**Shajarat al-Khold - The tree of eternity**" [Tāhā - 20:120]. It's just a tree, but we do not know what kind of tree it was and where it was and how tall it was; we don't know those details, it was a tree.

### The Waswasah – The Evil Inspiration of Shaitān

That is the only part of Jannah, Ādam عليه السلام and Hawā were not supposed to touch. Allāh ﷻ says,

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَرَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ

**We cautioned, "O Adam! Live with your wife in Paradise and eat as freely as you please, but do not approach this tree, or else you will be wrongdoers."**<sup>34</sup>

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<sup>33</sup> Al-Kahf - 18:18

<sup>34</sup> Al-Baqarah - 2:35

Allāh ﷻ says, **“But Satan whispered to him.”**<sup>35</sup> Shaitan gave Ādam عليه السلام *Waswasah*, which is some hidden speech that he’s delivering in one’s mind; evil inspiration. What did Shaitan tell Ādam? Did he tell Adam, go and eat from the tree, which Allāh ﷻ told you don’t touch? Did he tell Ādam عليه السلام go and disobey Allāh ﷻ? Did he tell him go and commit Harām? He knew how to deal with the human being. Allāh ﷻ says,

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْتَلِي  
**“But Shaitan (Satan) whispered to him, saying, “O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?”**<sup>35</sup>

Shaitan knows our points of weakness and that’s where he attacks from. He didn’t go to Ādam عليه السلام bluntly and tell him go and disobey Allāh ﷻ, otherwise Ādam عليه السلام wouldn’t have done it. He told them, “This tree would give you continuous life, eternal life, and it would give you a kingdom.” Adam ﷺ and Hawā; they ate from that tree, and because of that [mistake], Allāh ﷻ send them down to earth.

Whenever you read this Āyah, or hear about this story; do you ever wonder, how could such a great Nabi commit such a mistake? Do you ever wonder, how come? Allāh ﷻ told him, don’t touch from that tree and then he went and ate from it. Do you ever wonder how could that happen? I think some of you may had that idea. This is a Nabi of Allāh ﷻ. [So] how could he do that? And by the way at that time, he was not a Nabi yet, but later on earth he became one of the Ambiyā. [But] instead of thinking about why Ādam عليه السلام did so, why not think about yourself that you are committing sins and mistakes [day in, day out]. It is much more difficult to understand how we can commit sins because with Ādam عليه السلام; he did not have any experience whatsoever. He did not know about Shaitan; he had only knowledge about Shaitan, but he had no experience with him, and experience is different than knowledge. With Ādam عليه السلام, he knew that

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<sup>35</sup> Tāhā - 20:120

Shaitān is his enemy, but he never experienced it, and even Rasūlullāh ﷺ says, “*Lay’sal khabar kel Mu’ayana* – knowing the news is not like seeing it.”<sup>36</sup> Ādam عليه السلام had the knowledge but he didn’t have any experience with Shaitan yet. We know what happened to Ādam عليه السلام and we know what caused by Shaitan and we have seen a long history of mankind; and [nevertheless] we’re still committing the same mistake again and again; We should question that, but we should not question the fact that Ādam عليه السلام committed this mistake, because for Ādam عليه السلام, it was a very innocent mistake. And Allāh ﷻ forgave him because Ādam عليه السلام did not have any experience yet and Allāh ﷻ wanted this to be a test for Ādam عليه السلام, so that he can learn from it, and this could be experienced for Ādam عليه السلام to prepare him because he will be a Nabi of Allāh ﷻ. It’s a preparation for Ādam عليه السلام, Allāh ﷻ is preparing him, just like Allāh ﷻ was preparing Dawūd عليه السلام through the mistake that he committed and we’re going to talk about that. Allāh ﷻ was preparing Dawūd عليه السلام for the position of Khilāfah; so Allāh ﷻ made him go through that judgment and he made a mistake in it, and then Allāh ﷻ corrected that mistake for him. They say that Dawūd عليه السلام, after the mistake was better than he was before. So Allāh ﷻ was preparing Ādam عليه السلام, so that he would going through this experience and learn from it, and we prepare him for living on this earth to realize that Shaitan/ Iblis is your enemy.

### Ādam عليه السلام Receives Words from Allāh ﷻ

Allāh ﷻ says,

وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ

**And we said, “Get you down, all, with enmity between yourselves”<sup>37</sup>**

Allāh ﷻ told Ādam and Hawā to get out of Jannah. In Arabic, there is singular, which is for one, and then there is another form for two and then

<sup>36</sup> Musnad Ahmad 2447, - Jami` at-Tirmidhi 5374

<sup>37</sup> Al-Baqarah - 2:36, 37

there's plural for three and more. In English, we have only singular and plural; singular is for one and plural is for two or more. In English, if we are talking about two people; you say, "They". You don't say, "He", [because] it's two of them. But in Arabic, plural is not two, plural is three or more. There is another form that is used for the two. Ādam عليه السلام and Hawā are two but Allāh ﷻ referred to them in the plural form; *"I'hibitu - All of you, all of you descend down from Jannah; in a plural form but they were only two.* Al-Farrah, one of the Mufasssirūn [Scholars of Tafsir] says, *"because this command is to Ādam عليه السلام and his wife, and all of us with them; all of us were in Jannah, that's where we were. But because of Iblis/ Shaitan, and that mistake we all came down to Dunyā."* So, we do not really belong to Dunyā; this is not where we belong to, we are here for a temporary time, therefore we belong to al-Ākhirah.

Allāh ﷻ says,

وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ

**On earth will be a dwelling place for you and an enjoyment for a time.**<sup>37</sup>  
[In other words], you're going to stay there for a while. Allāh ﷻ taught Ādam عليه السلام some words to learn.

Allāh ﷻ says,

فَتَلَقَىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۚ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

**Then Adam received words from his Lord. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful.**<sup>37</sup>

So Allāh ﷻ taught Ādam words to say; a Du'ā [supplication] to say and then Allāh ﷻ forgave him. What was this Du'ā?

Allāh ﷻ says,

قَالَ رَبِّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ



**They said: „Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.”<sup>38</sup>**

‘We have wronged ourselves’, look at this Du‘ā, a very important Du‘ā and please memorize it and use it, because it is the Du‘ā of the sinners. **“Rab’bana Zalamna Anfusana”** – ‘Oh Allāh, we have wronged ourselves, we have committed wrong. And we have harmed ourselves by this wrong, we are not harming Allāh ﷻ, we are harming our own selves. **“Wa’illam Taghfirlana wa Tarhamna”** – ‘If you do not have forgiveness on us and mercy we would be of the losers. If you do not forgive us and have mercy on us, we would be losers; we need you Oh Allāh, so please Oh Allāh, we beg you to forgive us and have mercy on us.’ This is the Du‘ā, that Allāh ﷻ taught Ādam and Hawā (Peace be upon them).

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<sup>38</sup> Al-'A`rāf - 7:23

## Chapter 2

### Ādam – Idrīs – Sheeth – Hūd – Nūh (Peace be upon them)

#### **The Descendants of Ādam عليه السلام**

Ādam عليه السلام, when he was created, Allāh ﷻ stroked his back. So, all of the descendants of Ādam عليه السلام came out from the back of Ādam. We don't know in what, [or] in which form they came out, but they all fell down from his back, all of them. And Allāh ﷻ put some light between their eyes.

Ādam said, "Who are they?" Allāh ﷻ said, "These are your descendants". So, Ādam looked at one of them, and he saw some bright shining light between his eyes, and he liked it, and he liked him. So, Ādam said, "Who is this?" Allāh ﷻ told him, "This is one of your descendants who is going to come at the end of time, his name is Dāwūd." Subhān'Allāh, Allāh ﷻ is telling Ādam that this is Dāwūd and he is towards the end of time. Where are we living then? Ādam said, "Kam 'Umuruh? - What's his age?" Allāh ﷻ said, "Sixty years old." Ādam عليه السلام loved him; this is one of his children, one of his descendants.

Subhān'Allāh, all of us are the children of Ādam عليه السلام. He views us all as his children, his descendants. Even though there are thousands of years between Ādam عليه السلام and Dāwūd عليه السلام, he loved him. So, he told Allāh ﷻ, "Oh Allāh, give him 40 years from my life". Allāh ﷻ told Ādam, "Then it would be written down and sealed", in other words 'are you sure?' Ādam said, "Yes". So, it was prescribed and sealed, that's it. This happened when Ādam عليه السلام was created, very early in time. Ādam was supposed to live a thousand years, that's the time Allāh ﷻ told Ādam he would live.

## Death of Sayyidnā Ādam عليه السلام

So now Ādam عليه السلام is living in Dunyā, and years and years are passing by. Then, when he was 960 years old, the Angel of Death came to Ādam and asked him, “Are you ready to die?” - because the Angel of Death takes permission from the Ambiyā'. ‘Are you ready to die?’ Ādam said, “I still have 40 years to live. Allāh ﷻ told me that I’m going to live a thousand years. I still have 40 years to live.” The Angel of Death said, “Didn’t you give 40 years of your life to your son Dāwūd?” Ādam denied, Ādam عليه السلام denied and this Hadith is Sahīh. Rasūlullāh ﷺ says, “*Fajahada Ādam fajahadat dhurriyyatah* - Ādam denied, so the children of Ādam, they deny. *Wanasiya Ādam fanasiyat dhurriyyatah* – and Ādam forgot, and his children forget. *Wa-akhta-a Ādam fakhati-at dhurriyyatah* - and Ādam made mistakes, and his children make mistakes.”<sup>39</sup>

## The Forgetful Nature of Human Beings

Ādam عليه السلام forgot. See sometimes, we forget and that is human nature. And it is said, that the name *Insaan* (human being), comes from *Nasyaan*. *Insaan* in Arabic comes from *Nasyaan*, which is forgetting. It’s a human nature. We forget. And when we forget, we reject. Ādam عليه السلام denied, denied that he gave 40 years because he forgot. He wasn’t lying, we need to understand that Ādam عليه السلام forgot. Ādam عليه السلام is a Nabi of Allāh ﷻ and the Ambiyā’ of Allāh [are] *Ma'soomuna 'an al-kadhib* – Allāh ﷻ made them infallible from falling into these sins. So Ādam, he forgot that he gave this promise. Ādam forgot and Allāh ﷻ forgave him. This was a mistake from Ādam عليه السلام and this is a Nabi of Allāh ﷻ.

Always, in agreements that we have with each other, and things that we say in our daily conversations - this thing happens again and again. I would say

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<sup>39</sup> Jami` at-Tirmidhi 3076, 3367

something today, you would come to me after a month and you would say, "You promised me so and so." I [would] tell you, "No, I didn't [say that]." You accuse me of lying [but] I'm not lying, I forgot, I did not lie. We forget, and that happens and give excuses for your brothers. Rasūlullāh ﷺ says, "*Find 70 excuses for your brother.*" No, we don't find any excuses, [we rather accuse each other with] "You're lying, I am sure that I told you so, you are a liar." And you brand him as a liar for the rest of his life.

Ādam عليه السلام - and this is something big, this is something really big. I mean you promise 40 years of your life; this is a big thing. [Nevertheless] Ādam عليه السلام forgot. It's human nature, you could forget major things. And on small details, if somebody forgets, it's a big problem and a big deal. You know, let's use these stories to learn some *Akhlāq* also, because we are in great need of *Akhlāq*. You don't know *Al-Ghaib*, you don't know why the other person [erred]. Maybe there was a miscommunication, maybe they didn't understand you, maybe they forgot, or they made a mistake, or they misinterpreted. You can find easily, if you want, 70 excuses or more, if you want to.

### **Burial of Ādam عليه السلام**

Ādam عليه السلام then submitted to the will of Allāh ﷻ, and he gave away his soul and humans did not learn [washing the body], these things are new for them. So, the angels descended, and they washed Sayyidnā Ādam عليه السلام *Witrān* - an odd number of times. And they, the *Malāikah* dug the grave for Ādam صلى الله عليه وسلم and they made it in the form of *Al-Lahd* [Niche] and they buried Sayyidnā Ādam عليه السلام. The angels washed him [and] the angels buried him. This is our father Ādam عليه السلام and this is the end of his story. We ask Allāh ﷻ to bring us together with our father *Fee Mustaqaar Rahmata* in Jannah.

## The Story of Sayyidnā Sheeth عليه السلام

Sheeth عليه السلام is one of the Ambiyā that is not mentioned in Qur’ān, he is a Nabi that we know of from Sunnah. Rasūlullāh ﷺ says, "*Unzilat mi-at Saheefah wa-arba'a Suhoof minhaa khamseen 'alaa Sheeth*". Rasūlullāh ﷺ says: "Allāh ﷻ has revealed the 104 scrolls, 50 of them on Sheeth." Sayyidnā Sheeth عليه السلام received revelation from Allāh ﷻ and it is mentioned by some of the scholars, that he is the son of Ādam, and that Ādam عليه السلام gave him the responsibility of leading when he was passing away. So Ādam عليه السلام gave *Wasiyyah* [last will] to Sheeth to take care of the affairs of mankind. Sheeth assumed responsibility after his father Ādam عليه السلام. That’s almost all what we know about Sheeth عليه السلام.

## The Story of Sayyidnā Idrīs عليه السلام

Following Sheeth is Sayyidnā Idrīs عليه السلام. Idrīs, most of the scholars say, is a Nabi that came between Sheeth and Nūh, but there is an opinion of Sayyidnā ibn Mas’ūd رَضِيَ اللهُ عَنْهُ, that Idrīs is the same Nabi as Ilyās عليه السلام, but that’s a lonely opinion of Sayyidnā Abdullah bin Mas’ūd رَضِيَ اللهُ عَنْهُ. The rest [of the scholars] say that Idrīs عليه السلام is between Sayyidnā Sheeth عليه السلام and Nūh عليه السلام. Allāh ﷻ did mention about Idrīs in Qur’ān. Allāh ﷻ says,

وَأَذْكُرُ فِي الْكِتَابِ إِدْرِيسَ ۚ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا  
وَرَفَعْنَاهُ مَكَانًا عَلِيًّا

**And mention in the Book (the Qur’an) Idrīs (Enoch). Verily! He was a man of truth, (and) a Prophet. And We raised him to a high station.**<sup>40</sup> That’s the extent of the knowledge, the accurate and sure knowledge, that we have

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<sup>40</sup> Maryam - 19:56, 57

about Idrīs عليه السلام.

## The Stories of Al- Isrāīlyāt and its Definition

But we have some stories about him from Al-Isrāīlyāt and let me tell you what Al-Isrāīlyāt is as a definition that you will remember throughout this series. Al-Isrāīlyāt are the stories of the people of the book, and we learn them through some of the Christians and the Jews who became Muslim. Some of the Christians and the Jews who became Muslim (and they were scholars before), when they became Muslim, they brought some of these stories with them in Islam.

Rasūlullāh ﷺ has said in the beginning, "Do not speak about the stories of Banī Isrā'īl, Al-Isrāīlyāt" - these stories that come from the old scripture. Rasūlullāh ﷺ said, "Don't speak about them." But then after that, towards the end of the life of Rasūlullāh ﷺ, he said "Hadithu 'an bani israa-eelu wa la-Haaraj - speak about Bani Isrā'īl", but then he said "Laa Tusadiqhum wala Tukadhibuhum - do not believe them and do not disapprove."<sup>41</sup>

Do not approve those stories and do not disapprove them; what does this mean? It means we could use them sometimes, but we should not take it as certain knowledge and at the same time, if it does not contradict anything in Islam, we shouldn't completely reject it. That's why many of the scholars say it is safe to stay away from many of these stories. And that is what I'm going to try to do, and whenever I do mention one of these stories, I will mention it and mention to you that this is from Al-Isrāīlyāt so that you know. And Ibn Taymiyyah did mention that we could use Al-Isrāīlyāt as supplementary evidence, but not as primary evidence. You cannot use it as a *Dalīl* - as primary evidence but you could use it as *Isti'naas* - you bring it along under an established thing in Islam, established evidence, you could

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<sup>41</sup> Sahīh al-Bukhārī 4485

then use some of these stories.

### The Death of Sayyidnā Idrīs عليه السلام

There is a story about the death of Sayyidnā Idrīs عليه السلام from Al-Isrāīliyyāt. So Allāh ﷻ revealed to Idrīs عليه السلام, and told him that every day, your deeds are equivalent to the good deeds of everybody else on the face of the earth. With simple calculations, Sayyidnā Idrīs said, "If that is the case, then, if I ask Allāh ﷻ to give me a longer life, I would be able to accumulate more good deeds." So, he told one of his friends, an angel who was a friend of his. He told him, "Why don't we go and speak to the Angel of Death, and see if we can go to Allāh ﷻ and ask Him to give me a longer life?" So, the angel said, "Okay, ride on my wings". So Sayyidnā Idrīs عليه السلام went on the wings of this angel, and the angel carried them up in the *Samāwāt*.

So, they passed the first heaven - *As-Samā' al-Ula*, and then the second heaven - *As-Samā' ath-Thaaniyah*, the third heaven - *As-Samā' ath-Thaalitha*, the fourth heaven - *As-Samā' ar-Raabi'ah*, and when they were going up, the Angel of Death was coming down. The Angel of Death said, "Subhān'Allāh, I just received an order from Allāh ﷻ to take the soul of Idrīs in the fourth heaven, and I had no idea how I was going to do it when he is on earth". The angel, this angel speaking with the Angel of Death looked on his back and saw that Idrīs عليه السلام has already passed away. They used this as an explanation of the Āyah where Allāh ﷻ says, "**Wa Rafa`nāhu Makānāan `Alīyāan - We elevated him to a very high level.**"<sup>42</sup> So Allāh ﷻ took his soul in the *Samā' ar-Raabi'ah* - in the fourth heaven elevated him to a very high level. Nobody passed away in that level except Sayyidnā Idrīs عليه السلام and that's why Allāh ﷻ specifically said in Qur'ān, "**We elevated him to a very high level.**"<sup>42</sup>

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<sup>42</sup> Maryam - 19:57

And Rasūlullāh ﷺ, in the authentic Hadīth, did meet with Sayyidnā Idrīs عليه السلام in the fourth Samā', in the fourth heaven in the *Isrā wal Mi'rāj*. In the *Mi'rāj*, Rasūlullāh ﷺ met with Idrīs in *As-Samā' ar-Raabi'*.

### Generations Between Ādam عليه السلام and Nūh عليه السلام

Rasūlullāh ﷺ says in Al-Bukhārī, "*Kaana bayna Ādam wa Nūh 'asharat quroon kulluhum 'an Islam* - Between Ādam and Nūh, there were ten generations; all of them were Muslim."<sup>43</sup> *Qar'n* in Arabic means either a century - 100 years, or generation. If it means 10 centuries: that's a millennium - 1000 years. If it means 10 generations, it could be more than 1000, because we know that people used to live longer lives in those times. Between Ādam and Nūh there were many generations, not just ten, but ten of them were Muslim. So out of the many generations between Ādam عليه السلام and Nūh عليه السلام, ten were Muslim.

### The Origin of Shirk

And then Disbelief and Shirk slowly started to creep in. How did it happen? Ibn Abbas رَضِيَ اللهُ عَنْهُ says - and this is the opinion of Ibn Abbas mentioned in Al-Bukhārī, he says, the descendants of Ādam; they started slowly losing their religion and committing sins, but they still believed in Tawhīd - the unity of Allāh ﷻ, but they were committing many sins, and ignorance was spreading amongst them and the righteous men among them were few. Shaitān came to them and told them, "*When these righteous men pass away, you will have no one to remind you about Allāh ﷻ and about 'Ibādāh, you will have nobody to give you Nasīhah and advice. So how about when they pass away, you erect some statues in their memorial to remind you about 'Ibādāh?*" Because these righteous men used to remind the people, they used to give them Nasīhah and advice. Therefore, when they are going

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<sup>43</sup> Narrated by Ibn Hibbaan in his Sahīh, 14/69, - and by al-Haakim, 2/262



to pass away, who is going to give the people advice? So Shaitan told them, "How about when they pass away, you erect some statues so that whenever you would see the statue you would remember good deeds and you would remember the righteous men?" They followed the advice of Shaitān, thinking it was a good one, and they erected these idols and then Shaitān left them alone. Shaitān is very, very patient. He left them alone for a while, until they forgot the reason why these idols were built. Generation after generation came, and these statues were there and people forgot why these were built, why these were erected. Shaitān came to them and told them, "Why don't you worship these statues?" And that is how Shirk started. Allāh ﷻ talks about these five idols: Waddan, Suwaa'an, Yaghouth, Ya'uq and Nasr. Five names of five idols and Ibn Abbas رَضِيَ اللهُ عَنْهُ says, these were righteous men whom the people of Nūh عليه السلام started worshipping their idols, their statues.<sup>44</sup> So, this is how Shirk started.

## The Story of the First Messenger Sayyidnā Nūh عليه السلام

So Nūh عليه السلام was the first Messenger of Allāh ﷻ to the people of the world and that is mentioned in the authentic Hadīth of Ash-Shafa'a, when the people on the Day of Judgment will go to Nūh, what will they tell him? [They will tell him], *"Anta Awwalur-Rusulu ilaa Ahlil-Ard - You are the first Messenger of Allāh ﷻ to the people of the world."* So Sayyidnā Nūh is the first Messenger to the people of the earth, and he is one of the five *Ulil 'Azm* and *Ulil 'Azm* are the greatest five of the *Ambiyā* of Allāh ﷻ and Nūh is one of them. The other four are: Sayyidnā Muhammad صلى الله عليه وسلم, 'Ibrāhīm عليه السلام, Mūsā عليه السلام and 'Isā عليه السلام. These five are called *Ulul 'Azami min ar-Rusul* and the greatest of them is Muhammad ﷺ.

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<sup>44</sup> Sahīh al-Bukhārī 4920

## Tawhīd – The Message of All Prophets at All Times

What was the message of Nūh عليه السلام?

Allāh ﷻ says,

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ  
أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ أَلِيمٍ

And indeed We sent Nūh (Noah) to his people (and he said): “I have come to you as a plain warner.” “That you worship none but Allāh, surely, I fear for you the torment of a painful Day.”<sup>45</sup> This is the message that every *Nabi* has presented to the world - do not worship anyone but Allāh ﷻ; Tawhīd - the unity of Allāh ﷻ, that is the Message of every *Nabi* and he [Nūh] tells them,

أَنْ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا

“That you should worship Allāh (Alone), be dutiful to Him, and obey me.”<sup>46</sup>

So, the *Nabi* told them to worship Allāh ﷻ, and to have *Taqwā*, and to obey me. Allāh ﷻ says,

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ

We sent no Messenger, but to be obeyed by Allāh’s Leave.<sup>47</sup> The *Ambiyā* of Allāh ﷻ don't just come and deliver a message, and leave. They deliver the Message, and they tell the people that they have to obey them, and this is *Tahkeem ash-Sharee'ah* - this is the establishment of the law of Allāh ﷻ. They came to be followed and to be obeyed.

## The Patience and the Da’wah of Nūh عليه السلام

What were the methods of the Da’wah of Nūh عليه السلام? What methods did he use? How did he perform his Da’wah? Allāh ﷻ says,

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<sup>45</sup> Hūd - 11:25, 26

<sup>46</sup> Nūh - 713

<sup>47</sup> An-Nisā' - 4:64

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا

**He said: “O my Lord! Verily, I have called my people night and day (i.e. secretly and openly to accept the doctrine of Islamic Monotheism).”<sup>48</sup>**

So, he used to make Da’wah to them in the night and day and He ﷺ said,

ثُمَّ إِنِّي دَعَوْتُهُمْ جِهَارًا  
ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا

**“Then verily, I called to them openly (aloud); Then verily, I proclaimed to them in public, and I have appealed to them in private.”<sup>49</sup>**

So, he used *Jah’r*, which is announcing to everyone and then he used *A’lantu lahum* – ‘I would speak to them, and also I would speak to them publicly and privately.’ So, he used Da’wah at night, he used Da’wah at day, he used public, and he used private; he varied his methods, and he tried every way possible. So, in our Da’wah, we should take advantage of every resource that we have, everything. Take advantage of everything: telephone, CDs, audio cassettes, internet, speeches, individual Da’wah on the individual level, visitations, through your Akhlāq, pamphlets, books. Don't think that anything will not work. Use whatever you can, because Sayyidnā Nūh عليه السلام used whatever was possible to him, any method. Use it for the sake of Allāh ﷻ. Nūh said,

فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا

**“But all my calling added nothing but to (their) flight (from the truth).”<sup>50</sup>**

Allāhu Akbar, Nūh عليه السلام is making Da’wah to them, and the more Da’wah he gives them, the further away they become, the further away they go. The more Da’wah he makes, the more they fly away from him. The more Da’wah he gives them, the worse the situation becomes. Difficult - very

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<sup>48</sup> Nūh - 71:5

<sup>49</sup> Nūh - 71:8, 9

<sup>50</sup> Nūh - 71:6

difficult and not only that. Nūh said,

وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ  
وَأَصْرُوا وَاسْتَكْبَرُوا اسْتِكْبَارًا

**“And verily! Every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted (in their refusal), and magnified themselves in pride.”<sup>51</sup>**

He would give them Da’wah, he would be speaking to them, and they would put their fingers in their ears, or they would cover themselves with their clothes and they would be arrogant and proud. If you are speaking to someone and he starts putting his fingers in his ears, and he covers himself up, and he acts arrogantly towards you, will you be able to continue to talk to him? It’s very difficult. You would barely be able to do it for half an hour or an hour and then you would be fed up, and you would leave, and you would hate him for the rest of your life. Nūh عليه السلام did this for 950 years! Nūh was doing this for 950 years. 950 years, he is making Da’wah night and day - publicly and privately and the more Da’wah he gives, the worse the situation would become, and the more animosity would become between him, and his people and the people are not listening to start with. He is speaking to closed ears, but he had patience. He had patience for 950 years.

### **The Value of Istighfār**

Sayyidnā Nūh عليه السلام told his people about the value of *Istighfār*,

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا

**“I said (to them): ‘Ask forgiveness from your Lord; Verily, He is Oft-Forgiving.’<sup>52</sup>** And listen to the benefits of *Istighfār*. Nūh عليه السلام is telling

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<sup>51</sup> Nūh - 71:7

<sup>52</sup> Nūh - 71:10

his people the benefits of Istighfār. If you make *Istighfār* this is what will happen. Allāh ﷻ says,

يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا  
وَيُمِدُّكُمْ بِأَمْوَالٍ وَيَبْنِي بَيْنَكُمْ وَيَجْعَلُ لَكُمْ جَنَّاتٍ وَيَجْعَلُ لَكُمْ أَنْهَارًا

**He will send rain to you in abundance; ‘And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.’<sup>53</sup>**

All of these are results of *Istighfār*; ‘*Fastaghfirullah*’. ‘*Nastaghfirullah al-‘Adheem wa natubu ilayhi.*’ And he also turned their attention to the creation of Allāh ﷻ around them, because the creation of Allāh is a mirror of the attributes Allāh ﷻ, and Allāh ﷻ told them,

أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا  
وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا  
وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا  
ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا  
وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ بِسَاطًا  
لِتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا

**See you not how Allāh has created the seven heavens one above another, And has made the moon a light therein, and made the sun a lamp? And Allāh has brought you forth from the (dust of) earth. [Tafsir At-Tabari, Vol. 29, Page 97]. Afterwards He will return you into it (the earth), and bring you forth (again on the Day of Resurrection)? And Allāh has made for you the earth wide spread (an expanse). That you may go about therein in broad roads.<sup>54</sup>**

These are some of the Āyāt of Allāh ﷻ that he turned their attention to.

<sup>53</sup> Nūh - 71:11, 12

<sup>54</sup> Nūh - 71:15-20

## The Virtues of The Weak and the Poor

When Nūh عليه السلام was delivering this Da'wah for 950 years, only a few became Muslim and these few tended to be from the weak and the poor. So, the leaders, the wealthy and the political leaders, the influential men of the society, they came to Nūh عليه السلام and they said,

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا نَرَاكَ إِلَّا بَشَرًا مِثْلَنَا وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا بِرَأْيِ الرَّأْيِ وَمَا نَرَى لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ

**The chiefs of the disbelievers among his people said: “We see you but a man like ourselves, nor do we see any follow you but the meanest among us and they (too) followed you without thinking. And we do not see in you any merit above us, in fact we think you are liars.”<sup>55</sup>**

They told Nūh عليه السلام that ‘we don't see any favour of you upon us. I mean, you're not any better than us.’ And then they also told him that ‘the people who followed you are the weakest and the meanest among us, and they followed you without thinking.’

Two things [to note here]: the people who are following you are the weak and the poor. And the second thing: they followed you without thinking.

Let's look at these two things. The followers of Nūh عليه السلام were the weakest and the poorest.

When Abū Sufyān was on a business trip to *Ar-Rum* [Rom], he was visiting Ash-Shām, which was part of the Roman Empire of the time. Hiraql - the emperor of the Romans, (Heraclius), he was in Ash-Shām at the time, and he heard about Muhammad ﷺ. So, he demanded to meet one of his people, when he heard that there's an Arab caravan that's in town, he said, “Go and see if any of them knows about Muhammad ﷺ”.

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<sup>55</sup> Hūd - 11:27

So, they went, and brought these businessmen from Quraish to meet with the Roman emperor, Hiraql. So, Heraclius asked this group, “Who of you is the closest relative of Muhammad ﷺ?” So, Abū Sufyān said, “*I am.*” And he was the closest relative of him [from] among the group. Heraclius started asking Abū Sufyān a few questions and one of these questions were, “Who are the followers of this man?” Abū Sufyān said, “His followers are the slaves, and the weak, and the poor and the servants.” What did Heraclius say? He said, “These are the followers of the Ambiyā. These are the followers of the Messengers.”

These were the followers of Īsā عليه السلام, these were the followers of Mūsā عليه السلام, these were the followers of Hūd عليه السلام, these were the followers of Sālih عليه السلام. The people who follow the Ambiyā in the beginning, are usually the weak and the poor. Allāh ﷻ gives them this blessing. So, this point that the people of Nūh عليه السلام are bringing, is worthless.

The second point is, they followed you without thinking. They [the Kuffār] wanted them [the weak and the poor] to study it, they wanted them to give it a second thought. This thing that they're using as an accusation against Nūh عليه السلام, is actually a point of pride for those who believe, because what did Rasūlullāh ﷺ praise Abū Bakr As-Siddiq رَضِيَ اللهُ عَنْهُ for? Rasūlullāh ﷺ said, “Everyone I presented Islam to, hesitated for a moment except Abū Bakr. As soon as I presented the Message to him, he accepted.” Without giving it a second thought [because] when you receive truth, you shouldn't give it a second thought, you shouldn't sit on it for a while. When you receive truth, as long as it is the truth, [you need to] immediately follow it. And that's what these followers of Nūh عليه السلام did. So, these chiefs are accusing these followers with something that is actually a point of praise for them, an honour.

## The Da'wah for the Pleasure of Allāh ﷻ

And you always find that they would accuse us, the Muslims today, with things that are in reality things, that we should be proud of. Nūh عليه السلام said,

وَيَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا

**“And O my people! I ask of you no wealth for it.”**<sup>56</sup> It's very important that the Da'iyah - the one who's calling to the sake of Allāh ﷻ, never wants compensation [such like] financial material compensation, for what he is doing. It's very important [because] the work should be done for the sake of Allāh ﷻ alone. Nūh said,

إِنِّ أَجْرِي إِلَّا عَلَى اللَّهِ

**“My reward is from none but Allāh”**<sup>56</sup> And then he [Nūh] told them,

وَمَا أَنَا بِطَارِدِ الَّذِينَ آمَنُوا

**“I am not going to drive away those who have believed.”**<sup>56</sup>

These chiefs, they said, “You have to kick out those weak and slaves, otherwise we're not going to listen to you.” He said, “I'm not going to drive them out; these are the believers, these are the ones whom Allāh ﷻ honoured with Islam.” And then Nūh told them,

وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ

**“And I do not say to you that with me are the Treasures of Allāh, “Nor that I know the Ghaib (unseen); “nor do I say I am an angel.”**<sup>57</sup>

The Ambiyā of Allāh ﷻ do not have to be wealthy for the people to follow them. Notice, Nūh is telling them about things which usually people look for in their leaders. People want to see their leaders rich, and we usually respect and honour the rich and the wealthy. If somebody is poor, we don't care

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<sup>56</sup> Hūd - 11:29

<sup>57</sup> Hūd - 11:31



about him and wouldn't follow him, or we wouldn't accept having him as a leader. The same thing that happened with Tālūt [when] they said,

وَلَمْ يُؤْتِ سَعَةً مِنَ الْمَالِ ۗ

**“And he has not been given enough wealth.”**<sup>58</sup> Nūh عليه السلام is telling them, ‘I don't control the treasures of Allāh ﷻ and I don't have to be rich’. And he told them, **“*Walaa a'lam al-Ghaib - and I do not know the unseen.*”**<sup>57</sup> We shouldn't expect from the Ambiyā of Allāh ﷻ that they know Al-Ghaib. He said, *“I do not know the unseen, except what Allāh ﷻ would teach me”*. And he told them, *“And I am not an angel”*, because always, whenever a Nabi comes, they say, *“You should be an angel and you should be different, you shouldn't be in the human form.”* So, he told them, **“*Walaa aqulu innee Malak - And I do not tell you that I am an angel.*”**<sup>57</sup>

### The Persistence of Nūh عليه السلام in his Da'wah

Nūh عليه السلام is giving Da'wah for 950 years, and he did not get tired. He is alone against all of the society, and he did not get tired, and he never gave up. Who gave up? His people! His people gave up, it wasn't Nūh. Nūh عليه السلام persisted, even though he was alone. And they were rejecting him, but they are the ones who eventually gave up. They gave up. They said,

قَالُوا يَا نُوحُ قَدْ جَادَلْتَنَا فَأَكْثَرْتَ جِدَالَنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ

**They said: “O Nūh (Noah)! You have disputed with us and much have you prolonged the dispute with us, now bring upon us what you threaten us with, if you are of the truthful.”**<sup>59</sup> They told Nūh, *“You have been debating with us, and this debate has been prolonged. It is taking too long. Can you please end it, and bring the punishment of Allāh that you said?”*

<sup>58</sup> Al-Baqarah - 2:247

<sup>59</sup> Hūd - 11:32

Subhān'Allāh, look at the Sabr of the Nabi, he never gave up and the whole society - one [person] against the whole [society], and they lost. One person, alone, was able to stand against the whole society and in the end, they are the ones who blinked first. They said, “*You bring the punishment, if you can*” - **Qad Jādaltanā Fa'aktharta Jidālanā** - We're tired. And they threatened him. Allāh ﷻ says,

قَالُوا لَئِنْ لَمْ تَنْتَهِ يَا نُوحُ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ

**They said: “If you cease not, O Nūh (Noah)! You will surely be among those stoned (to death).”<sup>60</sup> - we're going to stone you to death.”**

### The Du'ā of Nūh عليه السلام Against his People

Now, Nūh عليه السلام started making Du'ā against them because they reached a level where they are threatening him to take away his life, they don't want to believe anymore, they want to end it. So Nūh told Allāh ﷻ,

قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالُهُ وَوَلَدُهُ إِلَّا خَسَارًا

**Nūh (Noah) said: “My Lord! They have disobeyed me, and followed one whose wealth and children give him no increase but only loss.”<sup>61</sup>**

They followed the wealthy, and they followed the strong families; these are the ones who they followed, they didn't follow me. Allāh ﷻ said,

وَأُوحِيَ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ

**And it was inspired to Nūh (Noah): “None of your people will believe except those who have believed already. So be not sad because of what they used to do.”<sup>62</sup> Allāh ﷻ told Nūh, “No one else will believe”. Nūh started**

<sup>60</sup> Ash-Shu`arā' - 26:116

<sup>61</sup> Nūh - 71:21

<sup>62</sup> Hūd - 11:36

now making Du‘ā to Allāh ﷻ, when he saw that we reached to the end, there is no further dialogue between us. The communication is cut. Allāh ﷻ says,

وَلَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ

**And indeed Nūh (Noah) invoked Us, and We are the Best of those who answer (the request).**<sup>63</sup> Nūh عليه السلام made his Du‘ā, after 950 years of patience, he finally made a Du‘ā against his people and Allāh ﷻ says,

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا

**And Nūh (Noah) said: “My Lord! Leave not one of the disbelievers on the earth!”**<sup>64</sup> Destroy them all! Why? It is not because of a personal problem between Nūh and them, no. Nūh said,

إِنَّكَ إِن تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا

**“If You leave them, they will mislead Your slaves, and they will beget none but wicked disbelievers.”**<sup>64</sup> Nūh said, “Oh Allāh ﷻ destroy them”. Why? Because if You leave them, they are going to deliver this disbelief to their children and they are going to insist on it and then they are going to corrupt the believers; so, destroy them all. And the Du‘ā was received by Allāh ﷻ.

### **The Ark of Nūh** عليه السلام

Allāh ﷻ instructed Nūh عليه السلام to build the Ark, the ship.

وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُعْرِقُونَ

**And construct the ship under Our Eyes and with Our Inspiration, and address Me not on behalf of those who did wrong; they are surely to be drowned.**<sup>65</sup> So, he started building the Ark - *Wa Yaşna`u Al-Fulka*. And as he was constructing the ship, whenever the chiefs of his people would pass by,

<sup>63</sup> As-Sāffāt - 37:75

<sup>64</sup> Nūh - 71:26, 27

<sup>65</sup> Hūd - 11:37

they would make fun of him. They mocked at him [saying], “*Yas’Kharun*” - they would make fun of him. [They would say], “Nūh, are you crazy? Did you lose your mind? You are building a ship and there's no sea?” Nūh is building an ark on top of this hill, and there's no sea and ocean, and there's no river; there's nothing and Nūh is building a ship. So, they would come next to him because, Subhān'Allāh, the people of Dunyā can only see what is in front of their eyes. They cannot understand that Allāh ﷻ is able to do [everything] – *'Inna Allāha `Alá Kulli Shay'in Qadīr* [Al-Baqarah - 2: 20]. They are limited with this narrow vision of the material world. [They would say], “There's no sea, there's no river, there's no ocean, what are you doing?” And they would make fun of Nūh. Nūh عليه السلام told them,

قَالَ إِنَّ تَسَحَّرُوا مِنَّا فَإِنَّا نَسَحَّرُ مِنْكُمْ كَمَا تَسَحَّرُونَ  
فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَجِلُّ عَلَيْهِ عَذَابٌ مُقِيمٌ

He said: “If you mock at us, so do we mock at you likewise for your mocking. And you will know who it is on whom will come a torment that will cover him with disgrace and on whom will fall a lasting torment.”<sup>66</sup>

Allāh ﷻ says further,

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا  
مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ آمَنَ ۚ وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ

(So it was) till then there came Our Command and the oven gushed forth (water like fountains from the earth). We said: “Embark therein, of each kind two (male and female), and your family, except him against whom the Word has already gone forth, and those who believe. And none believed with him, except a few.”<sup>67</sup> “*Wa Fāra At-Tannūr* - the springs of the earth started gushing with water and rain started falling from the sky. When the water started coming out from the earth, and rain falling from the sky,

<sup>66</sup> Hūd - 11:38, 39

<sup>67</sup> Hūd - 11:40

Allāh ﷻ instructed Nūh to go in the ark, and to take with him the believers, and to take with him his family, and to carry a pair - male and female - of every animal. The number of the believers with Nūh عليه السلام, goes from 7 till 80, and 80 is the maximum number narrated. That's the maximum but then there's 7 and there's 8 and there's different numbers. [The] Maximum is 80; after 950 years of work, the fruit is 80.

### **Trust in Allāh ﷻ Even When it Seems Hopeless**

Brothers and sisters, sometimes we need to reflect, when we when we listen to this. We receive encouragement in our work when we see the fruits of it. When you are studying, and you are receiving good grades, that encourages you to study. When you are doing business, and your business is flourishing, it encourages you to do business. But when you see that your effort is put in something that is not improving, and the more work you do, the worst the situation becomes, it is very, very difficult - extremely difficult - to go on. Nūh عليه السلام, for 950 years is not seeing anything happening in front of his eyes, nobody is believing. But because he had trust that Allāh ﷻ is the one who rewards, he's not waiting for a reward in Dunyā. Allāh ﷻ is the one who gives the *Ajr*. He kept on, and persisted on doing this for 950 years and that is the *Yaqīn* and *Tawakkul* and *Īmān* in Allāh ﷻ.

### **Bismillah – Start Everything In the Name of Allāh ﷻ**

When he went on the Ark, what did he say? *Bismillah!* Whenever we start something, we say *Bismillah*. “*Wa Qāla Arkabū Fihā Bismillāh* - Allāh ﷻ says,

وَقَالَ اذْكَبُوا فِيهَا بِسْمِ اللّٰهِ مَجْرَاهَا وَمُرْسَاهَا ۗ اِنَّ رَبِّي لَغَفُورٌ رَّحِيْمٌ

And he [Nūh (Noah)] said: “Embark therein, in the Name of Allah will be its moving course and its resting anchorage. Surely, my Lord is Oft-

**Forgiving, Most Merciful.**<sup>68</sup> So we start everything in the name of Allāh ﷻ. We start Salāh in the name of Allāh ﷻ, we start eating in the name of Allāh ﷻ, when we go to bed - [we do it] in the name of Allāh ﷻ, when we go in our cars - in the name of Allāh ﷻ. We start everything in the name of Allāh ﷻ, *Bismillah*. Allāh ﷻ is saying that this ark is on these waves and what description was given to the waves? Allāh ﷻ says,

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ

**So it (the ship) sailed with them amidst the waves like mountains.**<sup>68</sup>

We are talking here about waves like mountains! What is a mountain? 1000ft [304 meter], 2000ft [609 meter]? Imagine waves 1000 feet or 2000 feet high. Not even the biggest U.S aircraft carrier can sustain these waves.<sup>69</sup>

**Do Your Part Then Rely on Allāh ﷻ**

So, it is not the Ark, it is not this ship that Nūh عليه السلام built, that gave them safety. It is not this ark that saved them from these waves. These are only the *Asbāb* [means] - this is the part that Allāh ﷻ told Nūh to do. Otherwise, that ark would be like a matchbox in these waves. It would not be able to survive at all. Allāh ﷻ wants Nūh to do his part; just build the ark! But it's not the Ark that will do you anything. It is the will of Allāh ﷻ, and the care of Allāh ﷻ that will take care of you and save you! So, Allāh ﷻ told Nūh to build the Ark because you have to do your part. You have to do your part! And you have to take the first step because Allāh ﷻ says, ***“In Mashayta Ilayya Harwaltu Ilayk, - If you walk towards Me, I will run towards you”***.<sup>70</sup> You have to take the first step.

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<sup>68</sup> Hūd 11:41, 42

<sup>69</sup> Some of the biggest mountains on earth reach up to 25.000ft (7600 m), e.g., the Mount Everest is about 29.000ft (8840 meter). So, the Sheikh was very generous talking about mountains with 1000ft and 2000ft. Only Allāh ﷻ knows how high and huge these waves have been, that destroyed the people of Nūh عليه السلام

<sup>70</sup> Sahih al-Bukhari 7405, 7536, - Jami` at-Tirmidhi 3603, - Sahih Muslim 2675

**“Wa Al-Ladhīna Ahtadaw Zādahum Hudá - While as for those who accept guidance, He increases their guidance”** [Muhammad - 47:17].

The ones who seek guidance, you seek it, you look for it, Allāh ﷻ will guide them. The victory of Allāh ﷻ comes after you do your part and that is what Nūh عليه السلام is able to do - build an ark, but the rest is on Allāh ﷻ.

### **The Son of Nūh** عليه السلام

The waves picked up this Ark and Nūh عليه السلام is seeing his son in front of his eyes. He is telling his son, “Come and join us!”

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَا بُنَيَّ  
ارْكَبْ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ

**So it (the ship) sailed with them amidst the waves like mountains, and Nuh (Noah) called out to his son, who had separated himself (apart), "O my son! Embark with us and be not with the disbelievers."**<sup>71</sup> His son, thinking in the terms of this material world, said,

قَالَ سَأُوِي إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ ۝

**The son replied: "I will betake myself to a mountain, it will save me from the water."**<sup>72</sup> He thought that a mountain will save him. I mean, rain cannot cover mountains, we never saw that in our life. Thinking in terms of the material world, he thought that this mountain will save him. His father told him,

قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَهُ ۝

**“This day there is no saviour from the Decree of Allah except him on whom He has mercy.”**<sup>72</sup> He refused. Allāh ﷻ says,

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<sup>71</sup> Hūd - 11:42

<sup>72</sup> Hūd - 11:43

وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ

**And a wave came in between them, so he (the son) was among the drowned.**<sup>72</sup> Imagine standing, and you see your son in front of your eyes and the waves are separating between you and him slowly. And in front of your eyes, you know that that's the end of your son, it's the end of it. What a difficult situation. *Subhān'Allāh hal-'Adhim!*

### Allāh ﷻ Teaches Nūh the True Meaning of Family

Allāh ﷻ says,

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَا سَّمَاءُ أَقْلِعِي وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ  
عَلَى الْجُودِيِّ

**And it was said: "O earth! Swallow up your water, and O sky! Withhold (your rain)." And the water was diminished (made to subside) and the Decree (of Allah) was fulfilled (i.e. the destruction of the people of Nuh (Noah). And it (the ship) rested on Mount Judi,**<sup>73</sup>

So, this Ark landed on the mountain called Al-Judi, Judi Mountain. It is said that it is in present-day Kurdistan,<sup>74</sup> that's where they say the mountain is, that's where it landed. And when everything settled, Nūh عليه السلام wanted to ask Allāh ﷻ about something. Allāh ﷻ says,

وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ

**And Nūh (Noah) called upon his Lord and said, "O my Lord! Verily, my son is of my family! And certainly, Your Promise is true, and You are the Most Just of the judges."**<sup>73</sup> Allāh ﷻ has promised Nūh, that you will be saved with

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<sup>73</sup> Hūd - 11:44-45

<sup>74</sup> Kurdistan generally comprises the following four areas: 1. south-eastern Turkey, 2. northern Iraq, 3. north-western Iran and 4. northern Syria. Al-Judi is located with around 6800 ft (2000 meter) in south-eastern Turkey, which is northern Kurdistan and Allāh ﷻ knows best.



your family. So Nūh is asking Allāh ﷻ and saying, ‘Oh Allāh, didn't you tell me that all of my family will be saved? And my son is from my family and your promise is true.’ Nūh عليه السلام is saying that I don't have any doubts in your promise, these are not doubts. He just wants to know and understand. **“Wa 'Inna Wa 'daka Al-Haqu Wa 'Anta 'Ahkamu Al-Hākimīn - Your promise is true, and You are the Most Wise and the Just of the Judges.”**<sup>73</sup>

Allāh ﷻ taught Nūh a lesson. We use words to mean some things, but Islam comes and gives them a new definition. Salāh, for example, had the definition of ‘supplication’, before Islam. But then Islam gave it *Ma'anas Tilaahee* - it gave it the meaning of this Salāh. The meaning of happiness for example, we think of happiness in a certain way, but Islam defined happiness in a different way. Family has a definition among us. What is it? Your blood relatives, the blood relation, that's what we call family. And Nūh عليه السلام is considering his son to be part of his family, because he is his blood son, but Allāh ﷻ is now going to teach Nūh عليه السلام the true meaning of family. So Allāh ﷻ is telling Nūh,

قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ

He said: **“O Nuh (Noah)! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you, lest you be one of the ignorants.”**<sup>75</sup> Because his work is unrighteous, he is not part of your family anymore. He is your family if he is a righteous Muslim. Nūh عليه السلام understood and he said,

قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ

**“O my Lord! I seek refuge with You from asking You that of which I have no knowledge.”**<sup>76</sup> And then he made a Du'ā:

<sup>75</sup> Hūd - 11:46

<sup>76</sup> Hūd - 11:47

وَالَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنْ مِنَ الْخَاسِرِينَ

“And unless You forgive me and have Mercy on me, I would indeed be one of the losers.”<sup>76</sup>

### Patience Leads to Victory

The story of Nūh عليه السلام has been mentioned in many *Sūwar* of Qur’ān, but the longest version is in Surat Hūd; it starts with Āyāt 25 and goes up till Āyāt 49. After this long version of the story of Nūh عليه السلام that is revealed to Rasūlullāh ﷺ from Āyāt 25 till 48, Āyāt 49 is telling Rasūlullāh,

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ

This is of the news of the unseen which We reveal unto you (O Muhammad SAW), neither you nor your people knew them before this. So be patient. Surely, the (good) end is for the Muttaqin (pious, godfearing).<sup>77</sup> Allāh ﷻ is telling Muhammad ﷺ after this long story - this is the closure, this is the conclusion of the story of Nūh عليه السلام, “Oh Muhammad, this is the true news of Nūh that is revealed to you. Neither you, nor your people knew it before.” So, what's the lesson? All of this, I'm leading to the next word. What is the lesson? Allāh ﷻ is saying, “**Fasbir - be patient.**”<sup>77</sup> All of the story of Nūh, from Āyāt 25 till 48 is leading to this 'Ibrā [lesson] - to this meaning. Allāh ﷻ is closing the story of Nūh عليه السلام, telling Rasūlullāh ﷺ, look at the story of Nūh. Nine hundred and fifty years of patience of making Da'wah to his people. He never gave up. He persisted, and he made Da'wah to them in the night and the day, he made Da'wah to them publicly and privately, he made Da'wah to them, and he was alone. He made Da'wah to them, and they were not listening to him. So, what is the lesson to learn? **Fasbir - be patient**, because,

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<sup>77</sup> Hūd - 11:49

## إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ

The end, the end result, the winners in the end are going to be who? The ones who have *Taqwā*. This is the lesson. **“Fasbir, Inna al-'aaqibata lil-Muttaqeen - Be patient, and remember that in the end, the ones who will win, are the believers.”**<sup>77</sup> Nūh عليه السلام did win but he won after 950 years and he couldn't have won if he didn't have patience. So, the road is long. The road is long, and it needs a lot of energy, and that energy is *Sabr*. If you don't have it, you're going to fall in the middle of the way. You're not going to be able to complete it. So, ask Allāh ﷻ to give us this patience that we need. *Allāhuma Aj'alnaa min as-Sābirīn*.

## The Story of Sayyidnā Hūd عليه السلام and the People of Ād

We have the story of Sayyidnā Hūd عليه السلام: Allāh ﷻ has sent Hūd to the people of Ād and we wouldn't have known where Ād lived, if it wasn't mentioned in Qur'ān. Allāh ﷻ says, that the people of Ād lived in Al-Ahqāf and that is mentioned in Surat Al-Ahqāf. Al-Ahqāf means sand dunes; so, it is a desert area right now and it wasn't that case before. And this is in Yemen, and they lived in the area of Hadramawt.

## The Characteristics of the People of Ād

The people of Ād, Allāh ﷻ described them in Qur'ān; the people of Ād used to worship idols. Allāh ﷻ described these people, and their description is amazing. What Allāh ﷻ has given them is amazing. As individuals, Allāh ﷻ says,

وَأذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَرَادَكُمْ فِي الْخَلْقِ بَسْطَةً ۗ

**And remember that He made you successors after the people of Nūh**

**(Noah), and increased you amply in stature.**<sup>78</sup>

So, they were huge, tall and very strong and well built, powerful as individuals, very strong. And as a society and a nation and a civilization, Allāh ﷻ told them, or described them in Qur’ān; and these are Āyāt in Qur’ān. Allāh ﷻ is mentioning what their Nabi Hūd عليه السلام was telling them,

وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ

**“And keep your duty to Him, fear Him Who has aided you with all (good things) that you know.”**<sup>79</sup>

أَمَدَّكُمْ بِأَنْعَامٍ وَبَنِينَ

**“He has aided you with cattle and children.”**<sup>79</sup> *‘Amaddakum Bi’an`ām - he has provided you with cattle.* In modern terms, we refer to that as livestock, animal resources. So, they were wealthy in terms of livestock. They had abundance of livestock. **“Wa Banīn - and children.”** And that is what we call, in modern terms, manpower.

وَجَنَّاتٍ وَعُيُونٍ

**“And gardens and springs.”**<sup>79</sup> *Wa jannaat – gardens.* And that is what we call, in modern terms, agriculture. **“Wa Uyūn - and springs”**, and that is water resources. So Allāh ﷻ has given them livestock, manpower, agriculture, and has provided them with an ample supply, good supply, of water. That is as a society. And then they, as individuals, Allāh ﷻ gave them a powerful structure. Allāh ﷻ has said about them,

أَتَّبَعُونَ بِكُلِّ رِيحٍ آيَةً تَعْبَثُونَ  
وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ  
وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ

<sup>78</sup> Al-A’raf - 7:69

<sup>79</sup> Ash-Shu’arā’ - 26:132-134

فَاتَّقُوا اللَّهَ وَأَطِيعُوا

**Do you build high palaces on every high place, while you do not live in them? And do you get for yourselves palaces (fine buildings) as if you will live therein for ever. And when you seize, seize you as tyrants? So fear Allah, keep your duty to Him, and obey me.<sup>80</sup>**

Allāh ﷻ said in these Āyāt, they became so luxurious and so wealthy that they were spending their money in a wasteful way - *Isrāf*. Allāh ﷻ says, '***Atabnūna Bikulli Rī'in 'Āyatan Ta`bathūn.***<sup>80</sup> The people of Ād had so much additional wealth, they started to fall into the trap that rich nations fall into, and that is using your money for pride and arrogance, after you satisfy your basic needs of food and drink and shelter. And you have additional money - if there is no Īmān to spend it the right way, then it will be spent in evil. The people of Ād had this additional wealth. So, they started building monuments over mountains. They would build on top of these mountains, monuments that they will not use for living, they don't need them. They're just building them for pride, to show off and Allāh ﷻ says "***Ta`bathūn - 'do you build the high palaces on every high place, while you do not live in them'***", wastefully! '*Abath* means when you waste something.

So, they had so much wealth, so much disposable money, that they started building these monuments on top of mountains. '*Wa Tattakhidhūna Maṣāni`a La`allakum Takhludūn'* - these buildings on top of mountains, they don't use them for living. But the dwellings that they built for themselves, they used to build it in a way as if they're going to live forever - so strong and powerful. '*Wa Tattakhidhūna Maṣāni`a La`allakum Takhludūn'* - **And do you get yourselves palaces as if you will live forever?**' The way they would build their palaces, shows that they used to think that they're going to live forever. They used to build it so strong and well-constructed, very strong structure, as if they are going to live on the face of the earth forever. And

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<sup>80</sup> Ash-Shu'arā' - 26:128-131

Allāh ﷻ, when He destroyed them, He destroyed them and He did not leave anything that they left, anything that they built; it was all destroyed. **‘Wa ‘Idhā Baṭashtum Baṭashtum Jabbārīn’ - and when you seize, you seize like tyrants.** They were powerful. Even though this nation was wealthy- some nations when they become wealthy, they become weak- but the people of 'Aad, they were keeping their strength, even though they were very wealthy and luxurious, they were still very powerful, and then when they would attack, when they would attack any neighbours, they would completely destroy them, [like] Tyrants – *Batsh*. *‘Wa ‘Idhā Baṭashtum Baṭashtum Jabbārīn’*

### The Message of Hūd عليه السلام

So, there is a difference between the people of Ād and Thamud. Ād were powerful tyrants. All of these things combined, when you put them together, Allāh ﷻ says,

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ  
 إِرَمَ ذَاتِ الْعِمَادِ  
 الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ

**Did you (O Muhammad (Peace be upon him)) not see (thought) how your Lord dealt with 'Ad (people)? Who were very tall like lofty pillars, The like of which were not created in the land?**<sup>81</sup> This society and these people, Allāh ﷻ did not create anyone similar to them. When you put all these things together, all of these different resources that Allāh ﷻ has given them, all of these blessings together, they were able to build a civilization, a nation and society that was unsurpassed by anyone in their time. *‘The like of which were not created in the land.’* No one was like them. Allāh ﷻ sent to them Hūd,

<sup>81</sup> Al-Fajr - 89:6-8

وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًاۙ

**And to ‘Aad (people We sent) their brother Hūd.<sup>82</sup>**

He was called their brother because he's from them. What was his message?  
The same message of Nūh,

قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُۥ إِنَّكُمْ إِذًا مُّفْتَرُونَ

**He said, "O my people! Worship Allah! You have no other Ilah (God) but Him. Certainly, you do nothing but invent (lies)!"<sup>82</sup>**

In other words, these gods who you are worshiping are lies. See, the Ambiyā of Allāh ﷻ, they are straightforward, because that is part of the *Amaanat at-Tabligh*; the trust that Allāh ﷻ has given them, and the responsibility of conveying the truth. And that is why they [Ambiyā] say, **“Innī Lakum Rasūlun ‘Amīn - I am a trustworthy Messenger to you.”<sup>83</sup>**

**Wa ‘Anā Lakum Nāṣihun ‘Amīn - I came to you to advise you with honesty.”<sup>84</sup>** So, they are straightforward. He told them, ‘You are lying.’ And he told them,

وَيَا قَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً  
إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ

**“And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as *Mujrimun* (criminals, disbelievers in the Oneness of Allah).”<sup>85</sup>** So with Istighfār [asking for forgiveness], you would become more powerful than you are now. They were already powerful and strong but if they ask Allāh ﷻ for forgiveness, Allāh ﷻ will give them more power and strength. This tells us something; it's telling us that we're not making enough Istighfār to Allāh ﷻ. If we were making Istighfār as we

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<sup>82</sup> Hūd - 11:50

<sup>83</sup> Ash-Shu‘arā’ - 26:162

<sup>84</sup> Al-A‘raf - 7:68

<sup>85</sup> Hūd - 11:52, 53

should, our situation would not be the way it is today.

### The Response of the People of Ād

What was their response? Allāh ﷻ says,

قَالُوا يَا هُوْدُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ  
بِمُؤْمِنِيْنَ

**They said: “O Hūd! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you.”<sup>85</sup>**

They rejected.

### The Necessity to Belief in All of the Messengers of Allāh ﷻ

Allāh ﷻ says,

كَذَّبَتْ عَادُ الْمُرْسَلِيْنَ

**Aad (people) belied the Messengers.**<sup>86</sup> How many Messengers did they receive? - One. But Allāh ﷻ said, ‘*Kadhhabat `Ādun Al-Mursalīn - the people of Ād have disbelieved in the Messengers*’; plural, not one. But they only received one messenger. How come it's made plural?

Because if you refuse one Messenger, it is as if you refuse them all, because all of the Messengers came with the same Message. So, if you refuse the Message of Hūd عليه السلام, it is as if you refuse the Message of everyone. If you refuse the Message of Muhammad ﷺ, it would not suffice you to believe in 'Īsā عليه السلام or Mūsā عليه السلام or any other Nabi. If you disbelieve in one Nabi, in one Rasul, it is as if you have disbelieved in all of them.

So, let's assume even, that today there's somebody who believes in 'Īsā عليه السلام and Mūsā عليه السلام, and believes in Allāh ﷻ only and doesn't believe

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<sup>86</sup> Ash-Shu'arā' - 26:123



in any other god [he fulfils Tawhīd] but he does not believe in Muhammad ﷺ, then that is not Islam. You have to believe in all of the Ambiyā of Allāh ﷻ, from Ādam عليه السلام until Muhammad ﷺ. So, they disbelieved in Hūd only, but Allāh ﷻ said, '**Kadhdhabat `Ādun Al-Mursalīn' - they disbelieved in all of the Messengers.**' And they started accusing him and that will happen to every Nabi; they accused him of insanity. They said,

إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ

**"All that we say is that some of our gods (false deities) have seized you with evil (madness)."**<sup>87</sup> They said our gods have caused you insanity, you're mad and they accused him of *Safāha* - [foolishness] and they accused him of lying. Allāh ﷻ says,

قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ

**The leaders of those who disbelieved among his people said: "Verily, we see you in foolishness, and verily, we think you are one of the liars."**<sup>88</sup> And notice who are the ones who are saying this? - *Al-Mala'* - The leaders.

Allāh ﷻ says,

وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِإِيقَاعِ الْآخِرَةِ وَأَتْرَفْنَاهُمْ فِي الْحَيَاةِ الدُّنْيَا

**And the chiefs of his people, who disbelieved and denied the Meeting in the Hereafter, and to whom We had given the luxuries and comforts of this life, said...**<sup>89</sup> Luxuries and comforts did not do them any good, did not mean that they were intelligent, did not mean that they were better. They had luxuries; ***Wa 'Atrafnāhum***. They had luxuries, nevertheless, their minds were not sufficient enough to lead them to the truth. So, wealth, and money and luxury does not mean anything in the standard of Īmān. You could have all the wealth in the world and refuse the truth. And you could have nothing,

<sup>87</sup> Hūd - 11:54

<sup>88</sup> Al-A'raf - 7:66

<sup>89</sup> Al-Mu'minūn - 23:33

nevertheless, you would be intelligent enough to know that this is *Al-Haq*. They had a lot, '*Wa 'Atrafnāhum Fī Al-Hayāati Ad-Dunyā - We had given them luxuries.*' But they said,

مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ

**“He is no more than a human being like you, he eats of that which you eat, and drinks of what you drink.”**<sup>89</sup> They said, how can we follow a man who eats, and drinks like us? They said to Hūd,

وَلَيْسَ أَطْعَمْتُمْ بَشَرًا مِثْلَكُمْ إِنَّكُمْ إِذَا لَخَاسِرُونَ  
أَيَعِدُّكُمْ أَنْتُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظَامًا أَنْتُمْ مُخْرَجُونَ

**“If you were to obey a human being like yourselves, then verily! You indeed would be losers. Does he promise you that when you have died and have become dust and bones, you shall come out alive (resurrected)?”**<sup>90</sup>

They refused to believe in the Resurrection - materialistic thinking.

هَيْهَاتَ هَيْهَاتَ لِمَا تُوعَدُونَ  
إِنَّ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ  
إِنَّ هُوَ إِلَّا رَجُلٌ افْتَرَى عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ

**“Far, very far is that which you are promised. There is nothing but our life of this world! We die and we live! And we are not going to be resurrected! He is only a man who has invented a lie against Allāh, but we are not going to believe in him.”**<sup>91</sup>

Now they are accusing Hūd عليه السلام of lying against Allāh ﷻ. They are claiming that they are the true believers in Allāh ﷻ and he is lying against Allāh ﷻ.

<sup>90</sup> Al-Mu'minūn - 23:34, 35

<sup>91</sup> Al-Mu'minūn - 23:36-38

## Chapter 3

### Hūd – Sālih – ‘Ibrāhīm (Peace be upon them)

**The People of Ād Challenge Hūd** عليه السلام

Allāh ﷻ says,

قَالُوا أَجِئْتَنَا لِنَأْفِكَنَا عَنِ آلِهَتِنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ

**They said, “Have you come to turn us away from our (gods)? Then bring us that which you threaten us [with], if you are one of the truthful!”<sup>92</sup>**

Now they challenged him, they told him, “Bring us the punishment if you are telling the truth.” And they were arrogant and proud because of their strength and their power, and their so-called civilization. By the way, we are using this word ‘Civilization’ just because it is commonly used but we are not using it in the positive sense of the word; because always this word is used, or most of the time it is used to refer to Jāhiliyyah. It is used to refer to ignorance; nations that disbelieved in Allāh ﷻ, and the only reason why they are looked up to, is because of their materialistic achievements. They thought that this civilization of theirs, and this wealth of theirs, and this strength will save them from the punishment of Allāh ﷻ. And we see that trait, we see that trend, similar in all strong and powerful civilizations that disbelieve in Allāh ﷻ. The great empire, Great Britain, when they constructed a ship that was the biggest and the most powerful in the world, they thought that they can conquer the sea and they named it the Titanic. Look at the name, they chose the Titanic and they thought that they can challenge Allāh ﷻ, and the strength of Allāh ﷻ. But whenever you try to challenge Allāh ﷻ, what will happen? This Titanic, this ship that is supposed

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<sup>92</sup> Al-'Ahqāf - 46:22

to conquer the sea and is supposed to be the most powerful and greatest achievement of mankind - Allāh ﷻ sank it on its first trip! And then the next civilization and powerful nation of the world, the United States; when they were building their spacecraft that will challenge the creation of Allāh ﷻ, they called it the ‘Challenger’; to challenge the strength of Allāh ﷻ, and Allāh ﷻ blew it up, but nobody learns the lessons!

### Allāh ﷻ Accepts the Du`ā of Hūd Against the People of Ād.

And the people of Ād thought that their power and strength can avail them. Allāh ﷻ says,

فَأَمَّا عَادُ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً ۗ وَأَوَّلَمْ يَرَوْا أَنَّ  
اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً ۗ وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ

As for Ād, they were arrogant in the land without right and they said: “Who is mightier than us in strength?” See they not that Allāh, who created them was mightier in strength than them? And they used to deny our Āyāt (proofs, evidences, verses, lessons, revelations, etc.)!”<sup>93</sup>

They said, ‘Who is stronger than us? Who are you threatening us with, Hūd? Who are you threatening us with? You say that Allāh ﷻ can do anything against us? Do whatever you want!’ *‘Man ‘Ashaddu Minnā Qūwatan - Who is more powerful than us?’*

Allāh ﷻ says, “See they not that Allāh, who created them was mightier in strength than them? And they used to deny our Āyāt.” Don’t they realize, don’t they understand that Allāh ﷻ, the one who created them is mightier than them? Allāh ﷻ is the one who created them!

Whatever strength they had, is created by Allāh ﷻ! So Hūd at that point, made *Du`ā* and Allāh ﷻ says,

قَالَ رَبِّ انصُرْنِي بِمَا كَدَّبُون

<sup>93</sup> Fussilat - 41:15

**He said: “O my Lord! Help me because they denied me.”<sup>94</sup>**

And the Du’ā of Hūd reached to Allāh ﷻ. Allāh ﷻ said,

قَالَ عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ

**In a little while, they are sure to be regretful.<sup>94</sup>**

In a little while they will be regretful! Allāh ﷻ was taking the people of Ād through a test; to remind them. See, Allāh ﷻ is giving them chances. So Allāh ﷻ did not bring the punishment at once, Allāh ﷻ has made them go through a period of drought; to remind them of their weakness as human beings, so that they may turn to Allāh ﷻ in Tawbāh and repentance. So, they went through a period of drought, they were receiving no rain. Their crops were dry, and they were going through this difficult time, but that wasn’t sufficient to turn their attention to the truth, and to ask Allāh ﷻ for forgiveness. So now Hūd عليه السلام made the Du’ā, and Allāh ﷻ accepted the Du’ā. Clouds started approaching in the horizon, dark clouds. And there is a story that is mentioned that they went to *Al-Ka’bah* to ask Allāh ﷻ for rain, and then they heard a voice that told them, “Choose whichever cloud you want: the red, or the white, or the black?” They said, “We want the black cloud.” Anyway, so these clouds were approaching their nation, and they saw these clouds in the horizon. Allāh ﷻ says,

فَلَمَّا رَأَوْهُ غَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا غَارِضٌ مُمְطِرُنَا

**Then, when they saw it as a dense cloud coming towards their valleys, they said: "This is a cloud bringing us rain!"<sup>95</sup>** Because it was very dark, and a dark cloud means what? A lot of rain! So, they were looking forward, and happy, and pleased that we are finally receiving rain. Allāh ﷻ says,

بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ

**Nay, but it is that (torment) which you were asking to be hastened! A**

<sup>94</sup> Al-Mu’minūn - 23:39, 40

<sup>95</sup> Al-'Ahqāf - 46:24

**wind wherein is a painful torment!**<sup>95</sup>

تُدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا

**Destroying everything by the Command of its Lord!**<sup>96</sup>

They thought it was rain, but it was the punishment of a Allāh ﷻ. Rasūlullāh ﷺ, when he would see clouds approaching Madīnah, his face would change; you could see that he's worried. And `Ā'ishah رضي الله عنها would notice that. She asked Rasūlullāh ﷺ, she said, *"Oh Rasūlullāh, when people see the clouds, they're happy"* - especially in Arabia because they don't receive a lot of rain - when people see the clouds coming, they're happy, they're very pleased. So `Ā'ishah رضي الله عنها said, *"When people see the clouds approaching, they're happy, but you look anxious."* Rasūlullāh ﷺ said, *"Because a nation before us saw these clouds and thought that they had mercy, they didn't know that it had the punishment of Allāh ﷻ in them."*<sup>97</sup> Rasūlullāh ﷺ had the fear in his heart.

### **The Civilizations of Today are Just Like the People of Ād**

And we, unfortunately, in the world today, in general, are exactly like the people of Ād. Exactly! When the earthquake, you know the earthquake that happened a few weeks ago, and we felt it here in San Diego; the next day I watched some of the interviews they made with people. They brought this lady, this lady said, *"It was cool!"* Another guy said, *"It was fun!"* Somebody else said, *"It was an adventure!"* Others said, *"It was interesting!"* Subhān'Allāh! Allāh ﷻ is sending you these as a reminder! Allāh ﷻ is sending you these Āyāt as a reminder, and you're saying that they're cool, and fun, and interesting, and an adventure? Look at the state of the hearts of people! Exactly like the people of Ād! Because they are keeping Allāh ﷻ

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<sup>96</sup> Al-'Ahqāf - 46:25

<sup>97</sup> Sahih al-Bukhari 4828, 4829, - Sahih Muslim 899, - Sunan Abi Dawud 5098, - Sunan Ibn Mājah 3891

out of the equation and that is the situation of the people of today; they only think in terms of natural phenomena and natural laws, as if Allāh ﷻ does not exist [*wal-'Ayadhubillah*].

### Allāh ﷻ Sends His Punishment to the People of Ād

Allāh ﷻ says,

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَجَسَاتٍ

**So We sent upon them furious wind in days of evil omen (for them).**<sup>98</sup>

*'Rihāan Sarsarāa'* - *Sarsar* is explained as cold, severely cold, and very ringing in loud voice, and very furious. This is the wind Allāh ﷻ sent on them. The closest thing that we have today similar to that, is what? The tornado. Because the tornado, if you have seen it, is a very fast wind and it has a very loud voice. I mean, if you heard it, if you saw it on TV, it has an unbelievably loud sound and it could be very cold. ***'Fī 'Ayyāmin Nahisāt – in days of evil omen on them.'***

Tornados: it starts as a funnel in the cloud and then it makes a touchdown, and it starts moving and it would stay in one place only for few minutes, and then it would keep on moving. It doesn't stay for long in the same place. Just a few minutes, and it keeps on moving but it's leaving behind it a trail of destruction. In those few moments, in those few minutes, it destroys everything that it passes over; it just rolls over everything and destroys it. And we've seen that, in a few minutes, a tornado can make a touchdown and travel for a few miles and destroy everything! This wind that Allāh ﷻ sent on the people of Ād, Allāh ﷻ besieged them. So, imagine a tornado coming down and besieging the whole nation, surrounding it from every side and it did not stay there for a few minutes, but it stayed there slamming them for seven nights and eight days! Imagine a tornado besieging the whole nation of Ād, surrounding them from every side. And this wind is

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<sup>98</sup> Fussilat - 41:16

violently turning with high speed, slamming their bodies against walls, and against trees, and against their homes and destroying everything. And Allāh ﷻ put them under that siege for eight days and seven nights! And Allāh ﷻ says, “*Husūmā*” - *husūmā* means continuously, without giving them a break. Giving them no break, no chance to even breath! Allāh ﷻ says,

وَأَمَّا عَادُ فَاهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ  
سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا

**And as for 'Ād, they were destroyed by a furious violent wind; which Allāh imposed on them for seven nights and eight days in succession.**<sup>99</sup> With persistence and giving them no break. It is a punishment of Allāh ﷻ. Allāh ﷻ is *Shadīd al-'Iqāb* - His punishment is severe, it is serious! Allāh ﷻ says,

لِنُذِقَهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَعَلَذَابِ الْآخِرَةِ أَخْزَىٰ وَهُمْ لَا  
يُنصَرُونَ

**That We might give them a taste of disgracing torment in this present worldly life, but surely the torment of the Hereafter will be more disgracing, and they will never be helped.**<sup>100</sup>

This is the punishment of this world, but the punishment of the Ākhirah is even more severe. What was the result? When the dust settled down and you walk into the nation of Ād, what do you see?

### **Allāh ﷻ didn't Leave any Reminiscence of the People of Ād**

Allāh ﷻ says,

فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُغْجَارٌ نَّخْلٍ خَاوِيَةٌ

**So that you could see men lying overthrown (destroyed), as if they were hollow trunks of date-palms!**<sup>99</sup> These were very tall men. So Allāh ﷻ said,

<sup>99</sup> Al-Hāqqah - 69:6, 7

<sup>100</sup> Fussilat - 41:16



“They are like palm trees that are knocked down”, upside down, lying dead. And then Allāh ﷻ asks us this question, and this would go back to what I said before; if Allāh ﷻ did not tell us about people of Ād, and where the people of Ād lived, we wouldn’t have known [anything about them]. Allāh ﷻ says,

فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ

“Do you see any remnants of them?”<sup>101</sup>

We have remnants from the people of Fir’aun (Pharaoh), which are *Al-Ahrām, Al-Awtād* - the Pyramids.

We have remnants from Thamūd; *Diyār Thamūd* - the dwellings of Thamūd. We have remnants from the Greek Empire. We have remnants from the Roman Empire. But from the Empire of Ād, we have nothing! Allāh ﷻ completely destroyed them because they were the most powerful. So Allāh ﷻ completely erased them from the face of the earth and now it is a land called *Al-Ahqāf* – Sand dunes. You don’t even see nothing - nobody even lives there. It is a desert now in Hadramawt, known as *Al-Ahqāf*, it is an empty desert! This is the nation which Allāh ﷻ said,

إِرَمَ ذَاتِ الْعِمَادِ  
الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ

**Who were very tall like lofty pillars, The like of which were not created in the land.**<sup>102</sup> *Iram* - the land of pillars, which no other land was similar to, nothing remained! They were destroyed completely.

**Allāh ﷻ Saves Hūd عليه السلام and the People who Followed him**

Allāh ﷻ says,

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَنَجَّيْنَا هُمْ مِنْ عَذَابٍ غَلِيظٍ

<sup>101</sup> Al-Hāqqah - 69:8

<sup>102</sup> Al-Fajr - 89:7, 8

وَتِلْكَ غَادُ جَحْدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ  
وَأُتْبِعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ ۗ أَلَا إِنَّ غَادًا كَفَرُوا رَبَّهُمْ ۗ أَلَا بُعْدًا لِعَادِ قَوْمِ  
هُودٍ

And when Our Commandment came, We saved Hūd and those who believed with him by a Mercy from Us, and We saved them from a severe torment. Such were Ād (people). They rejected the Āyāt (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and disobeyed His Messengers, and followed the command of every proud obstinate (oppressor of the truth, from their leaders). And they were pursued by a curse in this world and (so they will be) on the Day of Resurrection. No doubt! Verily, Ād disbelieved in their Lord. So away with Ād, the people of Hūd.<sup>103</sup>

Their wealth didn't help them, their power didn't do them any good. Allāh ﷻ completely destroyed them - destroyed them completely! And whoever follows the tracks of Ād, the same thing will happen to them.

And I would like to close with this saying of Sayyidnā Abū Dardā رضي الله عنه. Sayyidnā Abū Dardā رضي الله عنه was in Damascus, the capital of the Islamic Khilāfah at the time, and he saw the extravagance of the Muslim Ummah. The Muslims were so wealthy at that time and the lifestyle of the Muslims was changing. Now they had so much wealth, so their lifestyle was changing. Abū Dardā رضي الله عنه was on the strict ways that he was living on in the time of Rasūlullāh ﷺ. He did not change, and he did not want the people to change. So, he stood up in Damascus and he said, "*Yā ahl al-Dimashq! Yā ahl al-Dimashq! - Oh, People of Damascus! Oh, People of Damascus! Don't you have any shame? You are gathering wealth that you will not use, and you are building palaces which you will not live in, and you are expecting to live longer than your life. And the people before you, they used to gather and use what they gathered, and they used to build and they*

<sup>103</sup> Hūd - 11:58-60

*would build better than you, and they used to live longer than your life. But then, whatever they gathered did not do them any good, and their palaces became their graveyards, and their desires were false. And remember that the people of Ād had an army that extends from ‘Addan up to “Oman. Who will buy from me the remnants of Ād, with two dirhams?”*

‘Who is going to buy from me the inheritance of Ād with two dirhams?’ They left nothing! This huge nation, if you would put it in the auction to sell it, it will not even fetch a dollar for you cause there's nothing left. So, we need to remember that whatever we see around us will not do us any good and if we disbelieve in Allāh ﷻ and the Āyāt of Allāh ﷻ and disbelieve in the Messengers of Allāh ﷻ like Ād did, Allāh ﷻ will include us in severe punishment. And if we stick to the truth that we have, that we have with us now, and we keep away from the ways of the non-Believers, and have our unique identity, and we are proud with what Allāh ﷻ has given us, then whenever Allāh ﷻ punishes the Non-Believers, Allāh ﷻ would save the ones who believed in Him.

## **The Story of Sayyidnā Sālih عليه السلام**

### **People of Thamūd Thought they were Secure in Rock Mountains**

We will start with the story of Sayyidnā Sālih عليه السلام.

[Allāh ﷻ says,]

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسِلِينَ

**And verily, the dwellers of Al-Hijr (the rocky tract) denied the Messengers.**<sup>104</sup> Al-Hijr is the rocky tract. They used to live in a rocky tract.

It's a very rocky area, solid rocks. Allāh ﷻ says,

وَأَتَيْنَاهُمُ آيَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ

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<sup>104</sup> Al-Hijr - 15:80-82

**And We gave them Our Signs, but they were averse to them.**<sup>104</sup>

وَكَانُوا يَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا آمِنِينَ

**And they used to hew out dwellings from the mountains (feeling themselves) secure.**<sup>104</sup> Allāh ﷻ says, ‘They used to carve out these houses in the mountains, palaces in the mountains – *Āminīn*.’ In the Tafsīr of Ibn Jawzi رحمه الله, he gives a few meanings of *Āminīn*. One of them is, that they were feeling secure and safe from the punishment of Allāh ﷻ. The second meaning is, that they were feeling secure and safe, that these buildings will never be destroyed; they are carving it out of solid bedrock. Imagine you have a solid rock, like this masjid, and you carve into it a house. They were not building houses from bricks or stones. No, they were carving out houses in solid rock. Allāh ﷻ says,

أَتُزَكُّونَ فِي مَا هَاهُنَا آمِنِينَ

**Will you be left secure in that which you have here?**<sup>105</sup>

I mean, you have a house carved in rock, what will destroy it? Rocks, solid rocks! Earthquakes cannot harm it, wind cannot affect it, a hurricane, tornados. I mean, it’s out of rocks, solid rocks, you’re in the middle of a mountain! So, they used to feel that they are secure from anything, nothing can harm them. Plus, they’re in high ground, so if there’s any floods it will not affect them. They have a guaranteed safety. One hundred percent sure, as they thought – *Āminīn*. Allāh ﷻ is asking, “**Do you think that you will be here safe?**”<sup>105</sup> A human being should never feel safe, as long as he is on the face of this earth. We should always be worried of the punishment Allāh ﷻ. Therefore, Allāh ﷻ says,

أَفَأَمِنُوا مَكْرَ اللَّهِ ۗ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ

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<sup>105</sup> Ash-Shu‘arā’ - 26:146

**Did they then feel secure against the Plan of Allāh. None feels secure from the Plan of Allāh except the people who are the losers.**<sup>106</sup> The only ones who feel secure from the planning of Allāh ﷻ are the losers. If you feel that you're safe, you are a loser! The Mu'min is always afraid! The Mu'min has always fear from Allāh ﷻ. So, their Nabi Sālih عليه السلام is telling them,

أَتَتْرَكُونَ فِي مَا هَاهُنَا آمِنِينَ  
فِي جَنَّاتٍ وَعُيُونٍ  
وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ  
وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَارِهِينَ

**"Will you be left secure in that which you have here? In gardens and springs. And green crops (fields etc.) and date-palms with soft spadix. And you carve houses out of mountains with great skill."**<sup>107</sup> They had great skill, they were very excellent architects, they were great in construction and structures of their houses. Allāh ﷻ says,

وَكَانُوا يَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا آمِنِينَ

**And they used to hew out dwellings from the mountains (feeling themselves) secure.**<sup>108</sup> What the people of Thamūd used to do is, they would build, they would carve out these houses in the mountain and then they would build palaces on the valleys. So, they have palaces in the valley, and they have these houses carved in the mountains. But they were corrupt, and their Nabi Sālih عليه السلام told them,

وَلَا تَعْتَوُوا فِي الْأَرْضِ مُفْسِدِينَ

**"And do not go about making mischief on the earth."**<sup>109</sup>

They were very corrupt people.

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<sup>106</sup> Al-A'rāf - 7:99

<sup>107</sup> Ash-Shu'arā' - 26:146-149

<sup>108</sup> Al-Hijr - 15:82

<sup>109</sup> Al-A'rāf - 7:74

### Salih عليه السلام Calls his People to Monotheism

What was the Message of Sayyidnā Sālih? Allāh ﷻ says,

وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ

**And to Thamūd (people, We sent) their brother Sālih (Saleh). He said: “O my people! Worship Allāh, you have no other Ilah (God) but Him.”<sup>110</sup>**

The same message of Ād, and the same message of Nūh عليه السلام. And he repeated the same thing that they did. What did they also say? ‘*Thumma astaghfirū rabbakum*’ – Istighfār! Every Nabi is telling his people to make Istighfār. So, this was the Da’wah of Sayyidnā Sālih عليه السلام.

### The People of Thamud Reject the Message of Salih عليه السلام

What was the response? Sayyidnā Sālih عليه السلام was a young man, and he was very intelligent, and strong, and he was from a noble family. He was from the high class of the society. And they were preparing him to be their leader. They were preparing him, he was a young man, and they were looking forward; that one day he will assume responsibility for the people of Thamūd. They had a lot of expectations in Sālih عليه السلام. And suddenly Sālih presented them with the Message of Islam. So, what happened?

Allāh ﷻ says,

قَالُوا يَا صَالِحُ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا  
وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ

**They said: "O Sālih! You have been among us as a figure of good hope (and we wished for you to be our chief), till this [new thing which you have brought; that we leave our gods and worship your God (Allāh) Alone]! Do you (now) forbid us the worship of what our fathers have worshipped?**

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<sup>110</sup> Hūd - 11:61

**But we are really in grave doubt as to that which you invite us to (monotheism).<sup>111</sup>**

Subhān'Allāh! The disease and the illness that people have, is that they do not want to give up what their fathers used to worship; *Taqīd* - imitation!

### **Shaitān Will Allow You to Advance as Long as You Worship him**

We are willing to change; look at the people around you, look at them. Take any nation on the face of the earth, an advanced nation - Japan or the United States. Look at the difference between the United States now and the United States one hundred or two hundred years ago. Or Japan of today and Japan of two hundred years ago. Big difference! Look at the advancement in technology and science. Look at the different lifestyle. Look at the standard of living. Look at the way people think, and speak, and behave! Professors in math, professors in physics, experts in economics, experts in engineering, experts in medicine. They learned a lot! There's a big difference between one of them today, and their forefathers one hundred years ago. Big difference; in everything BUT religion! There's a big difference in everything, but religion did not change.<sup>112</sup> So, this PhD in Math, who is working in the most advanced lab in the world from 8 o'clock until 5, is dealing with logic and numbers. And then when he goes back home in the evening, he doesn't have a problem making Sujūd to an idol or worshipping a cow. When it comes to religion, Shaitān is telling people, "*Don't change! Stay on the religion, the false religion that you are doing!*" [ Allāh ﷻ says,]

بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّهُتَدُونَ

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<sup>111</sup> Hūd - 11:62

<sup>112</sup> In fact, they have advanced even more in Kufr, because their forefathers at least believed in the mere existence of a God, who has created the universe and everything in it, while today one of the worst types of Kufr, that is spreading and is being taught in schools is atheism; the complete denial of the existence of God.

**Nay! They say: "We found our fathers following a certain way and religion, and we guide ourselves by their footsteps."<sup>113</sup>**

This is the disease, an illness, but Shaitān is telling them, no problem, you are going to advance in everything else. That's okay, do whatever you want. That's not going to do you anything in Ākhirah, but in terms of religion, stay on the religion of the cow, and the religion of buddha, and the religion of the cross. So, the people of Sālih عليه السلام, they knew Sālih, they knew him, and they knew his qualities and they were looking ahead at giving him the responsibilities of leading their people. But when he came with Islam they said, "*Now we change our mind - Wa 'Innanā Lafī Shakkin Mimmā Tad`unā 'Ilayhi Murābin - now we are in doubts of you.*"<sup>111</sup>

First, we used to have trust in you, now when you're Muslim, we doubt in you. And then they accused him of magic. Allāh ﷻ says,

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ  
مَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا فَأْتِ بَيَّةٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ

**They said: "You are only of those bewitched! You are but a human being like us. Then bring us a sign if you are of the truthful."<sup>114</sup>**

**Miracle of Sālih عليه السلام by the Will of Allāh ﷻ**

They said, they wanted a sign. "What sign do you want?" They were given the option. Thamūd, the people of Thamūd, were given an option that was not given to the other nations. They got to choose their miracle. Sālih told them, "*What do you want?*" They said, "*Do you see this rock over here? We want you to produce out of it a living camel.*" This solid rock - produce for us a camel. Sayyidnā Sālih عليه السلام asked Allāh ﷻ. The miracle was performed, Mu'jizah! Allāh ﷻ gives life to the dead. I mean, for Allāh ﷻ

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<sup>113</sup> Az-Zukhruf - 43:22

<sup>114</sup> Ash-Shu'arā' - 26:153, 154



what's the difference between creating from a cell, or creating from dirt or creating from a rock? They're all dead things. There's no difference for Allāh ﷻ. It [only] looks different to us, but for Allāh ﷻ it's '**Kun Fayakūn**' – "**Be and it becomes**". Suddenly, out of this rock, and the people of Thamūd are watching, a huge she-camel came out. Huge! Bigger than the regular camels! Sayyidnā Sālih عليه السلام told them, this is the agreement. This camel that you asked for, you can drink from your water one day but then the next day you have to allow the water for the camel, you don't touch it. You can take from the wells today, but tomorrow, the next day, it's only for the camel. You don't drink any water. If you want to drink, you can drink from the milk of the camel, but no water!

### Nine Men from Thamūd Decide to Kill the Sacred Camel

Allāh ﷻ says,

قَالَ هَذِهِ نَاقَةٌ لَهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَّعْلُومٍ

**He said: "Here is a she-camel; it has a right to drink (water), and you have a right to drink (water) (each) on a day, known."**<sup>115</sup>

This is the schedule. And then he told them,

وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ عَظِيمٍ

**"And touch her not with harm, lest the torment of a Great Day seize you."**<sup>115</sup> So this was a sacred camel. You cannot touch it; you cannot harm it. So, the camel was drinking from the well one day, and they would drink one day. But there were some conspiracies occurring. There was something brewing. There were a group of men, out of the people of Thamūd, who were planning, not only to harm the camel, but to kill it. They were ordered, "Don't touch it with any harm." [But] these were planning to kill the camel. How many men are these? How many do you expect? How many? Nine!

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<sup>115</sup> Ash-Shu'arā' - 26:155

Out of the whole nation of Thamūd, the ones who conspired to kill the camel were nine.

Allāh ﷻ says,

وَكَانَ فِي الْمَدِينَةِ تِسْعَةٌ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ

**And there were in the city nine men (from the sons of their chiefs), who made mischief in the land, and would not reform.**<sup>116</sup> These were nine men who were corrupt. They are the ones who made the conspiracy and planned to kill the camel. It wasn't all of the people of Thamūd, it was only nine. These men agreed, and these were from the leaders of Thamūd. They came together and agreed, "*We are going to kill the camel.*" So, they made their move, and when they got next to the camel, they hesitated because the camel was huge, but one of them, the most evil among them, took his sword and he hit the camel in its front legs - and that is called 'Aqr. So, the camel fell down, and then they attacked it with their swords and killed it.

Allāh ﷻ says,

كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا  
إِذِ انْبَعَثَ أَشْقَاهَا

**Thamūd (people) denied (their Prophet) through their transgression. When the most wicked man among them went forth (to kill the she-camel).**<sup>117</sup> So out of these nine, only one dared to make the attack on the camel. '*Idhin ba`atha 'Ashqāhā - the most evil one*', the wicked among them, he is the who made his attack. Allāh ﷻ says, "*Fa`aqarūhā – but they killed her.*" And 'Aqr is when you chop the front legs, so the camel fell down, and then they cut her into pieces.

Allāh ﷻ says,

<sup>116</sup> An-Naml - 27:48

<sup>117</sup> Ash-Shams - 91:11, 12

فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يَا صَالِحُ ائْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ  
الْمُرْسَلِينَ

**“So they killed the she-camel and insolently defied the Commandment of their Lord, and said: “O Sālih (Saleh)! Bring about your threats if you are indeed one of the Messengers (of Allāh).”<sup>118</sup>**

They said, ‘the camel is dead, bring your threat! We challenge you; we dare you to do anything. Here is the camel, you said this camel is sacred? Allāh ﷻ is protecting it? Look at it, it’s dead! So now bring us the punishment that you promised.’ Not only did they do that, they went back, and they made a conspiracy at night-time; that they will assassinate, not only Sālih عليه السلام, but they would exterminate his whole family. They made a plan, that the next step after we kill the camel, we are going to kill Sālih and all of his family. Allāh ﷻ says,

قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا  
لَصَادِقُونَ

**They said: "Swear one to another by Allāh that we shall make a secret night attack on him and his household, and afterwards we will surely say to his near relatives: 'We witnessed not the destruction of his household, and verily! We are telling the truth.'"<sup>119</sup>** So they are planning to kill Sālih عليه السلام and his family, and then they’re planning to lie and say that “we didn’t kill him” and they are going to say that “we are telling the truth.”

### **Allāh ﷻ Sends His Punishment to the People of Thamūd**

Sālih عليه السلام came out and told his people,

تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَلِكُمْ وَعَدُّ غَيْرٍ مَكْدُوبٍ

<sup>118</sup> Al-A'rāf - 7:77

<sup>119</sup> An-Naml - 27:49

**“Enjoy yourselves in your homes for three days. This is a promise that will not be belied.”**<sup>120</sup> You have three days! Three days to enjoy yourselves, and that’s it! You’re not going to live anymore. The first day passed, nothing happened. The second day passed, nothing happened. The third day passed, nothing happened. They started joking at night-time and saying, look at this liar! He told us three days. Here, the three days is over. They went to bed, *Āminīn* – secure. Then early in the morning.

Allāh ﷻ says,

فَأَخَذْنَهُمُ الصَّيْحَةَ مُصْبِحِينَ

**But As-Saiyah (torment - awful cry etc.) overtook them in the early morning.**<sup>121</sup> Allāh ﷻ sent on them the awful cry in the morning of the fourth day! The exact deadline! They went to bed safe - *āminīn*, in houses carved from solid bedrock. Nothing can destroy it! Wind cannot harm it, earthquake will not do it any harm, a hurricane, a tornado, a torrential rain, a storm, [and] floods will not harm it! They thought they were safe! Allāh ﷻ destroyed them with a sound wave! An awful cry! Very, very loud voice; that was so loud, *‘Fa’akhadhat/humu Ar-Rajfatu’* - it caused the earth to shake! The cry, this awful cry was so violent and powerful, it made the earth under them shake! Only nowadays, are we learning the power of soundwaves, and now we hear, that they’re trying to use, and they’re thinking about ways to use soundwaves as a weapon. Allāh ﷻ destroyed these people with sound! It is said that it was so violent, it shook their insides, so their hearts were falling. It was so violent, no matter how strong your house is. It’s like a microwave, these are waves that came in, and could pass through anything: through rock, through walls, it is a soundwave, it could go through anything. It can travel through any medium that Allāh ﷻ created. There’s nothing that can stop it! So, the sound reached, and it was

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<sup>120</sup> Hūd - 11:65

<sup>121</sup> Al-Hijr - 15:83

shaking their insides and shaking the earth, so their hearts fell down dead!  
Allāh ﷻ says,

وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ جَاثِمِينَ  
كَأَن لَّمْ يَعْنُوا فِيهَا ۗ أَلَا إِنَّ تَمُودَ كَفَرُوا رَبَّهُمْ ۗ أَلَا بُعْدًا لِتَتَمُودَ

**And the awful cry overtook the wrong-doers, so they lay (dead), prostrate in their homes, as if they had never lived there. No doubt! Verily, Thamūd disbelieved in their Lord. So away with Thamūd!**<sup>122</sup> As is they never lived! After moments of cry, as if nobody was living in Thamūd. It's a haunted, deserted area.

With Allāh ﷻ, it is '*Kun Fayakūn*' – "Be!" and it is. Allāh ﷻ says,

وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ

**So they plotted a plot, and We planned a plan, while they perceived not.**<sup>123</sup>

When these nine men were meeting, they were meeting in secret, whispering to each other, but Allāh ﷻ is listening to them, and they are trying to hide their plan from Allāh ﷻ, but Allāh ﷻ is hearing their plan. But then Allāh ﷻ is planning, and His plan is hidden from them. '*Makarū Makrāan*' - they planned but Allāh ﷻ is also making a plan, but the plan of Allāh ﷻ is secret, and their plan is not, because Allāh ﷻ is listening to them. Allāh ﷻ says,

فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ أَنَّا دَمَّرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ

**Then see how was the end of their plot! Verily! We destroyed them and their nation, all together.**<sup>123</sup>

**You are Either with the Party of Allāh ﷻ or with the Party of Shaitān!**

Let's go back. How many are the ones who made this plan? Nine! And then who was the one who went ahead and made the first move? One! Nine men

<sup>122</sup> Hūd - 11:67-68

<sup>123</sup> An-Naml - 27:50, 51

are the ones who administered the execution of the camel, and the plan to kill Sayyidnā Sālih عليه السلام. How come the rest of the people of Thamūd were destroyed? It was only nine, Allāh ﷻ told us in Qur`ān. How come, because of nine, the whole nation was destroyed?

[The answer is,] because they knew about this corruption, and they did not stop it! Because they were a silent majority! Because they thought that they can eat, and drink, and have sex, and sleep, and they can be secure and safe. “We are safe in our houses; nothing is going to affect us.” But there is no grey area, there’s nothing in between: you are with *Hizb Ar-Rahmān* - the party of Allāh ﷻ, or the other side is *Hizb as-Shaitān* - the party of Shaitān. There’s nothing in between! That is how the masses of the people are. Take any nation. Let’s take the US for an example, who are the decision makers in America? The President, the National Security Council, a few influential men in Congress, a few CEOs of big corporations in America, a few heads of major banks, a few of the strong Jewish lobbyists, and then a few of the professors and ‘think tanks’ in major Universities in the US.

[How many are they overall?] Two hundred, three hundred or four hundred people, and the rest of the people are between the aisles, and the malls, and the grocery stores, sitting on the benches, watching games, or on their couches, eating, and drinking, and sleeping.

Allāh ﷻ says,

وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوَىٰ لَهُمْ

**While those who disbelieve enjoy themselves and eat as cattle eat, and the Fire will be their abode.**<sup>124</sup>

The masses of the people, that’s what they do! There is a few of *Al-Mala’*, and Allāh ﷻ talks about them in Qur`ān as *Al-Mala’*, we have been talking about *Al-Mala’* a lot until now: *Al-Mala’* are the ones who rejected the Message of Nūh عليه السلام, *Al-Mala’* are the one who rejected the Message

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<sup>124</sup> Muhammad - 47:12

of Hūd عليه السلام, and now *Al-Mala'* are the ones who rejected the Message of Sālih عليه السلام. *Al-Mala'* are the chiefs and the leaders!<sup>125</sup>

The rest of the people, they are after Duniyā, running after Duniyā, running after this world, but they are not secure. And if you do not choose [a side, then you will be counted as part of the masses, because], you cannot stay on the fence. You have to make a decision! You want to be with *Hizb Ar-Rahmān* or *Hizb at-Shaitān*? There's nothing in between.

And when these nine men plotted their evil, and no one of the society stopped them, they were included, everyone else in the society was included in the punishment. A very important lesson for us to learn! Now, there is *Sarā' bil Haq wa al-Bātil* - a conflict between truth and evil! The conflict is happening. There's a conflict between Islam and Kufr, and the ones who are leading and representing Islam are a very small minority. And then the ones who are leading Kufr are a very small minority. And then the masses of the people are like the people of Thamūd, doing nothing! So, we need to choose and make a decision, are we going to be with the ones who are representing Islam or are we going to be with the ones who are representing evil, because there is nothing in between!

When they were destroyed, completely destroyed, Sayyidnā Sālih عليه السلام and his followers were saved. Allāh ﷻ saved them and after Thamūd were destroyed, Sālih came back, he came back to his town that was empty, a ghost town, and he started speaking to the dead bodies.

Allāh ﷻ says,

فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رَسُولَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا  
تُحِبُّونَ النَّاصِحِينَ

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<sup>125</sup> Al-'A`rāf – 7:60, 66, 75, 88, 90, - Hūd – 11:27, 38, 97, - Yūnus – 10:75, - Al-Mu`minūn - 23:24, 33, - Sād – 38:6, - Al-'Ahzāb – 33:67

**Then he [Sālih] turned from them, and said: "O my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice but you like not good advisers."<sup>126</sup>**

He was talking to these dead bodies and telling them, *"Oh my people, I have conveyed the message. I advised you, but you don't like the true advisers."*

### **"Do Not go Into the Ruins of Thamūd Except if You're Going to Cry"**

When Rasūlullāh ﷺ was speaking to the dead bodies in Al-Qalīb; after the battle of Badr, the leaders of Quraysh were all buried in Al-Qalīb [a well]. And Rasūlullāh ﷺ came to them and said, *"Yā Ahl al-Qalīb! Oh, people of the grave! Do you find the promise of Allāh ﷻ on you to be true? Because I find the promise of Allāh to me to be true."* Allāh ﷻ promised Muhammad ﷺ with victory, and it happened. And Allāh ﷻ promised you with Hellfire, did it happen? 'Umar Ibn Al-Khattāb رضي الله عنه said, *"Yā Rasūlullāh ﷺ - Oh Messenger of Allāh ﷻ, are you speaking to bodies that are already decomposed?"* This was a few days after they were already buried. You're talking to bodies that are already decomposed. Rasūlullāh ﷺ said, *"You cannot hear me better than they. They can hear me, but they cannot reply back."<sup>127</sup>*

Rasūlullāh ﷺ was travelling with an army, and they passed by the ruins of Thamūd. So, some of the Sahāba went in, and they took some water from the wells of Thamūd, and they made some bread; actually, they mixed flour with that water to make bread and they brought some of that water. Rasūlullāh ﷺ told them, *"Don't eat from that bread, and feed it to the camels, and throw all the water that you brought. And do not go in there, illā an takūnu bākīn – except if you are going to cry."<sup>128</sup>*

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<sup>126</sup> Al-A'rāf - 7:79

<sup>127</sup> Sahīh Muslim 2873, 2874 - Musnad Ahmad 182 - Sunan an-Nasa'i 2074, 2075

<sup>128</sup> Sahīh Muslim 2980, 2981, - Sahīh al-Bukhārī 3379



Do not go in there, except if you are going to cry! Today, when we go into the ruins of Thamūd, or the ruins of Fir'aun (Pharaoh), or the ruins of the Romans, or the ruins of the Greeks, we go in, and we smile, and we take pictures. And we are fascinated with the civilization of the Romans, and the Greek civilization, and the civilization of Fir'aun, and the advancement of humanity. Rasūlullāh ﷺ is saying, THAT water that you brought FROM Thamūd, DON'T EVEN drink it! And that bread, DON'T feed it to yourselves, but feed it to camels because it's EVIL! And don't go in there! Don't go in Thamūd except if you are going to cry! Why only then? Because then you are going in and benefitting from the 'Ibrā [lesson]. Why would you cry? Because you would look at what happened to these people when they disbelieved, and you would fear Allāh ﷻ, and you would ask Allāh ﷻ to save you, so you would cry. So, if you're going to go in there and be impressed with their civilization, then don't go in! But if you're going to go and learn the lesson, if you are going to go there and contemplate, and think about what happened to the non-Believers, even though they were wealthy, and powerful and strong. If you're going to go there with that mentality and thinking, then go in.

That is completely the opposite of what the people today do. Unfortunately, some Muslims are even proud with the *Fir'aunic*, so called 'civilization'. Subhān'Allāh! A Muslim can be proud with Fir'aun (Pharaoh)? *Fir'aun! At-Tāghiya!* - the worst, evil in Qur'ān! Fir'aun! And we would be impressed with the Civilization of Fir'aun? *Subhān'Allāh*, Fir'aun is a symbol of evil. Allāh ﷻ gave us a symbol of *Hāqq*, which is Mūsā عليه السلام, and on other side, the symbol of evil was Fir'aun (Pharaoh). And the battle, and the conflict between Mūsā عليه السلام and Fir'aun, was the battle and the conflict between *Hāqq* and *Bātil* - between truth and evil! And then we still go and choose the side of Fir'aun?

That is how we should deal with these ruins [like Rasūlullāh ﷺ dealt with it]. Allāh ﷻ left them behind for a reason. These are left behind for a reason;

so that we would learn the Message, so that we can see a physical representation in front of us, of how Allāh ﷻ has destroyed the non-Believers. Physical representation! So, we read it in Qur’ān, and then we can see it in an actual example!

## The Story of Sayyidnā ‘Ibrāhīm عليه السلام

Next, we have Abu Al-Ambiyā - father of the Prophets. *Min ulul ‘azmi mina al-Rusūl*, ‘Ibrāhīm عليه السلام. ‘Ibrāhīm, who was mentioned in 73 places in Qur’ān: in 25 Sūwar of Qur’ān. ‘Ibrāhīm, in English Abraham, Prophet of Allāh ﷻ. He was born in Babylon – Bābel, and he was from Al-Kaldāniyyīn - the Chaldeans, who live in modern day ‘Iraq. That is the origin of ‘Ibrāhīm; from the Chaldeans, and he lived, and he was born in Babylon - Bābel. ‘Ibrāhīm started his Da’wah to his father, he started preaching in the beginning to his father. Allāh ﷻ mentions to us that story in Qur’ān,

وَأذْكَرُ فِي الْكِتَابِ إِبْرَاهِيمَ ۚ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا  
 إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا  
 يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا

**And mention in the Book (the Qur’ān) ‘Ibrāhīm. Verily! He was a man of truth, a Prophet. When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything? "O my father! Verily! There has come to me of knowledge that which came not unto you. So follow me. I will guide you to a Straight Path."**<sup>129</sup>

Now, look at this. ‘Ibrāhīm عليه السلام was very young when he did this. He was less than 16 years old. ‘Ibrāhīm is directing this Da’wah to a man that is not only older than him, but his father. *‘Follow me!* A young man, less than 16 years old, telling a man that is older than him and his father, *“Follow*

<sup>129</sup> Maryam - 19:41-43

me!” Why is he telling him so? What was the justification that he has to tell his father to follow him? `Ibrāhīm عليه السلام told his father the reason why. He told him, “**Qad Jā’anī Mina Al-`Ilmi Mā Lam Ya’tika - because I have knowledge that you do not have.**”<sup>129</sup>

### Leadership is for People with Understanding and Wisdom

His father had to follow him. So, the leadership should be given to the people of understanding and wisdom, and that is why we find that the best leaders, that ever lived, were the most knowledgeable: Dawūd عليه السلام, Sulaymān عليه السلام, Dhul Qarnayn, Muhammad ﷺ, who was a leader. And then after the Ambiyā, the Sahāba of Rasūlullāh ﷺ: Abū Bakr, ‘Umar Ibn Al-Khattāb, ‘Uthmān and ‘Ali, [May Allāh ﷻ be pleased with them], they were all scholars; the four of them were scholars. And then the best who came after these four Sahāba of Rasūlullāh ﷺ, was ‘Umar bin ‘Abdul ‘Aziz. But now when we have given the positions of leadership to the ignorant military leaders, everything ran corrupt! **‘Dhār al-Fasādu fi al-Barri wa al-bahr - corruption appeared on land**, - and not only on land, even **in the sea**.

Allāh ﷻ says,

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ

**Evil (sins and disobedience of Allah) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds)**<sup>130</sup>

We have the ability, not only to corrupt land, we can also corrupt the sea. Look at the *Fasād*, that we have in the Muslim world and in the world of general, because the positions of leadership are given to the unfit, which Rasūlullāh ﷺ has said in the Hadīth, “*One of the signs of the Day of Judgement is Imārat al-Sufahā - the leadership of the unfit, the ignorant, the foolish!*”<sup>131</sup>

<sup>130</sup> Rūm - 30:41

<sup>131</sup> Sunan Ibn Majah 4019, - Sahīh Muslim 10, - Mishkat al-Masabih 3700

So `Ibrāhīm عليه السلام is telling his father, you have to follow me. And then he told him, “*Fa Attabi`nī 'Ahdika Ṣirāṭāan Sawīyāan – if you follow me, I will guide you to the straight path.*”<sup>129</sup>

### The Father of `Ibrāhīm Rejects the Message of Islam

His father said,

قَالَ أَرَأَيْتُ أَنْتَ عَنِ آلِهَتِي يَا إِبْرَاهِيمُ لَئِنْ لَمْ تَنْتَه لَأَرْجُمَنَّكَ وَاهْجُرْنِي مَلِيًّا

**He said: "Do you reject my gods, O `Ibrāhīm? If you stop not (this), I will indeed stone you. So get away from me safely before I punish you."**<sup>132</sup>

He said, “*I will stone you; I will kill you.*” For a father to say this is not easy. For a father to threaten his son, that he’s going to kill him is not easy, but this shows you the difference between *Kufr* and *Īmān*. This shows you how bad relations could become when the separation is *Īmān* and *Kufr*. The father is willing to kill the son. What was the response of `Ibrāhīm? He said,

قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا

**`Ibrāhīm said: "Peace be on you! I will ask Forgiveness of my Lord for you. Verily! He is unto me, Ever Most Gracious."**<sup>132</sup> `Ibrāhīm عليه السلام is making *Istighfār* for someone who is a non-Believer. Is that allowed in Islam? No! Obviously at that time, `Ibrāhīm عليه السلام did not know that. He promised his father, that he will do *Istighfār* for him and he did *Istighfār*. `Ibrāhīm said,

وَأَعْفِرْ لِي أَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ

**“And forgive my father, verily he is of the erring.”**<sup>133</sup>

But then Allāh ﷻ taught `Ibrāhīm the truth. Allāh ﷻ says,

<sup>132</sup> Maryam - 19:46-47

<sup>133</sup> Ash-Shu`arā' - 26:86

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ  
لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ

**“And [‘Ibrāhīm’s invoking (of Allāh) for his father’s forgiveness was only because of a promise he [‘Ibrāhīm] had made to him (his father). But when it became clear to him that he (his father) is an enemy to Allāh, he dissociated himself from him. Verily ‘Ibrāhīm was Al-Awwah (invoke Allāh with humility, glorify Him and remember Him much), and was forbearing.”**<sup>134</sup> *Awwāh* is somebody who always is in a state of *Khushū`*, and asking Allāh ﷻ, and making *Du`ā* continuously. And *Halīm* is someone who is forbearing. So ‘Ibrāhīm only made *Istighfār* for his father, because of the promise, but when ‘Ibrāhīm عليه السلام knew that his father is one of the non-Believers and died on *Kufr*, ‘Ibrāhīm stopped.

### **The Father of Ibrāhīm will Appear to him on the Day of Judgment**

There is a *Hadīth* mentioned in *Bukhārī*, that on the Day of Judgement, Allāh ﷻ will tell ‘Ibrāhīm that, I will fulfil my promises on you and I will not dishonour you. Because ‘Ibrāhīm عليه السلام has made a *Du`ā*, “*Wa Lā Tukhzinī Yawma Yub`athūna - Oh Allāh, do not dishonour me on the Day of Resurrection.*” And Allāh ﷻ accepted the *Du`ā* of ‘Ibrāhīm, so He will not dishonour ‘Ibrāhīm عليه السلام on the Day of Judgment. So ‘Ibrāhīm said, “*What is a greater dishonour than punishing my father?*” Because the father of ‘Ibrāhīm will come to him on the Day of Judgement, and this is mentioned in *al- Bukhārī*, and tell him, “*Today I will not disobey you, today I will follow you.*” On the Day of Judgement, the father of ‘Ibrāhīm will come and say, “*On this day I will do whatever you want.*” At that moment, ‘Ibrāhīm will tell Allāh ﷻ, “*How come my father could be punished? This is a dishonour to me.*” So Allāh ﷻ will tell ‘Ibrāhīm, “*Look at your father.*” So ‘Ibrāhīm will look at his father and will find him in the form of *Du`bu`* - Hyena! ‘Ibrāhīm was

<sup>134</sup> *At-Tawbāh* - 9:114

talking with his father, and then he made Du`ā to Allāh ﷻ. Allāh ﷻ told him, *“Look at your father.”* So `Ibrāhīm will look at his father and find him in the form of a hyena. And then `Ibrāhīm عليه السلام will walk away from him, and the father will be thrown in Hellfire.<sup>135</sup>

`Ibrāhīm عليه السلام, when he was seeing his father in his physical form, it was difficult for him to have his father to go Hellfire. But when the veils were lifted, and Allāh ﷻ showed him the truth - that this man is not your father, this man does not belong to you, this man is different, and his father even came in different physical form. At that moment, `Ibrāhīm عليه السلام walked away from his father and disassociated himself from him. And then `Ibrāhīm عليه السلام told his father- after he told him, *“I will ask Allāh to forgive you”*, he said,

وَأَعْتَرِلَكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُو رَبِّي عَسَىٰ أَلاَّ أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا

**"And I shall turn away from you and from those whom you invoke besides Allāh. And I shall call on my Lord; and I hope that I shall not be unblest in my invocation to my Lord."**<sup>136</sup>

***Wa 'A`tazilukum*** means - I will disassociate myself from you, I will separate myself from you, I will be in seclusion from you.

### **Disassociate Yourself from Kufr and its People Like `Ibrāhīm did!**

A very important principle for your survival as a Muslim: You have to have what is called *'Uzla al-Shu`uriyyah* - psychological separation from the environment of Kufr that is around you. `Ibrāhīm عليه السلام, immediately when his father chose Kufr, `Ibrāhīm said that *“I will disassociate myself from you, the society of the non-Believers.”* ***'Wa 'A`tazilukum'*** - I will be separated from you. We, as Muslims, have an identity, that we have to

<sup>135</sup> Sahih al- Bukhārī 4768, 4769, 3350

<sup>136</sup> Maryam - 19:48

protect. And we cannot blend in with the society, and be a sheep among the sheep, and follow the stream, and follow whatever everybody else is doing, and follow the crowd. We have an identity that we need to preserve, and we need to be separate and different. But that doesn't mean that we have to separate ourselves physically from the society and live on monasteries, on top of mountains or in the forest or in the deserts. No, we could be a part of the society and be within the society, intermingling with the society, but in our hearts we are separate. So physically we are participating in, active participation with the society, but in our hearts, we have this psychological barrier and separation, where we always are carrying with us the understanding that we have an identity of being a Muslim. So, if you are able to be part of the society, but preserving your Muslim identity, that is better than separating yourself physically from it. Because then you can be an agent of change, and affecting others, and do Da'wah. But when you are secluded and alone then you're only benefitting yourself, and nobody is benefitting from the good that you have.

### **`Ibrāhīm عليه السلام Gives Da'wah to his People**

`Ibrāhīm عليه السلام made Da'wah to his people also. Allāh ﷻ says,

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ

**When he said to his father and his people: "What are these images, to which you are devoted?"**<sup>137</sup> What are these idols? And then he also told them in other Āyāt,

قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ  
أَوْ يَنْفَعُونَكُمْ أَوْ يَضُرُّونَ

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<sup>137</sup> Al-Ambiyā - 21:52

**He said: "Do they hear you, when you call (on them)? Or do they benefit you or do they harm (you)?"**<sup>138</sup> Do they respond to your Du'ā? I mean, a god that does not respond to your Du'ā, what God is he? And do they harm you or benefit you? Allāh ﷻ says,

قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ

**They said, "Nay, but we found our fathers doing so."**<sup>138</sup> They did not disapprove what `Ibrāhīm said. They did not say, "Yes, they do accept our Du'ā, and yes they benefit us." No, they didn't argue with that. Their response was, "We are doing this because our fathers were doing it." Just like when you talk to somebody, "What's your religion and why are you doing this?" He says, "I was born a Christian. I was born Catholic, don't argue with me. I was born like that." This is *Taqīd* of *Al-ābā* - following the forefathers, which Allāh ﷻ has mentioned in Qur'ān,

إِنَّهُمْ أَلَفُوا آبَاءَهُمْ ضَالِّينَ  
فَهُمْ عَلَىٰ آثَارِهِمْ يُهْرَعُونَ

**Verily, they found their fathers on the wrong path; So they (too) made haste to follow in their footsteps!**<sup>139</sup>

`Ibrāhīm عليه السلام said,

قَالَ لَقَدْ كُنْتُمْ أَنتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ

**He said: "Indeed you and your fathers have been in manifest error."**<sup>140</sup> Clear statements! He said that you are in error, and this was a shock to the people, they couldn't believe this statement, so they said,

قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِبِينَ

<sup>138</sup> Ash-Shu'arā' - 26:72-74

<sup>139</sup> As-Sāffāt - 37:69, 70

<sup>140</sup> Al-Ambiyā - 21:54-56



**They said: "Have you brought us the truth, or are you one of those who play about?"**<sup>140</sup> They thought that he is playing around. I mean, bluntly saying that you are wrong, and your fathers are wrong, and these idols cannot do you any good, and they are false. They said, "Are you joking?" Allāh ﷻ says,

قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ وَأَنَا عَلَىٰ ذَلِكُمْ مِنَ  
الشَّاهِدِينَ

**He said: "Nay, your Lord is the Lord of the heavens and the earth, Who created them and of that I am one of the witnesses."**<sup>140</sup> And he said,

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ  
وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ  
وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ  
وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ

**"Who has created me, and it is He 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 will bring me to life (again)."**<sup>141</sup>

This is the God that I worship, this is Allāh ﷻ. So `Ibrāhīm told them that, I worship Allāh ﷻ, and Allāh ﷻ is your Lord and the Lord of the worlds.

### **`Ibrāhīm عليه السلام Destroys the Idols**

And then `Ibrāhīm عليه السلام said silently to himself, he was speaking to himself.

وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ

**"And by Allāh, I shall plot a plan (to destroy) your idols after you have gone away and turned your backs."**<sup>142</sup>

<sup>141</sup> Ash-Shu'arā' - 26:78-81

<sup>142</sup> Al-Ambiyā - 21:57

He made a plan. He said, *“I am going to destroy your gods.”* Somebody heard `Ibrāhīm making that threat, but maybe they didn’t take it seriously. These people, they had a day in which they would go out of the town, and they would celebrate. All of them would go out in their Jāhiliyyah – Ignorance and they would go out in celebrations of Shayātins. So, they would go out of their town; all of them would go together. So, they came to `Ibrāhīm and told him, ‘Come on, let’s go!’ He said, *“Qāla ‘Innī Saqīm - I am ill”*. He wasn’t physically ill. What he meant is that I’m sick of what you are doing; *“I am sick!”*. He is not physically sick. They understood that he means, that he is physically ill, so they allowed him to stay. But what he had in mind is, that I am sick of this worship that you are doing. So, they left him alone, thinking that he is ill, and they all went out of town. `Ibrāhīm عليه السلام followed through his plan. He took his axe, and he went to the temple. He destroyed all of their idols except for the large-big one, the humongous one, the biggest one; he left him intact. He destroyed all of the rest, and then he hanged the axe on the shoulder of this large idol. When they came back.

Allāh ﷻ says,

فَجَعَلَهُمْ جُودًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ

**So he broke them to pieces, (all) except the biggest of them, that they might turn to it.**<sup>143</sup> So they came back, they looked at these idols and said,

قَالُوا مَنْ فَعَلَ هَذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ

**They said: “Who has done this to our aliha (gods)? He must indeed be one of the wrong-doers.”**<sup>143</sup> ‘Who is the one who did this?’ The ones who heard `Ibrāhīm speak, came and said,

قَالُوا سَمِعْنَا فَتًى يَذُكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ

**They said: “We heard a young man talking (against) them who is called `Ibrāhīm (Abraham).”**<sup>143</sup>

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<sup>143</sup> Al-Ambiyā - 21:58-60

## Major Changes in History were done by the Youth

I want to turn your attention to two things in this Āyah. First of all, a young man, **Fatā** – young man. He was young. This is the responsibility that the youth need to realize, that major changes and Da'wah that was done, were done by the young. The second thing; when for example, I'm speaking with you and I'm telling you, "*Muhammad called you*". It's different than if I say, "*A guy named Muhammad called you*". What's the difference between the two? If I tell you Muhammad called you, or I told you a guy named Muhammad called you. When I tell you Muhammad called you, both of us know who Muhammad is. When I tell you that a guy named Muhammad called you, it's either both of us, or one of us doesn't know who Muhammad is. Over here they said, "**We heard a young man called 'Ibrāhīm'**" 'Ibrāhīm عليه السلام wasn't even known to the society, he was a young boy. He wasn't even known to the society, and he is coming up with this change that will bring down a whole society. Carrying all of this load on his shoulder. A young boy, carrying all of this load on his shoulder, going against the whole society. Allāh ﷻ says,

قَالُوا فَأْتُوا بِهِ عَلَىٰ أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ

**They said: "Then bring him before the eyes of the people, that they may testify."**<sup>144</sup> They gathered all of the people, and they wanted to bring 'Ibrāhīm عليه السلام, and put him in court in front of everyone. So, they brought everyone, and they said,

قَالُوا أَنْتَ فَعَلْتَ هَذَا بِالْهَيْتَةِ يَا إِبْرَاهِيمَ

**They said: "Are you the one who has done this to our gods, O 'Ibrāhīm?"**<sup>144</sup> He said, "*No!*"

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ

<sup>144</sup> Al-Ambiyā - 21:61-63

**[‘Ibrāhīm] said: “Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!”<sup>144</sup>**

That was the point of the lesson. That’s the point that ‘Ibrāhīm عليه السلام wants to drive home. *“Go and inquire from your gods, let them tell you what happened.”* If you believe that your gods can do anything, then maybe the big one did it. If you believe that your gods cannot do anything, then why are worshipping them? ‘Ibrāhīm عليه السلام said, *“Nay, this one, the biggest one did it, ask them if they can speak.”* This is the whole point. Allāh ﷻ says,

فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ

**So they turned to themselves and said: “Verily, you are the Zalimun (polytheists and wrong-doers).”<sup>145</sup>** ‘Ibrāhīm عليه السلام woke them up. It was a shock to them. So, for a moment, they woke up, and realized their insanity and their mistake and their foolishness. So, they started to think about their position, but then Shaitān came in with his influence, and his *Waswasah*, so he made them override that thought, and they went back to their ignorance again. They woke up for a while, but then they lost the opportunity and they said, Allāh ﷻ says,

ثُمَّ نَكَسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتُمْ مَا هَؤُلَاءِ يَنْطِقُونَ

**Then they turned to themselves (their first thought and said): “Indeed you [‘Ibrāhīm] know well that these (idols) speak not!”<sup>145</sup>**

Then they turned on their heads, meaning, they were going in the right way, they were starting to think, but then they fell down on their head’s upside down, and they said, *“You know that they cannot speak.”* Allāh ﷻ says,

قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ  
أَفَلَا تَعْقِلُونَ

<sup>145</sup> Al-Ambiyā - 21:64-67

**[`Ibrāhīm] said: “Do you then worship besides Allāh, things that can neither profit you, nor harm you? Fie upon you, and upon that which you worship besides Allāh! Have you then no sense?”<sup>145</sup>**

‘You have no understanding? No thinking? You are worshipping gods that cannot speak, cannot do you any harm, cannot even defend themselves? How can they defend you, when they’re not able to defend themselves? These gods are lying dead on the ground, they can’t even help themselves.’

## Chapter 4

### The Da'wah and Hijra of Ibrahim

**'Ibrāhīm عليه السلام is Thrown into the Fire but Rescued by Allāh ﷻ**

They lost! In the battle of dialogue, they lost. Up till that moment, it was a dialogue between 'Ibrāhīm عليه السلام and them. Whenever the Kuffār lose in the battle of dialogue, they don't admit, and they go to the next level, and that is actual fighting and physical fighting. They did that with Muhammad ﷺ. Muhammad ﷺ had a dialogue with them, and they were arguing in the beginning, and they obviously, definitely lost. You cannot stand against the *Hujjah* of Allāh ﷻ - the evidence of Qur'ān - you can't stand against it. So, when they lost in the field of dialogue, then they resulted to force. **"Qālū Harriqūh – They said burn him!"** *'We can't deal with him, we can't debate with him with our minds, burn him!'*

Allāh ﷻ says,

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ

**They said, "Burn him and help your aliha (gods), if you will be doing."**<sup>146</sup>

Burn him! This is an admission of failure. When they said burn him, this is an admission of failure, it's an admission from their side that they are not able to have a dialogue with him. They lost and resorted to violence. It says in the books of Tafsīr, that they set up a fire, which took them days and days to gather the wood for it. And they set up this trench and they filled it with logs, and they set fire to it, and the flames were so high that a bird would fly over it and fall down dead. Huge fire! And they had to throw 'Ibrāhīm with a catapult – *Minjanīq*. So, they put 'Ibrāhīm in this catapult, and they

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<sup>146</sup> Al-Anbiyā - 21:68

threw him in the fire. 'Ibrāhīm عليه السلام landed in the fire. Fire, which we know burns, but who's the One who created fire? Allāh ﷻ. And who's the One who made fire burn? Allāh ﷻ. Are the laws of nature mandatory on Allāh ﷻ? Does Allāh ﷻ has to follow them? Allāh ﷻ is the one who created these laws to start with. So Allāh ﷻ, who created the fire to burn, can make the fire an air conditioner. 'Ibrāhīm عليه السلام landed in this fire that burns. Allāh ﷻ ordered the fire to be cool, because the fire is a servant of Allāh ﷻ. Allāh ﷻ says,

فُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ

**We (Allāh) said: "O fire! Be you coolness and safety for 'Ibrāhīm!"<sup>147</sup>**

It is said that 'Ibrāhīm later would say that "The most pleasant moments that I had in my life, were those moments when I was sitting in the fire". The best moments that he had in his life, the most peaceful moments were those moments when Allāh ﷻ told the burning fire, "**O fire! Be you coolness and safety for 'Ibrāhīm!"**

### **Tawakkul – Ultimate Trust in Allāh ﷻ Will Save You from All Harm**

Allāh ﷻ can change everything for you. Allāh ﷻ made the sun stop for Yūsha' bin Nūn. Allāh ﷻ made the sea split for Mūsā عليه السلام. Allāh ﷻ made all diseases vanish under the hand of Sayyidnā Īsā عليه السلام. Allāh ﷻ made the moon split for Muhammad ﷺ. Allāh ﷻ made the fire coolness and safety for 'Ibrāhīm عليه السلام. Allāh ﷻ can do whatever He wants for the Believer. We have to have trust in Allāh ﷻ and *Tawakkul* that Allāh ﷻ will give you victory if you follow the orders of Allāh ﷻ. You don't need anything else; you don't need anything! All what you need is Allāh ﷻ. All what you need is Allāh ﷻ, Subhān'Allāh. And what was the *Du'ā* of 'Ibrāhīm عليه السلام when he was thrown in the fire? *Hasbiyy Al-Lāhu Wa Ni'ma Al-Wakīl* - Allāh ﷻ is sufficient for me, Allāh ﷻ is enough. I do not need the

<sup>147</sup> Al-Anbiyā 21:69

help of anyone. Allāh ﷻ is sufficient for me, and He is the best disposer of affairs. I do not need anyone but Allāh ﷻ.

It says in the Hadīth narrated by Al-Bukhārī: Ibn Abbās said, “*Hasbunā Al-Lahu Wa Ni`ma Al-Wakīl - Allāh ﷻ is sufficient for us and the Best disposer of our affairs.*” ‘Ibrāhīm said it when he was thrown in the fire, and Muhammad ﷺ said it when he was threatened and told that the enemies are gathering for you, so fear them. That made them increase in their Īmān, and they said, “Allāh ﷻ is sufficient for us and He is the best disposer of affairs.”<sup>148</sup> When Rasūlullāh ﷺ was threatened that the enemies are mobilising and gathering to fight you, so fear them. The people were telling Muhammad ﷺ to fear the enemy, Allāh ﷻ says, “***Fazādahum Īmānā – that made their Īmān increase***”. [‘Āli `Imrān 3:173]

Allāh ﷻ says,

وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ  
وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ

**And they wanted to harm him, but We made them the worst losers. And We rescued him and Lūt (Lot) to the land which We have blessed for the 'Alamin (mankind and jinns).**<sup>149</sup> And we will mention that [blessed land] later when we talk about the Hijrah of ‘Ibrāhīm عليه السلام.

### The Dialogue with Nimrūd

After this event happened, the king of Babylon at that time was Nimrūd. So Nimrūd heard about this young man who performed this miracle and said, “*Who is he? Bring him forward*”. So, they brought ‘Ibrāhīm عليه السلام, this young man, to debate with the king – Nimrūd the powerful dictator, tyrant Nimrūd. So Nimrūd had this debate or dialogue with ‘Ibrāhīm عليه السلام. So, ‘Ibrāhīm عليه السلام told the king, “*Allāh is the one who gives life, and the one*

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<sup>148</sup> Sahih al- Bukhārī 4563, - Riyād as-Sālihīn 76, - ‘Āli `Imrān 3:173

<sup>149</sup> Al-Anbiyā - 21:70, 71



who takes it away. Can you do that?" Nimrūd said, "Yes. I can give life and I can take it away." "How?" He said, "Call two men from jail." So, they brought these two men from jail. He commanded his soldiers to execute one of them, and he told the second one, "You are free." He said, "See, I took away the life of this one, and I gave life to the other one." But 'Ibrāhīm didn't mean this foolish, shallow meaning of giving life and death. 'Ibrāhīm was talking about the miracle of life which is occurring in every single moment of the day and night, where Allāh ﷻ is giving life in every single moment of the day and night to a new creature. That is the meaning that 'Ibrāhīm عليه السلام meant. But 'Ibrāhīm is not going to go and argue with the king in this point, and this is a pointer to the way in debate. If we find that the opponent is trying to trap you in an insignificant point or discussion, leave it. 'Ibrāhīm did not respond to this. 'Ibrāhīm completely changed the subject, and since he saw that this man is stubborn and he is going to debate and dialogue in this way and argue in this fashion; I am going to get him from another angle, to close the discussion with him. I'm not going to go down that road with him. So, 'Ibrāhīm completely left the issue of life and death alone, even though there's a lot that could be said in it, but 'Ibrāhīm did not debate that point. Fine, he chose another point. He said, "Allāh ﷻ brings the sun from the east, bring it from the west."

Allāh ﷻ says, "**Fabuhita Al-Ladhī Kafara - so the disbeliever was utterly defeated.**"<sup>150</sup> He couldn't speak. 'Ibrāhīm عليه السلام shut him up with this argument. As I said, this is a pointer to discussion, because you could have discussed the point of life and death with him and told him, "No, this is not what I meant. What I meant is this and that", and it would be an endless, fruitless discussion. 'Ibrāhīm عليه السلام chose another angle and threw an evidence on him that cannot be rebutted. And he shut him off, that's it. I will read the Āyāh to you. Allāh ﷻ says,

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّي  
الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أَحْيِي وَأُمِيتُ ۗ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالسَّمْسِ

مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ  
الظَّالِمِينَ

Have you not looked at him who disputed with 'Ibrāhīm about his Lord (Allāh), because Allāh had given him the kingdom? When 'Ibrāhīm said (to him): "My Lord (Allāh) is He Who gives life and causes death." He said, "I give life and cause death." 'Ibrāhīm said, "Verily! Allāh causes the sun to rise from the east; then cause it you to rise from the west." So the disbeliever was utterly defeated. And Allāh guides not the people, who are Zalimun (wrong-doers, etc.).<sup>150</sup>

### ***'Ilm al-Yaqīn - Certain Faith and 'Ain al-Yaqīn – Faith by Seeing***

We can see in this discussion that 'Ibrāhīm عليه السلام has a strong level of Yaqīn - a strong level of conviction, certainty in Allāh ﷻ. In the issue of life and death, 'Ibrāhīm عليه السلام had *'Ilm al-Yaqīn* – certain knowledge. His knowledge was certain, you cannot shake the Īmān of 'Ibrāhīm عليه السلام in this point. He knew that Allāh ﷻ is the one who gives life, and he knew that Allāh ﷻ is the one who takes it away. But 'Ibrāhīm عليه السلام wants to reach to the level of *'Ain al-Yaqīn*. *'Ain al-Yaqīn* is certainty by seeing or witnessing. 'Ibrāhīm had *'Ilm al-Yaqīn* - the knowledge of *Yaqīn*, certain knowledge, but he wants to reach to the level of certainty with witnessing or seeing. So, 'Ibrāhīm عليه السلام has no doubts in Allāh ﷻ because this argument that he made with the king is based on certain knowledge, you cannot argue like that about life and death when your knowledge is shakeable or your Īmān is shakeable. Sometimes we read the Āyāh, the Āyāh that I am going to read right now, and we think that 'Ibrāhīm had doubts in Allāh ﷻ. No, he didn't! He had *'Ilm al-Yaqīn* – certain knowledge, but he just wants to reach to the level of *'Ain al-Yaqīn*.

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<sup>150</sup> Al-Baqarah - 2:258

Allāh ﷻ says, **And (remember) when 'Ibrāhīm said, "My Lord! Show me how You give life to the dead."**<sup>151</sup> Show me! He wants to see it. That does not mean that 'Ibrāhīm عليه السلام does not believe in it. 'Ibrāhīm عليه السلام does believe in it, and his argument with the king was based on that belief, but he wants to see it. So Allāh ﷻ asked him, **"Do you not believe?" He ['Ibrāhīm] said: "Yes (I believe), but to be stronger in Faith."**<sup>151</sup> I do believe, but I want to be stronger in faith. So Allāh ﷻ told 'Ibrāhīm عليه السلام to take four birds, slaughter them, chop them into pieces, grind them together, mix these four birds together, mesh the flesh, so its inseparable and then split this mixture into four parts, and put one part on the top of a mountain. So, you have four mountains, a quarter of this ground birds, put a quarter of it on the top of each mountain and then call them. So 'Ibrāhīm عليه السلام put these four quarters of ground birds on the tops of these four mountains, and then he called them, he said, *"Come!"* All of these four birds came together alive! So 'Ibrāhīm عليه السلام witnessed the miracle of life in front of his eyes. Allāh ﷻ says,

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ ۖ قَالَ أَوَلَمْ تُؤْمِنْ ۖ قَالَ بَلَىٰ وَلَٰكِن لِّيُظْمَرَ مِنِّي قَلْبِي ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ ۖ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

**And (remember) when 'Ibrāhīm said, "My Lord! Show me how You give life to the dead." He (Allāh) said: "Do you not believe?" He ('Ibrāhīm) said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allāh is All-Mighty, All-Wise."**<sup>151</sup>

<sup>151</sup> Al-Baqarah - 2:260

### 'Ibrāhīm's Da'wah and His Hijrah [Migration] through Ash-Shaam

'Ibrāhīm عليه السلام made *Da'wah* to his people, and after all his efforts and the miracle of 'Ibrāhīm عليه السلام being saved from the fire, nobody believed in 'Ibrāhīm عليه السلام except his nephew. Allāh ﷻ says,

فَأَمَّنَ لَهُ لُوطٌ

**So Lūt believed in him [in 'Ibrahim's Message of Islamic Monotheism<sup>152</sup>**

Lūt عليه السلام is the nephew of Sayyidnā 'Ibrāhīm عليه السلام. After all of this effort, after this miracle happening in front of the eyes of this nation, nobody believed in him except his nephew Lūt عليه السلام. And they had to leave, they had to flee from the persecution and oppression of their homeland. They had to give up the land of their birth, and the land where they were raised up, and go and find another land to worship Allāh ﷻ.

Allāh ﷻ says,

وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ

**He ['Ibrāhīm] said: "I will emigrate for the sake of my Lord. Verily, He is the All-Mighty, the All-Wise."<sup>152</sup> Where was 'Ibrāhīm عليه السلام heading?**

Allāh ﷻ says,

وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ

**And We rescued him and Lūt (Lot) to the land which We have blessed for the 'Alamin (mankind and jinns).<sup>153</sup> And the blessed land is the holy land - *Ash-Shaam* [Levant], which is composed today of four countries because everything in the Muslim world has split up. In the past, it was Ash-Shaam. Now it is Syria, Palestine, Lebanon, and Jordan. And the centre of it all and the holiest of it is Jerusalem – *Bayt al-Maqdis*.**

This is the direction Sayyidnā 'Ibrāhīm عليه السلام was heading for. On the way he passed through a land called Harrān, in Ash-Shaam, and the people

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<sup>152</sup> Al-'Ankabūt - 29:26

<sup>153</sup> Al-Anbiyā - 21:71

of Harrān used to worship the stars. They had a pretty flexible religion; they would go out at night-time, and they would look at the sky and everyone would make a choice and pick a star, and they would worship it. That was their *'Ibādāh*. Somebody would worship Venus; somebody would worship another star and that's how their religion was. It is not very different from what we think of as 'modern' religions today. 'Ibrāhīm عليه السلام had his own way of *Da'wah*. Subhān'Allāh, 'Ibrāhīm عليه السلام had his style of *Da'wah*. You remember how he made his *Da'wah* to his people? He went and destroyed all of the idols, and then he hanged the axe on the biggest idol. 'Ibrāhīm over here, how is he making *Da'wah* to these people? He went out with them at night; they went out to worship. The first star that comes up is not a star, but a planet and that is Venus. It's the first star that shines in the sky after sunset. It looks like a star but it's not, it's Venus, the planet Venus. 'Ibrāhīm عليه السلام said, Allāh ﷻ says,

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا ۖ قَالَ هَذَا رَبِّي ۗ

**When the night covered him over with darkness, he saw a star. He said: "This is my lord."**<sup>154</sup> In front everyone he said, "This is my lord", and then the planet set. Allāh ﷻ says,

فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ

**But when it set, he said: "I like not those that set."**<sup>154</sup> This cannot be my god because it sets, and then the next day, he saw the moon.

Allāh ﷻ says

فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي ۗ

**When he saw the moon rising up, he said: "This is my lord."**<sup>154</sup> And then the moon set. Allāh ﷻ says,

فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ

<sup>154</sup> Al-An'am - 6:76, 77

**But when it set, he said: "Unless my Lord guides me, I shall surely be among the erring people."**<sup>154</sup> So he said in front of everyone, *"If Allāh does not guide me, I am going to be one of those who are misguided."* And then the sun came up. Allāh ﷻ says,

فَلَمَّا رَأَى الشَّمْسُ بَارِغَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ

**When he saw the sun rising up, he said: "This is my lord. This is greater."**<sup>155</sup>

And he pretended that he is worshipping the sun, and then the sun set. And then finally Sayyidnā 'Ibrāhīm عليه السلام said and Allāh ﷻ says,

فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ

**But when it set, he said: "O my people! I am indeed free from all that you join as partners in worship with Allāh. Verily, I have turned my face towards Him Who has created the heavens and the earth Hanifa (Islamic Monotheism, i.e. worshipping none but Allāh Alone) and I am not of Al-Mushrikun (Polytheists)".**<sup>155</sup> So 'Ibrāhīm is doing this presentation in front of everyone. Now, there are some Mufasssīrīn who tend to think that in these Āyāt 'Ibrāhīm was searching for the truth. So, they give the explanation that 'Ibrāhīm didn't know the truth and he was searching for the truth and in the end his search for the truth led him to worship Allāh ﷻ. So, in the beginning 'Ibrāhīm عليه السلام started worshipping Venus, and then he worshipped the moon and then he worshipped the sun. Finally, 'Ibrāhīm عليه السلام knew the truth and he worshipped Allāh ﷻ.

But Al-Mufasssīr Ibn Kathīr strongly disagrees with this. He says, *"This cannot be true. We cannot expect from a Nabi of Allāh to be misguided, to worship the sun and the moon and planets. If Allāh has created the human beings on Fitrah of Islam, if that is the original creation, how could a Nabi of Allāh ﷻ*

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<sup>155</sup> Al-An'ām - 6:78, 79

*be misguided so bad that he would worship these stars and planets and not know the truth?"*

And he mentions some other evidences to refute this claim, that this is the story of 'Ibrāhīm searching for the truth. He says, "No! This was a Da'wah presentation that 'Ibrāhīm was giving to the people." And he said, "This comes after the Da'wah of 'Ibrāhīm to his own homeland." This comes after, because after 'Ibrāhīm عليه السلام left, then he went to Harrān, and in Harrān the people used to worship the planets, [which was] not the homeland of 'Ibrāhīm. In the homeland of 'Ibrāhīm عليه السلام they used to worship the idols. So, after he moved out of Irāq, and he got to Harrān, he saw the people worshipping these planets, then he started giving them this presentation. Also, Ibn Kathīr says, that the Āyah that comes before these Āyāt that I recited to you, clearly shows that 'Ibrāhīm عليه السلام was already given the guidance by Allāh ﷻ. And this Āyāh, as Allāh ﷻ says,

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ

**Thus, did we show 'Ibrāhīm (Abraham) the kingdom of the heavens and the earth that he be one of those who have Faith with certainty.**<sup>156</sup>

This Āyāh is before the Āyāt that are talking about worshipping the sun and the moon and the star. In this Āyāh, Allāh ﷻ is saying, that We have shown 'Ibrāhīm عليه السلام the kingdom of the heavens and the earth, so that he can be of those who have faith with certainty; meaning that Allāh ﷻ has disclosed to Sayyidnā 'Ibrāhīm عليه السلام some 'ilm - some knowledge of the heavens and the earth that other people don't have. And this special knowledge that Allāh ﷻ has disclosed to 'Ibrāhīm عليه السلام, would elevate him to the level of *Mūqin* – certain faith. How can we then say that 'Ibrāhīm عليه السلام was searching for the truth?

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<sup>156</sup> Al-An'ām - 6:75

The word *Muhājja* or *Hājjahu* means they debated with him. We find that this word was not used with any other prophet more than 'Ibrāhīm عليه السلام in Qur'an. 'Ibrāhīm عليه السلام was continuously in debates and dialogues with others about Islam. He made a debate and a dialogue with the king, he made a dialogue with his people and over here, he is making this dialogue and debate with the people of Harrān.

Allāh ﷻ says,

وَحَاجَّهُ قَوْمُهُ ۚ قَالَ أَتُحَاجُّونِي فِي اللَّهِ وَقَدْ هَدَانِ ۗ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا  
 أَنْ يَشَاءَ رَبِّي شَيْئًا ۗ وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا ۗ أَفَلَا تَتَذَكَّرُونَ  
 وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ  
 سُلْطَانًا ۗ فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ ۗ إِنْ كُنْتُمْ تَعْلَمُونَ

His people disputed with him. He said: "Do you dispute with me concerning Allāh while He has guided me, and I fear not those whom you associate with Allāh in worship. (Nothing can happen to me) except when my Lord (Allāh) wills something. My Lord comprehends in His Knowledge all things. Will you not then remember? And how should I fear those whom you associate in worship with Allāh (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allāh things for which He has not sent down to you any authority. (So) which of the two parties has more right to be in security? If you but know."<sup>157</sup>

*Wa Hājjahu Qawmuhu* - or it could be in general, because *Qawmuhu* could be referring to his people. 'Ibrāhīm عليه السلام is saying, why should I fear your gods when I have Allāh with me? You are the ones who should be afraid! This could seem to be a regular statement; what's the big deal about it? But think about it in the right context. 'Ibrāhīm عليه السلام was one, and he is facing the whole, and he is telling them, I am not afraid of you, and I

<sup>157</sup> Al-An'am - 6:80, 81



am not afraid of your threats, and I have no fear of your gods, because Allāh ﷻ is with me. Imagine you standing alone against a nation. It's not simple, facing the whole society telling them, I am not afraid of anything. I have no fear of your gods, no fear of your threats, do whatever you want! And then, he is not only telling them, I don't have any fear, but he is also telling them, I feel very secure, and you should feel insecure, because Allāh ﷻ is on my side, and you have no one to help you and support you. And then Allāh ﷻ confirms what 'Ibrāhīm عليه السلام has said.

Allāh ﷻ says,

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ

**It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allāh), for them (only) there is security and they are the guided.**<sup>158</sup> Allāh ﷻ will provide peace and security for the believers. ***Wa 'Anzala As-Sakīnatahu*** - Allāh ﷻ has revealed His *Sakīnah* - tranquillity on the believers in some of the most critical moments, in Badr and in other difficult situations. Allāh ﷻ has given the Mu'mins peace, security, and tranquillity. And Allāh ﷻ is telling us that Allāh is the one who has given 'Ibrāhīm that *Hujjah* - that ability to debate. Allāh ﷻ says,

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ ۖ نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَاءٍ ۚ إِنَّ رَبَّكَ  
حَكِيمٌ عَلِيمٌ

**And that was Our Proof which We gave 'Ibrāhīm (Abraham) against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing.**<sup>159</sup>

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<sup>158</sup> Al-An'ām - 6:82

<sup>159</sup> Al-An'ām - 6:83

## Hijrah – Ibrāhīm's Migration to Egypt

‘Ibrāhīm now made his Hijrah out of Harrān. Subhān'Allāh, ‘Ibrāhīm عليه السلام lived a life of Hijrah. So, he left Harrān, and he went to Egypt, when he got to Egypt the news was carried to the king of Egypt at that time, that there is a man who is accompanying the most beautiful woman. They were referring to Sārah رضي الله عنها, and this Hadīth is in Bukhārī.<sup>160</sup>

Rasūlullāh ﷺ says, *“Ibrāhīm never lied except three times.”* And you’ll see that these three lies don’t even count as lies. *“Two of them were for the sake of Allāh ﷻ.”* When he said, *“I am ill, I am sick”*, and when he said, *“The big one is the one who did it.”* You remember when we talked about the people of ‘Ibrāhīm, that they would go out, they had this special night in which they would leave their town and go out and celebrate? All the town, they would leave. They would vacate the whole town; they would all go out and celebrate. So, they wanted ‘Ibrāhīm to come with them, but ‘Ibrāhīm عليه السلام had a plan. He wanted to stay behind because he had a plan in mind. But he can’t stay behind except if he has an excuse. So, they told him, *“Why aren’t you coming with us?”* He said, *“I am sick.”* What they understood is that he is physically ill. What ‘Ibrāhīm عليه السلام meant inside, is that he is sick of what they are doing. So that’s a lie because they understood something that he didn’t mean. He meant something other than what they understood. The second lie is when ‘Ibrāhīm destroyed all of the idols, he hanged the axe on the big idol and then when they came back and said, *“Who is the one who destroyed the idols?”*, ‘Ibrāhīm said, *“He did it!”* Now obviously ‘Ibrāhīm knows that he’s not the one who did it but ‘Ibrāhīm عليه السلام wants to drive a point home, he wants to tell them, go and talk to your gods, go and seek help from them if they can do you any help. So, these are the two [“lies”] that were done in the sake of Allāh ﷻ.

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<sup>160</sup> Sahīh al-Bukhārī 3358

The third one was, when the king was told that there is a very beautiful woman accompanying 'Ibrāhīm عليه السلام, Sārah. They wanted to take away Sārah from 'Ibrāhīm and give her as a slave to the king. They came to 'Ibrāhīm and they asked him, *"Who is this woman with you?"*. He said, *"This is my sister"*. He didn't say she is my wife, because if he said that she is his wife, they would kill him and take her because they don't want the husband of this woman to be alive when she is with the king. And then he went to Sārah and told her, *"Listen, there is nobody on the face of earth believer except me and you, and they have come and asked me what is your relation to me. I said you are my sister. So do not disapprove me. Tell them you are my sister."* So, they came to Sārah and said, *"What is your relation with this man?"* She said, *"He is my brother."*

They took Sārah to meet with the king, and the king wanted to place his hand on her. She made a *Du'ā* to Allāh ﷻ and said, *"Oh Allāh! Take care of him!"* His hand was paralysed. So, he told her, *"Ask your God, ask Allāh to heal me and I will leave you alone"*. So, she made a *Du'ā* to Allāh ﷻ to heal him, so his hand was moving again. He extended it again, he betrayed his word, he didn't keep his promise. She made a *Du'ā* another time, his hand was paralysed another time. He said, *"Make a Du'ā for me."* She made a *Du'ā* for him a second time, and his hand was released. He tried to grab her for the third time. He requested a *Du'ā*, she made a *Du'ā* for him his hand was freed. He said, *"Innamā ji'tumūnī bi Shaitān - you have not presented me with a human woman, you have presented me with a devil."* He let her go, not only that, but to ward off her evil as he thought, he gave her a gift. He gave Sārah a gift; our mother Hājar as a slave. Sārah now, went back to Sayyidnā 'Ibrāhīm عليه السلام and she had this gift with her; Hājar. And that is the story of Sayyidatnā Hājar.

In Sahīh Al-Bukhārī it mentions that 'Ibrāhīm عليه السلام circumcised himself. He received the commandment of Allāh ﷻ to fulfil this Sunnah of Fitrah, and 'Ibrāhīm عليه السلام did it when he was over 80 years old. He circumcised himself without any anaesthesia, without any pain killer, he did it himself;

immediately following the commandments of Allāh ﷻ, even though he was over the age of 80.<sup>161</sup>

### The Children of 'Ibrāhīm عليه السلام

And up till that moment 'Ibrāhīm عليه السلام had no children. He reached the age of 80, no believers, no children, leading a lonely life, he is patient - *Sabr*. Sārah told 'Ibrāhīm عليه السلام, that you can have Hājar as a wife. Sārah is the one who gave 'Ibrāhīm the permission. So 'Ibrāhīm married Hājar, with the hope that they would have a child. And then 'Ibrāhīm was given the '*Bishāra of ghulām halīm*'. Allāh ﷻ has described Ismā'īl عليه السلام with *Hilm* - which is mild, and gentle, and forbearing. While Ishāq عليه السلام has been described in the Qur'ān as '*Alīm* - Knowledgeable. So, the Āyāt that say *ghulām halīm* – a forbearing mild gentle child, are talking about Ismā'īl عليه السلام and the Āyāt that say *ghulām 'alīm* – a knowledgeable child, are talking about Ishāq عليه السلام.

There is an interesting verse in the Bible that I want to recite to you, because it not only gives the glad tidings of Ismā'īl عليه السلام but it goes even further. This verse in the Bible is in Genesis 17:20. It says, "*And as for Ishmael I have heard thee, behold, I have blessed him and will make him fruitful and will multiply him exceedingly. Twelve princes shall he beget, and I will make him a great nation.*" So, the Bible is saying that Ismā'īl is blessed, and that Allāh ﷻ will multiply his children; and his children are the Arabs. And twelve princes - out of the descendants of 'Ibrāhīm عليه السلام will be twelve princes. There is a Hadīth where Rasūlullāh ﷺ says, "*There will be on this Ummah twelve Khulafā, all of them are from Quraish.*"<sup>162</sup>

Twelve, and Quraish are from the direct descendants of Ismā'īl عليه السلام. And this verse in the Bible is talking about twelve princes, and the twelve

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<sup>161</sup> Sahīh al-Bukhārī 6298, - Sahīh Muslim 2370

<sup>162</sup> Sahīh al-Bukhārī 7222, 7223, - Sahīh Muslim 1821, 1822

princes are twelve Khulafā. Four of them already passed; Abū Bakr, 'Umar, 'Uthmān and 'Ali [may Allāh be pleased with them]. Some would include 'Umar ibn Abdul 'Azīz. For sure we know about the four, and then Al-Mahdi is one also, and there are a few others left. Not only is the Bible giving us the glad tidings of Ismā'īl عليه السلام, but it's also talking about the twelve Khulafā that will rule on this Ummah. If we have only four, or five or six of the Khulafā that passed, we have more than half left, and that is good news for this ummah.

### **Hijrah – Ibrāhīm's Migration to Makkah**

In Fath Al-Bāri - the commentary of Al-Bukhārī by Imām ibn Hajar al-'Asqalāni, he says that when 'Ibrāhīm carried his young child and Hājar in their Hijrah, Ismā'īl عليه السلام was about 2 years of age. 'Ibrāhīm عليه السلام commanded his wife, Hājar, to accompany him on a long trip. So, they started this long traveling; 'Ibrāhīm, and his wife Hājar and their young child Ismā'īl. And then suddenly in the middle of nowhere; desert, dry barren infertile desert, no settlement, no people, no houses, no villages, nothing! In the middle of nowhere, 'Ibrāhīm stopped, and he told his wife Hājar and her son to stay there. And he left with them a sack filled with dates, and he left with them some water. Hājar couldn't believe what was happening. "How could we be left over here? In the middle of nowhere; desert!" So, she followed 'Ibrāhīm. *"Are you going to leave us here? Who are you going to leave us with? There is no plants, there is no people, there is nothing! Who are you going to leave us with?"* And 'Ibrāhīm عليه السلام is not answering, and he is walking away, he didn't even look back. And she repeated the question, *"Who are you going to leave us with?"* He is walking away, and she is following him. *"Ibrāhīm how are you going to leave us here? There is nothing here, there's no people."* And 'Ibrāhīm عليه السلام is completely ignoring her and not even looking back.

Then finally she asked him a question, she said, *“Is this a commandment from Allāh?”* Finally, ‘Ibrāhīm عليه السلام responded and said, *“Yes.”* Sayyidatnā Hājar said, *“Idhan lan yudayyi’unā Allāh - then Allāh ﷻ will not neglect us.”* That’s it, she didn’t talk with him further [and accepted the command of Allāh] *“Allāh will take care of us, He will not neglect us.”* This is the Īmān of this mother, Hājar, the mother of Rasūlullāh ﷺ, this is her Īmān. She is in the desert, dry desert, no one is there, she doesn’t even have enough food, all what she has is dates and water; something that we would complain about if we were told to live on for one day, not to make a living off water and dates. And her husband is leaving her alone, a helpless mother. Hājar sat down, she would breast feed him and she would eat from those dates, drink from the water, until she ran out of dates, and ran out of water, and ran out of milk. Now Sayyidnā Ismā’īl عليه السلام is crying and weeping, and Rasūlullāh ﷺ described him and said, *“Yatalawwā - he was curling.”* Ismā’īl was curling on himself because of the hunger, and he was hitting the ground with his feet, and he was crying as if he was dying. At that moment, Hājar could not sit down any further. Even though there is nowhere to go, but she couldn’t handle seeing her child dying in front of her eyes. So, she went on top of a mountain that was close to her, she climbed that mountain, and that mountain is As-Safa, and she looked from top of the mountain if she can see anyone, she saw no one. She walked down the mountain and then she ran through the valley, and then she climbed another mountain. The name of that mountain is Al-Marwa. And she got to the top of the mountain, looking around if she can see anyone, she saw no one. So, she walked down the mountain, ran through the valley and climbed on As-Safa again. And she kept on doing that for seven times. And that is the Sunnah of Sayyidatnā Hājar that we are doing today in Hajj, every one of us is making that Sa’ī [one of the rites of Hajj]. Subhān’Allāh, Sayyidatnā Hajar at that moment was afraid, had fear in her heart, she was running with worry. If she knew what will happen, she would be climbing those mountains with a big smile on her face. If she knew that the nations of the

world, millions and millions of them are going to follow her tracks, and follow her Sunnah and follow her way, she would be making that trip with a big smile on her face. And this is the *Rizq* that Allāh ﷻ gives to you from the doors that you don't expect. Allāh ﷻ says,

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا  
وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۗ

**And whosoever fears Allāh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine.**<sup>163</sup>

### The Well of Zamzam

When she got on top of Al-Marwa, and that's the end of the seventh climbing, she heard a voice. So, she said, "Quiet!". Who is she speaking to? She is speaking to herself out of confusion. She is telling herself, "Be quiet!", and then she is trying to listen. She heard a voice again, she said, "*La qad asma'ta in kāna layadaka al-ghawās* - if you have any help, I am able to hear you, where are you?" And then she looked around to see in the spot where Ismā'īl عليه السلام was laying down, the child, the two-year-old child, the helpless child, the child that is crying, helpless. She saw an angel, leader of the angels – Jibrīl عليه السلام descended specially to that spot where Ismā'īl عليه السلام was laying down, and the angel started picking up the dirt with his wing or with his foot, until water started flowing from the ground. *Rizq* of Allāh ﷻ that came for a helpless child. So, she came down, Sayyidatnā Hājar. This water of Zamzam came out through divine will of Allāh ﷻ; a commandment to the angel Jibrīl عليه السلام. When the water was coming out with the will of Allāh ﷻ, Sayyidatnā Hājar intervened by making a pool around the water; because this water was coming out in a desert, so she

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<sup>163</sup> At-Talāq - 65:2-3

thought that this water is going to flow on the sand and go in the earth and she is not going to see it. She intervened and she started saying, "Zamzam, Zamzam!", and she is collecting dirt around it to make a pool.

Rasūlullāh ﷺ says, "*If Hājar would have left it alone, it would have been a flowing river.*"<sup>164</sup> She intervened in it, if she would have left it alone, it would have been a flowing river, but she intervened, and it became the well of Zamzam. Now, Sayyidatnā Hājar has water, but she doesn't have food and she doesn't have company. So, she still needs the social needs and psychological needs.

There was a tribe called Jurhum, an Arab tribe, Bedouins travelling in that area. They saw in the sky birds hovering. Birds in the desert means water. They said, "*We know that there is no water over there so what are these birds doing?*" All of this that I am mentioning to you is from a long Hadīth in Bukhārī.<sup>164</sup>

So, they sent one or two men to go and investigate. So, the men went rushing. They came back with the good news that there is water in the middle of the desert. This group of Jurhum, they moved towards the source of water, and they arrived there to find this woman and her child. So, they asked a strange question, and they got an even stranger answer. Their question was, "*Would you allow us to camp here?*" What is strange about this? These are a group of men, fighters, in the middle of the desert, taking permission from a woman and her child. If they wanted, they could have eliminated her with the move of a hand, with a strike of a sword she could have been over with. But they were very noble, so they came and asked her that strange question, "*Would you give us permission to stay here?*" Because in the desert if you have water, that's where you want to be, and they got a strange answer, she said, "*Yes, but you have no rights in the water, the water belongs to us.*" And what's strange about the answer? The strange thing about is, that she is no position to negotiate and bargain, and

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<sup>164</sup> Saḥīḥ al-Bukhārī 2368, 3364, 3365, - Riyād as-Sāliḥīn 1867



she is, nevertheless, saying, "You have no right in the water. If you want to stay here, you have to stay on our terms, the water belongs to us." But they accepted, they said, "Yes, we agree." And that is how Jurhum came to stay in that area, and that is the beginning of the settlement.

### The Du'ā of 'Ibrāhīm عليه السلام for his Family and the Love for Ka'bah

Now let me go back. When 'Ibrāhīm عليه السلام left Hājar and her son in that spot, 'Ibrāhīm walked away until he got to Al-Thaniyya, and he made *Du'ā* for them. It's not easy for a father, very old, to leave his only son and his wife in the middle of nowhere. It's not easy. We do not feel safe leaving our families alone in settled, established, secure areas. It wasn't easy for 'Ibrāhīm to leave. So, he stopped and made *Du'ā* to Allāh ﷻ because its Him Who we seek help from; *'Īyāka Na`budu Wa 'Īyāka Nasta`īn* - we seek help from no one but Allāh ﷻ. And he made a *Du'ā*. What was the *Du'ā* of 'Ibrāhīm عليه السلام?

Allāh ﷻ says,

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا  
الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ  
يَشْكُرُونَ

[Ibrāhīm said,] "O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah); in order, O our Lord, that they may perform As-Salat (Iqamat-as-Salat), so fill some hearts among men with love towards them, and (O Allāh) provide them with fruits so that they may give thanks.<sup>165</sup> I have left my descendent, my family in a valley that is barren and dry - infertile, no rain, no trees can grow in that place, why? *Liyuqīmū As-Salāata* - so that they may establish prayer. In that moment of difficulty, in that moment which we would

<sup>165</sup> 'Ibrāhīm - 14:37

naturally think about the safety and the food and the drink of my child and my wife, 'Ibrāhīm is thinking about Salāh. Something similar to it, because the Sahāba are trained under the head of the Ambiyā, Muhammad ﷺ.

When Rasūlullāh ﷺ was talking about Ad-Dajjāl, and Rasūlullāh ﷺ said that Dajjāl will remain among you for forty days, one day is equal to a year, one day is equal to a month and one day is equal to a week, and the rest of the days are like your regular days. So, one day is equal to a year. The Sahāba had a question about that; one day is equal to a year. What do you think their question was? I mean, Rasūlullāh ﷺ is talking about the big *Fitnah* of Ad-Dajjāl, and he is talking about a day that is equal to a year. What is the thought that came on the minds of the Sahāba? They said, "*Hal takfīna fī al-salāt al-yawm - is it enough for us to pray in that day, like the prayer of one day?*" [Sunan Ibn Mājah 4075] The Sahāba are thinking about *Salāh* in the time of Ad-Dajjāl. Rasūlullāh ﷺ is talking about Dajjāl and the *Fitnah* of Dajjāl and the Sahāba are thinking about *Salāh*.

Anyway, 'Ibrāhīm عليه السلام said, "***Liyuqīmū As-Salāata - so that they would establish prayer***". And then he made the *Du'ā* of the other needs. We are not saying, we do not seek assistance from Allāh ﷻ to give us Rizq. No! We don't say that we don't seek assistance from Allāh ﷻ to provide for us in Dunyā. No! We ask Allāh ﷻ for that, but we have to give the right proportion. We say, "*Rabbanā 'Ātinā Fī Ad-Dunyā Hasanatan Wa Fī Al-'Ākhirati Hasanatan - we ask Allāh ﷻ for Dunyā, and we ask Allāh ﷻ for Ākhirah*. So 'Ibrāhīm عليه السلام mentioned the duty of Islam; and that is the establishment of *Salāh* and then he said, "**So fill some hearts among men with love towards them, and (O Allāh) provide them with fruits so that they may give thanks.**"<sup>165</sup>

*Subhān'Allāh*, that *Du'ā* that was done in the desert, in the empty desert. Look at the fulfilment of the *Du'ā* of 'Ibrāhīm عليه السلام. People are coming from all over the world to that place, there is no place in the world that is

more loved than Makkah, because of the attraction that Allāh ﷻ put in that house. Allāh ﷻ has given an amazing description to the House of Allāh.

Allāh ﷻ says,

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ

**And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind.**<sup>166</sup> *Mathābatan* - when the young camel goes to play, after it plays for a while, it has to go back and see its mother. Allāh ﷻ says that the House of Allāh is *Mathābatan* - you go there, you get stuck. The love of the House of Allāh ﷻ enters your heart, and then when you leave there, when you leave from Makkah, you are always homesick. You want to go back and see Ka'bah again. And that is something that many people describe. They say that "When we see Ka'bah for the first time, then that's it! We are hooked to it, and we can't leave it for a long time."

Allāh ﷻ puts the love of this House in the hearts of men; a fulfilment of the Du'ā of 'Ibrāhīm عليه السلام.

So, the people of Jurhum, they stayed there, and they raised up Ismā'il عليه السلام, and they taught him the Arabic language because 'Ibrāhīm عليه السلام was not an Arab, neither was Ismā'il عليه السلام. They were from Mesopotamia, Iraq, the Chaldeans.

### **The Journey of 'Ibrāhīm عليه السلام**

Jurhum taught Ismā'il the Arabic language because he grew up with them, so he learned the Arabic language. Rasūlullāh ﷺ said, "*They adored him. They loved him so much, they married him one of their daughters and he lived with them.*"<sup>164</sup>

The mother passed away, Hājar. And then 'Ibrāhīm عليه السلام would make some visits. 'Ibrāhīm عليه السلام is traveling always. So, he visited Makkah,

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<sup>166</sup> Al-Baqarah - 2:125

and came to the house of Ismā'īl عليه السلام and he knocked the door. So, his wife opened the door, 'Ibrāhīm said, *"Where is your husband?"* She said, *"He is not here."* So 'Ibrāhīm asked her, *"How is your living?"* She said, *"Miserable, we are having a miserable life."*, and she complained, *"Our food is not good, our water is murky, thick, dirty and salty"*. So 'Ibrāhīm عليه السلام said, *"Deliver my Salām to him."* He didn't even tell her who he is, he said, *"Deliver my Salām to him, and tell him to change his doorstep."* Ismā'īl came home, and Rasūlullāh ﷺ says, *"As if he felt something."* Subhān'Allāh, he felt that his father was there. He didn't see him, and his wife didn't even say something, but he asked his wife, *"Did anybody visit us?"* She said, *"Yes, an old man came, and he asked about you, and he told me to deliver Salām to you, and to tell you to change your doorstep."* Ismā'īl عليه السلام said, *"That was my father, and he is ordering me to separate from you. You are the doorstep, so go back home"*, and he divorced her.

The People of Jurhum loved Ismā'īl so much, that they married him another wife. 'Ibrāhīm made another trip a while later, he knocked the door. Ismā'īl wasn't there so he asked the same questions to the wife. He said, *"Tell me about your living?"* She said, *"Alhamdulillah, the best living"*, and she praised the lifestyle that they are leading; the simple lifestyle that they were leading, she praised it. She was happy and content, a righteous woman. So 'Ibrāhīm wanted to get more details, so he asked, *"What food do you eat?"* She said, *"We eat meat."* *"What do you drink?"* *"Water."* That's all what they used to have, meat and water. No desserts, no appetizers, no side dishes. Meat and water only. So, he made *Du'ā* for them and said, *"Oh Allāh give them blessing in their food."* And Rasūlullāh ﷺ says, they did not have grains at that time, they didn't know wheat and barley, if they had it, he would have made *Du'ā* for them to bless it for them, but they didn't have it at that time. But he made *Du'ā* to Allāh ﷻ to bless for them their food and then he said, *"When your husband comes back, deliver my Salām to him, and tell him to keep the doorstep."* So Ismā'īl عليه السلام came back and said,

"Did anybody visit us?" She said, "Yes, an old man came, and he is delivering you Salām and he is saying keep your doorstep." He said, "That's my father, you are the doorstep, and my father is telling me to keep you."<sup>167</sup>

Allāh ﷻ says,

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ

"My Lord! Grant me (offspring) from the righteous."<sup>168</sup> This is a *Du'ā* that Sayyidnā 'Ibrāhīm عليه السلام made. 'Ibrāhīm عليه السلام reached to over 80 years old and he didn't have any offspring, didn't have any children, and he didn't ask Allāh ﷻ to provide him with children, per say, but he said, "*Mina As-Sālihīna* - he has to be righteous. "Oh Allāh give me a righteous offspring." Allāh ﷻ says,

فَبَشِّرْنَاهُ بِغُلَامٍ حَلِيمٍ

"So We gave him the glad tidings of a forbearing boy."<sup>168</sup>

We gave him the glad tidings of a child which is Halīm, and Halīm is – gentle, and mild and forbearing. These are the *Akhlāq* of Sayyidnā Ismā'īl عليه السلام. And Ismā'īl عليه السلام grew up away from his father, in Makkah as we mentioned. And then when Ismā'īl عليه السلام reached to the age in which he can go out with his father, in the age in which he became an adult and he is able to take responsibilities for himself, this age which Allāh ﷻ mentions in Qur'ān, "And, when he (his son) was old enough to walk with him,"<sup>169</sup>

Old enough to walk with him means that Ismā'īl عليه السلام has grown up and is now able to take care of himself, and he is able to take responsibilities. And that is when the father starts seeing himself in his son. When your son is a child, you raise him up, but when your son is an adult, then you see the continuation of your life in him. And that is the age which Ismā'īl عليه السلام reached.

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<sup>167</sup> Sahih al-Bukhārī 2368, 3364, 3365. Riyād as-Sālihīn 1867

<sup>168</sup> As-Sāffāt - 37:100-101

### The Dream of 'Ibrāhīm عليه السلام

When Ismā'īl started to go out with his father, Sayyidnā 'Ibrāhīm عليه السلام saw a dream. Sayyidnā 'Ibrāhīm saw a dream, and we know that the dreams of the Ambiyā are *Wāhi*. In that dream, Sayyidnā 'Ibrāhīm was slaughtering his own son. Allāh ﷻ says,

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَىٰ ۗ

**And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you (offer you in sacrifice to Allāh), so look what you think!"<sup>169</sup> *Fānżur Mādhā Tarā – What do you think? What is your response?***

'Ibrāhīm will fulfil the order of Allāh ﷻ, no doubt! But he didn't go, and Ismā'īl is in his sleep, and suddenly sacrifice his son, no! He told Ismā'īl, "*This is the dream that I saw. Tell me what do you think?*"

The answer of Sayyidnā Ismā'īl عليه السلام should be studied deeply, and taken seriously by the society that we live in. This society that gives no rights to the parents; in which the children have no morals in the way they deal with their parents. In a society that would give rights to everyone, even to the perverted, but it would give no rights to the parents. In a society where the state has more authority over your children than you do. This response of Sayyidnā Ismā'īl عليه السلام needs to be studied very carefully. Sayyidnā Ismā'īl said,

قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

**He said: "O my father! Do that which you are commanded, Inshā'Allāh (if Allāh will), you shall find me of As-Sābirīn (the patient ones)."<sup>169</sup>**

If a parent would tell his child to provide for him, the son or the daughter won't. And in the end of their lives, they are dumped in an elderly house. And Sayyidnā Ismā'īl عليه السلام is giving the most valuable thing that he has;

<sup>169</sup> As-Sāffāt - 37:102

and that is his life. It's not a matter of providing for his father for material provisions, or taking care of some needs of his father, he is giving his father his life, he is giving away his life.

And again, I say that's important to study by us, the Muslims, because we are living in a society that gives no rights. The only group that have no rights are the parents, they have no rights whatsoever, they are disposable thing, they just raise up the children, they bear them, and they take care of them, they work for them and they sacrifice for them, and then when the children reach the age of 18, they have no obligation whatsoever towards these parents. And that is by law; the parent cannot take anything from their children after they reach the age of 18, by law! Nothing! The child does not have to obey, does not have to provide, does not have to take care, because this is an individualistic society. And it's affecting the Muslims, it's affecting us because we borrow from the environment, we live in.

Sayyidnā Ismā'īl said, ***"Af'al Mā Tu'umaru - Do whatever you are commanded to do"***. Whatever Allāh ﷻ commanded you to do, do it. And then he said, ***"Satajidunī 'In Shā'a Allāhu Mina Aṣ-Ṣābirīna - you will find me of those who are patient, Inshā'Allāh."*** He didn't say, "You WILL find me patient", because we cannot guarantee our actions. We have no guarantee over what we are going to do this moment, let alone in the future. Everything that we do, we need to realize that it's *Taufiq* from Allāh ﷻ. Allāh ﷻ is the one who made it accessible for us, and that is why we don't say that we are going to do it, and put an end to it that way, no! We say we are going to do it Inshā'Allāh, and we ask Allāh ﷻ to assist us in doing so. And that is why in every Salāh we say, ***"Ahdinā As-Sirāta Al-Mustaqīm - guide us to the straight path"***. It's You who will guide us. Without Your help, we cannot do anything, without Your help we cannot worship You, and that is why we need to thank Allāh ﷻ for every good deed that we do, and then we need to thank Allāh ﷻ because He allowed us to thank Him.

**'Ibrāhīm عليه السلام Fulfils the Command of Allāh ﷻ**

And then Allāh ﷻ says,

فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ

**Then, when they had both submitted themselves (to the Will of Allāh), and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering);<sup>170</sup>**

The position Ismā'il عليه السلام was in, he was laying on the ground, and his father was holding the knife over his neck. When they were in that position Allāh ﷻ described it as follows. And the word 'Aslamā and Islam, come from the same root. The root of the word 'Aslamā and Islam is the same thing. Allāh ﷻ is saying that Ismā'il and 'Ibrāhīm, they submitted; when they were in that position, they were submitting to Allāh ﷻ. And that is Islam, because Islam is submission to Allāh ﷻ. You fulfil the commandments of Allāh ﷻ even if it's against your will, even if it's against your desires, even if it's against what you like. Nobody would want to slaughter his son, and no son would want his life to be taken away, but they are doing it as a form of worship – Ibādah, and that is Islam - submission. This is the meaning of Islam. *Falammā 'Aslamā Wa Tallahu Liljabīni* - when they were in that position, 'Ibrāhīm عليه السلام had the knife on the neck of Ismā'il عليه السلام, and he started to pass the knife over his neck, and then Allāh ﷻ called 'Ibrāhīm عليه السلام. Allāh ﷻ says,

وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ  
قَدْ صَدَّقْتَ الرُّؤْيَا

**And We called out to him: "O 'Ibrāhīm! You have fulfilled the dream (vision)!"<sup>171</sup> You have fulfilled it, the dream is fulfilled, and Allāh ﷻ told him,**

إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ

<sup>170</sup> As-Sāffāt - 37:103

<sup>171</sup> As-Sāffāt - 37:104-106



**Verily, that indeed was a manifest trial.**<sup>171</sup>

It was a test for you, and you have passed the test. Does Allāh ﷻ need the blood of Ismā'īl? Does Allāh ﷻ need the flesh of Ismā'īl? Does Allāh ﷻ need the life of Ismā'īl? Allāh ﷻ doesn't need it! Allāh ﷻ says,

وَقَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ

**And We ransomed him with a great sacrifice (i.e. a ram);**<sup>172</sup>

It was a test from Allāh ﷻ. Allāh ﷻ does not need the blood, Allāh ﷻ does not need the flesh, Allāh ﷻ does not need to take away the life of Ismā'īl عليه السلام. This was a test, and they both passed in the test. So Allāh ﷻ rewarded 'Ibrāhīm عليه السلام with the sacrifice, a ram. Look at the results of Taqwā. It was an action of Taqwā that 'Ibrāhīm did. Allāh ﷻ rewarded him for it, and now we sacrifice in Eid al-Adhā and Al-Hadiy in al-Hajj every year following the Sunnah of Sayyidnā 'Ibrāhīm. Allāh ﷻ says about 'Ibrāhīm:

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ  
سَلَامٌ عَلَىٰ إِبْرَاهِيمَ

**And We left for him (a goodly remembrance) among generations (to come) in later times. Salāmun (peace) be upon 'Ibrāhīm!"**<sup>173</sup>

After this event happened, Allāh ﷻ says, and we left Salām for 'Ibrāhīm in the generations to come. And what is the present representation of that? What is the representation of the Salām on 'Ibrāhīm عليه السلام? How is that manifested? It is in the *Tashahhud* that we do in every Salāh. The *Tashahhud* that we do in every Salāh, we make Salāh and Salām on 'Ibrāhīm عليه السلام and Muhammad ﷺ in every Salāh. Allāh ﷻ says, "***Wa Taraknā `Alayhi Fī Al-`Ākhirīna Salāmun `Alā 'Ibrāhīma*** - and we left for him in the generations to come, peace on 'Ibrāhīm."<sup>173</sup> We are asking Allāh ﷻ to grant 'Ibrāhīm peace in every Salāh. Millions and millions of believers all over the

<sup>172</sup> As-Sāffāt - 37:107

<sup>173</sup> As-Sāffāt - 37:108, 109

## Chapter 4: The Da'wah and Hijra of Ibrahim

world, throughout generations, five times a day and more, are asking Allāh ﷻ to grant 'Ibrāhīm عليه السلام peace.

## Chapter 5

### Al-Ka'bah - Virtues Of 'Ibrāhīm – Lūt

#### Allāh ﷻ Chose Al-Ka'bah and its Spot to be Sacred

'Ibrāhīm عليه السلام came to Ismā'īl عليه السلام, by the way 'Ibrāhīm made many visits to Makkah. One of these visits, in a Hadīth narrated by Bukhārī, 'Ibrāhīm comes to Ismā'īl and tells him, "*We have been commanded to build the House of Allāh ﷻ.*"<sup>174</sup>

So, 'Ibrāhīm عليه السلام and Ismā'īl عليه السلام started building the House of Allāh ﷻ. This spot of Al-Ka'bah, the spot itself, is sacred and holy since the earth was created. It is a sacred land since the time of Ādam عليه السلام. And that spot was known, and other Ambiyā used to make Hajj to that area; the spot itself. But there is a dispute and difference among the 'Ulamā, whether Ādam عليه السلام has built anything over there or not. Most likely the first one who established the house is 'Ibrāhīm عليه السلام, but the spot itself was holy from before. It didn't become holy the moment in which Al-Ka'bah was built on it. No! That spot itself is holy and sacred, just like Al-Masjid Al-Aqsā. When Rasūlullāh ﷺ visited Al-Masjid Al-Aqsā in the trip of Al-Isrā', there wasn't anything built there.

In fact, when 'Umar Ibn Al-Khattāb رضي الله عنه opened Jerusalem, it was used as a dumpster, there was garbage in that spot, but still that was Al-Masjid Al-Aqsā, that was the holy sacred mosque. And then there are the Sahāba رضي الله عنهم, and in the time of 'Abdul Mālik ibn Marwān, they built the two mosques that are enclosed in that Haram, but before it was a piece of land. What makes Al-Ka'bah special? What makes the land under it

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<sup>174</sup> Sahīh al-Bukhārī 3364, 3365

special? When it's a desert and nothing grows there? It's a piece of land. Allāh ﷻ says,

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ

**And your Lord creates whatsoever He wills and chooses.**<sup>175</sup>

Allāh ﷻ chooses the best, and Allāh ﷻ chooses the worst, and Allāh ﷻ chooses what is in between. It's up to Allāh ﷻ. Allāh ﷻ is the One who created the days, and Allāh ﷻ is the one who chose the best of them to be Friday. Allāh ﷻ is the One who created the days of the year and chose 'Eid Al-Adhā and 'Eid Al-Fitr to be the best. Allāh ﷻ created the months and chose Ramadān to be the holy month of fasting. Allāh ﷻ is the One who created the days and gave the most reward for the ten days of *Dhul Hijjah*. Allāh ﷻ is the One who created the nights, and Allāh ﷻ has given the special rewards in the nights of Ramadān. Allāh ﷻ also created the nights, and He has made the special night, *Laylatul Qadr*. Allāh ﷻ created the earth and He chose Makkah, and Medina and Bayt al-Maqdis to be special. Allāh ﷻ is The One Who created human beings, and He chose Muhammad ﷺ to be the best among them! ***Yakhlūqu Mā Yashā'u Wa Yakhtāru*** - Allāh ﷻ creates whatever He wants, and then He chooses of them.<sup>175</sup>

So that area doesn't have to be a certain dimension, certain physical characteristics, certain shape, and certain plans for it to be special. These are not the conditions and requirements that apply to Allāh ﷻ, because Allāh ﷻ is free of all of these rules and regulations. Allāh ﷻ is The Creator.

### **The Du'ā of 'Ibrāhīm and Ismā'il (Peace be upon them)**

So that spot was holy, sacred from the beginning of the creation of the earth. 'Ibrāhīm عليه السلام and Ismā'il عليه السلام started building the House. Allāh ﷻ says,

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<sup>175</sup> Al-Qasas - 28:68

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ  
السَّمِيعُ الْعَلِيمُ

And (remember) when 'Ibrāhīm and (his son) Ismā'il (Ishmael) were raising the foundations of the House (the Ka'bah at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower."<sup>176</sup> 'Ibrāhīm عليه السلام and Ismā'il عليه السلام, when they were building the House of Allāh ﷻ, they had a Du'ā:

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ  
عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ  
رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ  
وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

"Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manasik (all the ceremonies of pilgrimage - Hajj and 'Umrah, etc.), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.

Our Lord! Send amongst them a Messenger of their own (and indeed Allāh answered their invocation by sending Muhammad Peace be upon him), who shall recite unto them Your Verses and instruct them in the Book (this Qur'ān) and Al-Hikmah (full knowledge of the Islamic laws and jurisprudence or wisdom or Prophethood, etc.), and sanctify them. Verily! You are the All-Mighty, the All-Wise."<sup>177</sup>

"Oh, Allāh! Accept it from us." 'Ibrāhīm and Ismā'il asked Allāh ﷻ to accept it from them, and they asked Allāh ﷻ to make them submissive to Allāh ﷻ – Muslimīn, and they asked Allāh ﷻ to make their descendants submissive to Allāh ﷻ, and then they asked Allāh ﷻ to send among these people a Nabi. Who is that Nabi? It is Muhammad ﷺ, and Allāh ﷻ accepted the Du'ā.

<sup>176</sup> Al-Baqarah - 2:127

<sup>177</sup> Al-Baqarah - 2:128, 129

### The Three Elements of Their Du'ā

They asked Allāh ﷻ to give this Nabi three things:

**Yatlū `Alayhim `Āyātika** - He recites on to them Your verses

**Wa Yu`allimuhumu Al-Kitāba Wa Al-Hikmata** - and he teaches them the Book and wisdom.

What is wisdom? Sunnah of Rasūlullāh ﷺ

**Wa Yuzakkīhim** - sanctify them and purify them

So, Muhammad ﷺ purifies us, *Tazkiyyah* - purifies us. Following the way of Muhammad ﷺ is a purification for us, because if you look at the Da'wah of Muhammad ﷺ, you see that he has started out with men that had hearts like rock, and then look at how Rasūlullāh ﷺ carried them from this state, and he elevated them to make them the best generation that lived on the face of the earth. Allāh ﷻ accepted the Du'ā of 'Ibrāhīm عليه السلام and sent to this Ummah, Muhammad ﷺ.

### Several Qualities of 'Ibrāhīm عليه السلام

We will finish up with the story of 'Ibrāhīm عليه السلام by mentioning some of his qualities.

**'Ibrāhīm عليه السلام is from Ulul-'Azmi Min al-Rusūl**

'Ibrāhīm عليه السلام is from *Ulul-'Azmi Min al-Rusūl*. I can't find an exact translation of it, but there are five *Ulul-'Azam*, and these are the greatest Ambiyā of Allāh ﷻ: 1. Muhammad ﷺ, 2. 'Ibrāhīm, 3. Mūsā, 4. 'Īsā, 5. Nūh (Peace be upon them).

And Ibn Kathīr says that the second greatest among them, after Muhammad ﷺ, is 'Ibrāhīm عليه السلام. 'Ibrāhīm عليه السلام was mentioned in Qur'ān about 73 times, in 25 places.

### 'Ibrāhīm عليه السلام is Khalīl'ullāh

'Ibrāhīm عليه السلام is the one whom Allāh ﷻ has called in Qur'ān, *Khalīl. Khalīl'ullāh* - the friend of Allāh. Allāh ﷻ has chosen 'Ibrāhīm to be his friend. 'Ibrāhīm lived a lonely life; he would travel from one place to another around the world, making Hijrah. He lived in Iraq for a while, in Harrān, in Bayt Al-Maqdis, in Egypt, he visited Makkah a few times, all of this traveling in difficult conditions, and 'Ibrāhīm عليه السلام was driven out of his homeland, no believers with him except his nephew Lūt عليه السلام, and then he went all over these other countries, and he didn't have many followers with him. Allāh ﷻ told 'Ibrāhīm that, I am your friend. You don't need any friends in this world, because I am your friend.

### 'Ibrāhīm عليه السلام was a nation by himself

Also, Allāh ﷻ has given 'Ibrāhīm عليه السلام a name that wasn't given to anybody else in Qur'ān. You know when we are talking about Muhammad ﷺ, "O Muhammad ﷺ have patience and stay with the ones who remember Allāh ﷻ in night and day."

### We Need to Have an Environment of Īmān Around Us

Allāh ﷻ is commanding Muhammad ﷺ to stay with the believers. Nūh عليه السلام; when his people came and told him, "Leave these weak people alone", he said, "No, these are the believers with me. I will be with them; I will remain with them." These Ambiyā had believers around them, Allāh ﷻ told them to remain with these believers. Why? Because we need to have an environment of Īmān. We need to live in an environment of Īmān, we need to have this support around us. It's difficult for a human being to live alone. We need to have the support, and Allāh ﷻ is commanding Muhammad ﷺ to stay with the believers. Allāh ﷻ is commanding Nūh عليه السلام to stay with the believers. We know that Hūd عليه السلام was with the believers, Sālih عليه السلام stayed with the believers, Mūsā عليه السلام stayed

with the believers and so on and so forth. 'Ibrāhīm عليه السلام is different. First of all, 'Ibrāhīm عليه السلام was making Hijrah for all of his life. And then in many places he would go, he would be the only believer. He went to Egypt, he told his wife, "Me and you are the only believers here". When he was making Da'wah to his people in Iraq, only him and Lūt عليه السلام were the Believers. So Allāh ﷻ gave 'Ibrāhīm a name that wasn't given to anybody else, and that is *Kāna Ummah* - he was a nation by himself. 'Ibrāhīm عليه السلام was a nation, he was an Ummah. He didn't have anybody with him, he was alone, but 'Ibrāhīm عليه السلام counts as a nation, as a whole Ummah. '*Kāna Ummatan*' Allāh ﷻ said,

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ

**Verily, 'Ibrāhīm (Abraham) was an Ummah (a leader having all the good righteous qualities), or a nation, obedient to Allāh, Hanifa (i.e. to worship none but Allāh), and he was not one of those who were Al-Mushrikun (polytheists, idolaters, disbelievers in the Oneness of Allāh, and those who joined partners with Allāh).**<sup>178</sup> 'Ibrāhīm عليه السلام was an Ummah.

'Ibrāhīm عليه السلام had a lot of *Khushū'* of Allāh ﷻ

And then Allāh ﷻ said, "*Qānitāan* - he had a lot of *Khushū'*". He had *Khushū'* of Allāh ﷻ in the night and day; 24 hours, he was in the state of *Khushū'*.

**'Qānitāan Lillāh'**

'Ibrāhīm عليه السلام was a Hanīf

And also, Allāh ﷻ says, "*Hanīfāan Wa Lam Yaku Mina Al-Mushrikīna*". *Hanīf* means he stayed away from all *Shirk*. Everyone was trying to pull him to *Shirk*, he stayed away from it, and that is *Hanīf*. It is *Ikhilās 'alā Basīra* - he had sincerity and understanding.

<sup>178</sup> An-Nahl - 16:120



'Ibrāhīm عليه السلام completed all the Commands given to him

And Allāh ﷻ says,

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۗ

And (remember) when the Lord of 'Ibrāhīm (Abraham) [i.e., Allāh ﷻ] tried him with (certain) Commands, which he fulfilled.<sup>179</sup>

Allāh ﷻ has tested 'Ibrāhīm عليه السلام with some commands. Allāh ﷻ says, "*Fa'atammahunna* - he completed them all." He completed them all and that's why Allāh ﷻ says about 'Ibrāhīm,

وَإِبْرَاهِيمَ الَّذِي وَفَّىٰ

And of 'Ibrāhīm (Abraham) who fulfilled (or conveyed) all that (what Allāh ordered him to do or convey).<sup>180</sup> 'Ibrāhīm has fulfilled." He fulfilled what Allāh ﷻ wanted from him, he fulfilled it all. *Wa 'Ibrāhīma Al-Ladhī Wa Ffá.*

'Ibrāhīm عليه السلام is an Imām – A leader for mankind

And Allāh ﷻ says about 'Ibrāhīm,

قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۗ

He (Allāh) said (to him), "Verily, I am going to make you a leader (Prophet) of mankind."<sup>179</sup> I will make you an Imām, a leader for mankind, someone who will be a role model for everyone to follow. And Allāh ﷻ says about him, "*Wa Ja`alnā Fī Dhurrīyatihi An-Nubūwata* - We made all of the prophets after him, from his descendants". All of the Ambiyā of Allāh ﷻ and the Rusūl that came after 'Ibrāhīm, were from the descendants of 'Ibrāhīm عليه السلام. This is the story of Sayyidnā 'Ibrāhīm عليه السلام.

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<sup>179</sup> Al-Baqarah - 2:124

<sup>180</sup> An-Najm - 53:37

## The Story of Sayyidnā Lūt عليه السلام and His People

### The Ambiyā' Always Called First to Tawhīd; *Lā 'Ilāha 'il Allāh*

We will start with the story of Sayyidnā Lūt عليه السلام. Sayyidnā Lūt عليه السلام was sent to the people of Sadūm - or Sodom in English. He didn't belong to those people. He was the nephew of 'Ibrāhīm, but he was sent on a mission to make Da'wah to those people, and he made Da'wah to them, obviously. Always, we find that the first thing the Ambiyā call to is Allāh ﷻ - Tawhīd; *Lā 'Ilāha 'Illā Al-Lāhu* – there is no god but Allāh ﷻ. But we need to realize that '*Lā 'Ilāha 'Illā Al-Lāhu*' is not a word that is spoken only, it is a way of life. And when we say, "*Lā 'Ilāha 'Illā Al-Lāhu*", we are saying that there is no god that should be worshipped, except Allāh ﷻ, and no god should be followed, except Allāh ﷻ, because there is no other god than Allāh ﷻ. That would mean that the commandments, and the orders and the instructions should be taken from Allāh ﷻ.

### The Ambiyā' Used to Confront the Present Problems of the Society

We notice that the Ambiyā of Allāh ﷻ, when they are dealing with their people, they confront the problems of the society, and they do not confront hypothetical situations, problems that are irrelevant, or problems of the far past. They confront the diseases of the society. They put their hand on the disease, and they understand the symptoms of it, and then they attack it. And that is a very difficult thing to do. It is very easy to make Da'wah to people by giving them the things they want to hear, and neglecting the things they don't want to hear. For example, the people are suffering from a certain problem. For example, we are dealing with a government that is ruling with dictatorship, we are not going to speak about the government. Leave that alone. The people in front of me are smoking, I am not going to talk about smoking, I am going to talk about something else. The people

that I am dealing with are suffering from a problem of *Hijāb*, the women are not wearing *Hijāb*, [but] no, I am going to talk about *Salāh*, I am not going to talk about *Hijāb*, that is controversial, leave it alone. The people would love you as a *Dā'iya* when you do that, they would love you because you are letting them hear the things they want to hear. But that's not the way of the Ambiyā of Allāh ﷺ. The Ambiyā of Allāh ﷺ would attack the particular problem the society is suffering from, and that is what put the Ambiyā of Allāh ﷺ in trouble. That is why all of the Ambiyā of Allāh ﷺ suffered from the oppression of their people, because the people don't want to hear about their mistakes, people do not want you to tell them about their problems. They don't want you to tell them that they are wrong. People want you to make them feel that they are comfortable. And they [the Ambiyā] attack, and they pinpoint the particular problem, and they attack it. All of the Ambiyā of Allāh ﷺ, this is their way. But in the *Da'wah* that we give today, very rarely do we follow this method because we are weak. But we need to follow the way of the Ambiyā of Allāh ﷺ in their *Da'wah*. It is very important because the religion of Allāh ﷺ comes to confront the particular problems that the people are facing with. It did not come to deal with hypothetical problems, and hypothetical issues, and issues of the past. The Ummah is suffering from problems today, we need to face those problems, and not talk about things that are already dead or gone, or things that didn't happen and that is why Lūt عليه السلام attacked the people and told them about the thing they do not want to hear about.

### **The Major Disease of the People of Lūt was Homosexuality**

The people of Lūt were suffering from the disease of homosexuality. That was a major disease that the society was suffering from. That wasn't the only problem, they also had other problems related to that, and that is that they were criminals. They would rob the travellers, they would cause

corruption in the land, they had very perverted hearts. So, Lūt عليه السلام told the people,

أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ  
وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَرْوَاجِكُمْ ۗ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ

"Go you in unto the males of the 'Alamin (mankind), and leave those whom Allāh has created for you to be your wives? Nay, you are a trespassing people!"<sup>181</sup> He told them, "This thing you are doing is wrong".

### The People of Lūt عليه السلام Invented this Sin

The people of Lūt were very, very corrupt. We read in these Āyāt, Lūt عليه السلام is telling his people,

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ

And (remember) Lūt! When he said to his people. Do you commit Al-Fahishah (evil, great sin, every kind of unlawful sexual intercourse, sodomy, etc.) while you see (one another doing evil without any screen)?"<sup>182</sup> The people of Lūt used to do this in public, in their clubs. They wouldn't do it in secret, in private. They would do it in public, and they are the ones who invented this sin. Therefore, if anybody tells you that, "This is in the genes", that is not true; because the people of Lūt are the ones who have invented it. Now, we find people in America or in the West, who are trying to justify this action by saying that this is something biological, in your genes. That's not the case, because Lūt عليه السلام says,

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَأْتَأُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ  
أَإِنَّكُمْ لَأْتَأُونَ الرِّجَالَ وَتَقَاطِعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيكُمُ الْمُنْكَرَ ۗ

<sup>181</sup> Ash-Shu'arā' - 26:165, 166

<sup>182</sup> An-Naml - 27:54

**And (remember) Lūt (Lot), when he said to his people: "You commit Al-Fahishah (sodomy the worst sin) which none has preceded you in (committing) it in the 'Alamin (mankind and jinns). Verily, you do sodomy with men, and rob the wayfarer (travellers, etc.)! And practise Al-Munkar (disbelief and polytheism and every kind of evil wicked deed) in your meetings."<sup>183</sup> Nobody did this before you, you are the ones who invented this sin. *Wa Taqṭa`ūna As-Sabīla* - and you would rob the traveller. *Wa Ta'tūna Fī Nādikumū Al-Munkara* - and you would commit sins in your clubs. They had these clubs in which they would drink, and they would commit these sins in their clubs, in public. Very evil. And the people of Lūt lost, they completely lost a concept of shame. They had no shame - no *Hayāh*. Because when you reach to the level where you would commit such a thing in public, that tells you that these people had no *Hayāh* - no shame whatsoever.**

### **Hayāh (Shyness) is Unfortunately Lost Among Muslims too**

And this is something that we find in the West today. Among men and among women, there is no shyness. Being shy is a negative characteristic. You are supposed to be assertive, aggressive, outgoing, loud, and noisy. And I have seen from some of the sisters, for example, that the Hijāb is only a show from the outside, but from the inside it's homegrown in America. And I have seen it, for example, in conventions, you find that young Muslim sisters are bumping into the brothers, and pushing them around, and screaming in the elevators, and laughing loudly. This is something that you cannot see in Muslim countries when you go to the rural areas. There is shyness. This *Hayāh* is lost! This *Hayāh* is lost, even from the Muslims who are living in the West. And these are very important qualities because *Hayāh*

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<sup>183</sup> Al-'Ankabūt - 28:28, 29

is a branch of Īmān! *Hayāh* is a branch of Īmān, and *Hayāh* is not only for the women, but also for the men. *Hayāh* is for men and women.

The people of Lūt, when they heard this Message that Lūt عليه السلام is telling them, that what you're doing is wrong, Allāh ﷻ says,

وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ إِنَّهُمْ أَنْاسٌ يَتَطَهَّرُونَ

**And the answer of his people was only that they said: "Drive them out of your town, these are indeed men who want to be pure (from sins)!"<sup>184</sup>**

Why? What was the justification given by the people of Lūt?

***"Innahum 'Unāsun Yataṭahharūn – because these are people who want to be pure."***

### ***Tahāra* (Chasteness/Purity) is Seen as Something Shameful Today**

See how the good becomes bad and the bad becomes good? How the concepts are turned upside down? The people of Lūt are saying, "Kick Lūt out!" Why? "Because they want to be pure. You are supposed to be impure. If you want to stay here, you cannot be pure." In other words, they are saying that our law doesn't protect the pure people. If you want to be clean, then you are in the wrong place. It's the same thing with Muslims now living in the West; if you are going to follow the rules of Allāh ﷻ and be pure, you are looked at as fundamentalist or extremist. You have to go with the society in these impurities and dirt, to get along. This is *Tahāra* and they were upset because the people of Lūt [the Followers] had *Tahāra*, they wanted them to leave. And then they said,

قَالُوا لَيْنَ لَمْ تَنْتَهَ يَا لَوْطُ لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ

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<sup>184</sup> Al-'A'rāf - 7:82

"If you cease not. O Lūt (Lot)! Verily, you will be one of those who are driven out!"<sup>185</sup> Lūt عليه السلام, even though he is alone, but he is telling them, in public, the truth. Allāh ﷻ says,

قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ

Lūt responded, "I am, indeed, of those who disapprove with severe anger and fury your shameful action (of sodomy)."<sup>185</sup>

Realize and know, that I disapprove severely, and strongly with what you are doing. I am not going to get along with you. I am not going to get along with you, I do not approve what you are doing. And then he made a *Du'ā*,

رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ

"My Lord! Save me and my family from what they do."<sup>185</sup>

### The generosity of Ibrāhīm عليه السلام

In another part of the world, 'Ibrāhīm عليه السلام received three guests, three men. They came in the house of 'Ibrāhīm عليه السلام. 'Ibrāhīm, the father of generosity; he went out and got a calf and he slaughtered it.

They say that the two requirements of generosity are quality and quantity. For you to be generous, you have to provide good quality and you have to provide the right quantity. That's the two conditions of generosity - quality and quantity. Allāh ﷻ says, about this calf that 'Ibrāhīm عليه السلام presented to the people, in one Āyah it says "*Ijlin Samīn* - it was a fat calf." In the other Āyah it says, "*Ijlin Hanīdh* - it is a roasted calf." So, one Āyah is talking about the quality of that food, it was excellent quality, it was roasted. So, it was very well cooked. And the other Āyah is telling us about the quantity of the food, and that is *Ijlin Samīn* - it was fat, it was enough for them. So, 'Ibrāhīm عليه السلام fulfilled the two requirements of generosity – the quality and the quantity. So, he presented them with this calf, he slaughtered it, he cooked

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<sup>185</sup> Ash-Shu'arā - 26:167-169

it. It's a lot of effort, and he presented it to these three guests. But the amazing thing, or the shocking thing to 'Ibrāhīm is that they didn't eat. Travelers must be hungry, and they didn't eat. 'Ibrāhīm عليه السلام was afraid. He started feeling mistrust towards them. Allāh ﷻ says,

فَلَمَّا رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً ۖ قَالُوا لَا تَخَفْ إِنَّا  
أُرْسِلْنَا إِلَىٰ قَوْمٍ لُّوطِ

**But when he saw their hands went not towards it (the meal), he felt some mistrust of them, and conceived a fear of them. They said: "Fear not, we have been sent against the people of Lūt (Lot)."**<sup>186</sup>

These three men were angels sent by Allāh ﷻ to the people of Lūt عليه السلام.

### **The Servant of Allāh ﷻ is Pleased when Punishment Comes on Evil**

Immediately, when they said this statement, Sayyidatnā Sārah was in the background listening to them, and when she heard that these three messengers [Angels] are going to punish the people of Lūt, she laughed. **Fadahikat – she laughed.** Why did she laugh? We should have hatred in our hearts of evil, and we should be happy and pleased, when the punishment comes on evil. So Sayyidatnā Sārah, when she heard the news, that these evil people are going to be destroyed, she was happy. Obviously, maybe many of us don't understand this concept. What we understand is, when my team wins in soccer, or when my team wins in basketball or in football, that's when we are happy, and that's when we are cheering. But with the *Sālihīn* - the righteous, these are the games that they watch, and this is what they are happy for. And it's not a game, it's a conflict between good and evil, and they are happy when good wins, and they are upset when evil wins. So Sayyidatnā Sārah was happy when she heard the news that the people

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<sup>186</sup> Hūd - 11:70



of Lūt are going to be destroyed. When she left, what was the response of the angels, the three men? These angels were in the form of men.

### Sayyidatnā Sārah is Given the Glad Tidings

Allāh ﷻ says,

وَأَمْرَانَهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ

And his wife was standing (there), and she laughed (either, because the Messengers did not eat their food or for being glad for the destruction of the people of Lūt (Lot). But We gave her glad tidings of Ishāq (Isaac), and after him, of Ya'qūb (Jacob).<sup>187</sup> So they gave her now, glad tidings. We also came to give you the glad tidings that you will have a son, his name will be Ishāq عليه السلام. And then your son Ishāq will have a son, and he is Ya'qūb عليه السلام. She slapped her face, *faṣakkat Wajjahā* - she slapped her face in amazement and she frowned, and said, "I am an old woman, and my husband is old! How can we have a child?" *Hādhā Lashay'un `Ajībun* - she said, "This is a strange thing!" The angels told her,

قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ

They said: "Do you wonder at the Decree of Allāh?"<sup>188</sup>

'Is the order and commandment of Allāh ﷻ strange?'

There is nothing strange. Allāh ﷻ can with '*Kun faya kūn*' - He would tell anything to be, and it will become.

رَحِمَتْ اللَّهُ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ

The Mercy of Allāh and His Blessings be on you, O the family [of 'Ibrāhīm (Abraham)]. Surely, He (Allāh) is All-Praiseworthy, All-Glorious.<sup>188</sup>

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<sup>187</sup> Hūd - 11:71

<sup>188</sup> Hūd - 11:73

***Rah̄matu Allāhi Wa Barakātuhu `Alaykum 'Ahla Al-Bayti*** - Allāh ﷻ is giving the blessings, and the mercy on the household of 'Ibrāhīm عليه السلام; it is a blessed household.

'Ibrāhīm عليه السلام and Sārah received the glad tidings of a son. They were given the glad tidings, and this is after 'Ibrāhīm already had his son Ismā'īl عليه السلام. They were very old in age, maybe over a hundred years old. They are given the news that they would have a child, and his name would be Ishāq, and then after Ishāq, Ya'qūb (Peace be upon them).

The Jews say that Ishāq was the one who was sacrificed, and not Ismā'īl عليه السلام. Now how can Ishāq be sacrificed, when 'Ibrāhīm and Sārah were told that Ishāq would live, and would have a son, and his son would be Ya'qūb? What is the point in telling 'Ibrāhīm to sacrifice Ishāq if 'Ibrāhīm already knows that Ishāq would live, and would have a son and his son is Ya'qūb? This shows you that the Jews, because of their jealousy and hatred, tried to change everything, take everything from Ismā'īl عليه السلام and give it to Ishāq عليه السلام. All of them are the Ambiyā of Allāh and Allāh ﷻ gives honouring to whomever He wills. Anyway, this is something on the side.

Now in this meeting, the angels delivered this news, that you would have a child and his name is Ishāq. 'Ibrāhīm is thinking about something else. 'Ibrāhīm عليه السلام is concerned. We would expect that 'Ibrāhīm would be concerned about the news that he would have a son, no! He was thinking about something else. He thanked Allāh ﷻ, that Allāh ﷻ will give him Ishāq, but he is concerned, he is thinking about something else at that moment. And he just waited until the conversation about Ishāq and Ya'qūb was over, and then he said, Allāh ﷻ says

فَلَمَّا ذَهَبَ عَنِ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَىٰ يُجَادِلُنَا فِي قَوْمِ لُوطٍ  
إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ

**Then when the fear had gone away from (the mind of) 'Ibrāhīm, and the glad tidings had reached him, he began to plead with Us (Our Messengers)**

for the people of Lūt. Verily, 'Ibrāhīm was, without doubt, forbearing, used to invoke Allāh with humility, and was repentant (to Allāh all the time, again and again).<sup>189</sup> 'Ibrāhīm عليه السلام was concerned; the angels said that they would destroy the people of Lūt عليه السلام.

### 'Ibrāhīm عليه السلام was Concerned for Two Reasons

'Ibrāhīm was concerned for two reasons. First of all, because Lūt عليه السلام was still there, and in another Āyah, 'Ibrāhīm is telling the angels, "*Lūt is there!*" 'Ibrāhīm عليه السلام is concerned because his nephew, the righteous *Nabī* of Allāh ﷺ, Lūt عليه السلام is still in the village. And 'Ibrāhīm thought that maybe the punishment will come and destroy everyone in the village. And 'Ibrāhīm, also because of his gentleness and his mercy, he was pleading for the people of Lūt; he wanted to give them another chance, maybe they would repent to Allāh ﷺ, and believe. So, he is pleading for them, "*Give them another chance!*" But the angels told him,

يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا ۖ إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ ۖ وَإِنَّهُمْ لَأْتِيهِمْ عَذَابٌ عَظِيمٌ  
مَرْدُودٍ

**"O 'Ibrāhīm (Abraham)! Forsake this. Indeed, the Commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back."**<sup>189</sup>

"Oh 'Ibrāhīm, leave this issue alone, leave this matter alone!" ***'Innahū Qad Jā'a 'Amru Rabbika*** - the order of Allāh ﷺ has already been revealed; there is no changing it, you cannot plead for this, you cannot make any *Shafā'* on this. The order of Allāh ﷺ, the commandment of Allāh ﷺ has already descended! And they said, "***Wa 'Innahum 'Ātihim 'Adhābun Ghayru Mardūdin*** - verily there will come a torment for them, that cannot be turned back."

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<sup>189</sup> Hūd - 11:74-76

### **The Witness of Lūt Against His People**

The punishment, there's no way it can be turned back. That's it! The angels left. They came to 'Ibrāhīm عليه السلام to deliver to him the news, and that is Ishāq عليه السلام and Ya'qūb عليه السلام. And they left on their way to fulfil their mission; they are heading to Sadūm. When they reached to the outskirts of the town, it is said that the first one who saw them was the daughter of Lūt.

### **The Messengers of Allāh ﷺ Arrive in the Town**

She saw these three handsome, young men. She immediately rushed towards her father and told him, *"My father, there are three young, handsome men coming in town!"* The father immediately rushed outside to meet them, and to tell them, be my guests, because Lūt عليه السلام knows if they are not his guests, they are going to be guests with somebody else from the people of Sadūm. If he doesn't take care of them, they would be in trouble; and these are three young, handsome men. Lūt عليه السلام was walking into the town, he was walking in front of them to make sure that nobody will see them, if they are seen they will be in trouble. So, he is leading them in the streets of the town, and then Lūt looked back at them and said, *"Wallāhi mā a'lam 'alā wajhi al-ard ahad afsad min ahl hādhihi al-qaryah - in the name of Allāh ﷻ, I don't know of anyone on the face of the earth who is more evil than these people."* They didn't respond. He turned again to them and said, *"In the name of Allāh ﷻ, I don't know that there's anyone on the face of the earth, more evil than these people".* What is Lūt trying to do? Lūt عليه السلام doesn't want to tell them, 'Leave!'. He doesn't want to say explicitly, leave, because they might interpret it as, 'he doesn't want to host us, so let's leave him alone and go and find somebody else'. He doesn't want to do that, because he knows if they go and find another host, they would be in trouble. But he wants to give them a correct

assessment of the situation. He thinks that these are foreigners, they don't know what's going on, so he wants to tell them, 'Do you know where you're going? Do you know what town this is? Do you know the evil that is happening here?', so that they would take the initiative and leave on their own. And he kept on doing that, again and again, three or four or five times. Every now and then, he would turn back and say, "*These are the most evil people, these people are corrupt.*" Lūt عليه السلام doesn't know what's happening. Lūt is speaking to these three men, and he doesn't know what's happening because Ibn Kathīr says, that these three angels, in the form of men, were given instructions by Allāh ﷻ; that you do not destroy the people of Lūt, until you hear the witness of their Nabi against them. So, the angels were recording everything Lūt عليه السلام was saying, because he is their Nabi, they have to hear what he says about them, he is the one who will be asked about them on the Day of Judgement. So, before these people are punished, they need to get the most important witness, and that is the witness of their own Nabi. So, the angels were silent, and they were recording everything Lūt عليه السلام was saying; "*These people are the most evil people on the face of the earth*", and the angels are writing that down. They got the witness of Lūt عليه السلام and now they can go ahead with the punishment.

### **The Wife of Lūt Spreads the News about the Three Handsome Men**

Lūt عليه السلام is seeing that these three men are not getting the point, and they are following him, and things are getting more difficult on him.

Allāh ﷻ is describing to us this situation of Lūt عليه السلام,

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ

**And when Our Messengers came to Lūt (Lot), he was grieved on their account and felt himself straitened for them (lest the town people should approach them to commit sodomy with them). He said: "This is a**

**distressful day.**<sup>190</sup> He was feeling uncomfortable. Imagine the situation of Lūt, very difficult situation; he needs to protect these three men. And then he took them into his house, and he closed the doors. Nobody saw them. So, who leaked the news? The wife of Lūt. The wife of Lūt left, and she went to the people of Lūt, and she told them that, “*There are three handsome men in our house!*” She was collaborating with them. Allāh ﷻ says,

صَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ كَفَرُوا امْرَأَتِ نُوحٍ وَامْرَأَتِ لُوطٍ ۗ

**Allāh sets forth an example for those who disbelieve, the wife of Nūh (Noah) and the wife of Lūt (Lot).**<sup>191</sup> She was collaborating with the people of Lūt, and she is the one who leaked out the information that these three men are in town. She went and told them this, and the news was spreading, and the crowds were gathering in the streets. They were coming out of their clubs, rushing in the streets. Crowds are rushing in the streets. Allāh ﷻ says,

وَجَاءَ أَهْلُ الْمَدِينَةِ يَسْتَبْشِرُونَ

**And the inhabitants of the city came rejoicing (at the news of the young men's arrival).**<sup>192</sup> Happy, celebrating, and rioting and demonstrations were outside of the house of Lūt. And there was a crowd; imagine a huge crowd of men celebrating, and dancing, and singing; *Yastabshirūna - they are happy*. Allāh ﷻ describes this evil scene, and Allāh ﷻ says, “*La`amruka - in your life*”. Muhammad ﷺ is the only person whom Allāh ﷻ makes an oath in his life. Allāh ﷻ makes an oath in anything of his creation. We can only make an oath in Allāh ﷻ. Allāh ﷻ has made an oath in no other human being in Qur`ān, except Muhammad ﷺ; *La`amruka - in your life*. Allāh ﷻ is making an oath in the life of Muhammad ﷺ. What does Allāh ﷻ say?

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ

<sup>190</sup> Hūd - 11:77

<sup>191</sup> At-Tahrīm - 66:10

<sup>192</sup> Al-Hijr - 15:67

**Verily, by your life (O Muhammad), in their wild intoxication, they were wandering blindly.**<sup>193</sup> *Sakrā* means they were drunk, but they were not drunk because of alcohol, they were not intoxicated because of alcohol, they were intoxicated by their lusts. Desires, and especially sexual desires, they can blind a person, they can literally blind the heart. It can make a person drunk, obsessed, and blind – *a'mal basīra*, and that was the situation of the people of Lūt. Lūt عليه السلام came out to his people. Allāh ﷻ says,

وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ ؕ

**And his people came rushing towards him, and since aforetime they used to commit crimes (sodomy, etc.)**<sup>194</sup> Lūt told these people,

قَالَ إِنَّ هَؤُلَاءِ صَنِيفِي فَلَا تَفْضَحُونِ

Lūt said: “Verily! these are my guests, so shame me not.”<sup>195</sup>

وَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ

“And fear Allāh and disgrace me not.”<sup>195</sup> What is this disgrace you are going to cause on me? These are my guests. They told him, Lūt عليه السلام,

قَالُوا أَوَلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ

**They (people of the city) said: "Did we not forbid you to entertain (or protect) any of the 'Alamin (people, foreigners, strangers from us)?"**<sup>195</sup>

By their corrupt law, by their law, they have already placed some restrictions on Lūt. They told him, “You are not allowed to host any guests.” And then Lūt عليه السلام told them,

قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ

**Lūt said: “These (the girls of the nation) are my daughters (to marry lawfully), if you must act (so).”**<sup>195</sup>

<sup>193</sup> Al-Hijr - 15:72

<sup>194</sup> Hūd - 11:78

<sup>195</sup> Al-Hijr - 15:68-71

He is not talking about his own daughters; he is talking about the daughters of the ummah because he is like their father. He said, *“Here are the daughters.”* They said, *“We don’t have any need in your daughters. You know what we want!”*

وَإِنَّكَ لَتَعْلَمُ مَا تُرِيدُ

**“And indeed you know well what we want!”**<sup>196</sup> We want your guests. Allāh ﷻ describes this difficult, critical situation; crowds celebrating outside, and rioting outside the house of Lūt عليه السلام, pushing the door to come in.

Lūt عليه السلام said,

هَذَا يَوْمٌ عَصِيبٌ

**“This is a distressful day.”**<sup>197</sup>

What a difficult day! The pressure was building on Lūt عليه السلام, building, and building and building, he is carrying all this pressure on his shoulders. He then said, *“Hādhā Yawmun `Aṣībun* - this is a distressful day.” He is trying his best, but he is losing grounds. And when we felt that this is a hopeless case, and that he is losing this battle, he wanted help. But Lūt عليه السلام didn’t belong to that town, so he didn’t have any family to help him. He didn’t have a tribe to support him, and Lūt عليه السلام didn’t have any sons, he had daughters, he didn’t have any men to fight with him. He was alone. In that moment of difficulty, in that critical moment, an extreme moment of distress on Sayyidnā Lūt عليه السلام, he said the following statement,

قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَىٰ رُكْنٍ شَدِيدٍ

**He said: “Would that I had strength (men) to overpower you, or that I could betake myself to some powerful support (to resist you).”**<sup>198</sup>

If only I had a source of power to lean on. I wish that I have a source of power to lean on, so that I can fight you, family, or tribe, or men or sons.

<sup>196</sup> Hūd - 11:79

<sup>197</sup> Hūd - 11:77

<sup>198</sup> Hūd - 11:80



Rasūlullāh ﷺ says, “*Yarhamullāhu Lūt - May Allāh have mercy on Lūt. He had the strongest source of power with him; Allāh ﷻ.*”<sup>199</sup> In that particular moment, when Lūt said that statement, “*I wish that I can lean on some source of power*”, in that moment Allāh ﷻ says that the angels said,

قَالُوا يَا لُوْطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ ۗ

**They (Messengers) said: “O Lūt (Lot)! Verily, we are the Messengers from your Lord! They shall not reach you!”**<sup>200</sup> These three men finally spoke out in that moment. Just one second before the defeat of Lūt عليه السلام, because that’s it, these men were crowding and were breaking in, and in that moment in which Lūt عليه السلام said, “*I wish that I have a source of power to lean on*”, Rasūlullāh ﷺ said, “*He had the strongest power with him; he had Allāh ﷻ on his side.*”<sup>201</sup>

### **The People of Lūt Receive the Punishment of Allāh ﷻ**

The angels then spoke up and said, “*O Lūt, we are the messengers of Allāh, do not fear, and they will not reach you.*” And then they said,

فَأَسْرِبْ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرَاتَكَ ۗ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ ۗ إِنَّ مَوْعِدَهُمُ الصُّبْحُ ۗ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ

**So travel with your family in a part of the night, and let not any of you look back, but your wife (will remain behind), verily, the punishment which will afflict them, will afflict her. Indeed, morning is their appointed time. Is not the morning near?”**<sup>200</sup> ‘Leave with your family in the darkness of the night.’ ‘*Wa Lā Yalṭafit Minkum 'Aḥadun - and nobody of you look back.*’ When you leave, do not look back. ‘*Illā Amra'ataka - except your wife.*’

<sup>199</sup> Saḥīḥ al-Bukhārī 3372, 3375, 4694, -Saḥīḥ Muslim 151c, -Sunan Ibn Mājah 4026

<sup>200</sup> Hūd - 11:81

<sup>201</sup> Saḥīḥ al-Bukhārī 3372, 3375, 4694 .Saḥīḥ Muslim 151c. Sunan Ibn Mājah 4026

There are two interpretations on this: Do not take your wife with you. Leave her in town. The other interpretation is, that she would leave with you, but then she would look back and she would be killed. **'Innahū Muṣībuhā Mā 'Aṣābahum - she would be punished with the same punishment they are punished.** And then they said, "**'Inna Maw`idahumu Aṣ-Ṣubḥu. 'Alaysa Aṣ-Ṣubḥu Biqarībin - their appointed time is morning. Isn't morning soon?**"

## The Doom

Lūt عليه السلام left, under the darkness of night, with his daughters, with his family. Early in the morning with sunrise, when Lūt is already away from Sadūm, he walked away. Suddenly, *As-Saiḥah* - the awful cry, attacked the people of Lūt. And then the angel Jibrīl عليه السلام, transformed out of this human form into his original angelic form. Jibrīl عليه السلام, which was in the form of a man, came out in his angelic form to fill the horizon with 700 wings. And then Jibrīl عليه السلام, with the tip of his wing, not with the whole wing, with the tip of his wing scraped up the whole town of the people of Lūt, and raised them up in the sky, and then flipped them upside down, and smashed them back to earth. And then Allāh ﷻ sent on them stones. Everyone received a stone with his name. Allāh ﷻ has never ever combined such a punishment on any people in history. They were afflicted with the awful cry, and then they were raised up and turned upside down, and then they received missiles from the sky to destroy them all, and to exterminate them from the face of the earth. Allāh ﷻ says,

فَأَخَذْتَهُمُ الصَّيْحَةَ مُشْرِقِينَ  
فَجَعَلْنَا غَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِنْ سِجِّيلٍ  
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ

**So As-Saiḥah (torment - awful cry,) overtook them at the time of sunrise;  
And We turned (the towns of Sodom in Palestine) upside down and rained**

**down on them stones of baked clay. Surely! In this are signs, for those who see (or understand or learn the lessons from the Signs of Allāh).**<sup>202</sup>

### **Reflect upon the Present Situation of the Evil Societies of Today**

I want to close with this verse, but before that, let's look at the conditions we are living in. We are living now, in a society that is starting to recognise homosexuals as a minority group that deserves special status and deserves special rights. We are living in a society that, now, is publicly promoting this, in media, TV, movies. We are living in a society that is now officially in some places marrying them. We are living in a society that regards them as a group that needs to be defended. These things that exist in America and the West today, we need to understand and realize. According to my information, according to my knowledge, never ever in the history of mankind, since Lūt عليه السلام until now, whether we are talking about pagans or Muslims or Christians or Jews or any other religion, never has this sin been promoted publicly as it is being promoted today in the West.

And look at all of the societies of the world - I am not talking about Muslims only. This is something that is not viewed with any respect in any religion. In every culture and society, whether we are talking about Asia, India or China, Japan, Africa, Europe, up till this time, nobody in the world since the time of Lūt عليه السلام until now, allowed such a sin to be prompted publicly, and to be sanctified by the law except the societies of the West that we are living in today. We need to realize that if this sin is promoted, and becomes public, and is protected by law, then Allāh ﷻ will bring down his punishment because Allāh ﷻ says,

وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ

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<sup>202</sup> Al-Hijr - 15:73-75

**And they are not ever far from the Zalimun (polytheists, evil-doers, etc.).**<sup>203</sup> Allāh ﷻ, after these Āyāt of Lūt says, **“And this punishment is not far away from the evil doers.”** This punishment will come down on any society that promotes such a sin. This sin does exist in every society of the world, but it's underground and the people despise it, and the people dislike it, and they make fun of anybody who commits it, and they are outcasts of the society. In any place of the world, Muslim or non-Muslim, except in the West today, it is looked upon right now, and if we could get to the stage in the future, for some people they view it as an honour, that is how evil things became. This is the perception we need to have about this sin, that this is something that Allāh ﷻ will not allow to happen, and this is something that will draw the punishment of Allāh ﷻ.

### **We Muslims Severely Disapprove the Sin of Homosexuality**

And we make our voice clear, and we say that we disapprove this sin, we disapprove it severely, we view that this sin is haram, and that it should be punished, and we do not approve of any public promotion of such a sin, and we make it a statement that we say aloud and clearly to everyone. And we are not afraid, and we say, even if they accuse of discrimination, or accuse us of extremism or fundamentalism, this is our religion. This is the religion of Allāh ﷻ.

Allāh ﷻ says about Lūt,

قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ

**He said: "I am, indeed, of those who disapprove with severe anger and fury your (this evil) action (of sodomy)."**<sup>204</sup>

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<sup>203</sup> Hūd - 11:83

<sup>204</sup> Ash-Shu'arā - 26:168

## Chapter 6

### The Story of Sayyidnā Shū'aib عليه السلام

*Inshā'Allāhu Ta'ālā*, we'll talk tonight about *Khatīb Al-Ambiyā* – the speaker of the Ambiyā; the orator of the Ambiyā. Allāh ﷻ has given this Nabī eloquence in speech. He had beautiful words of wisdom and advice – *Nasīhah*, that he delivered to his people. His story is short, but it is full of meanings for all of us. And Allāh ﷻ did not mention to us the story of any Nabī, except because there are lessons for us to learn. This Nabī of Allāh ﷻ is Sayyidnā Shū'aib عليه السلام .

We do not know exactly where Sayyidnā Shū'aib عليه السلام lies in terms of the chronological order. He is from the descendants of 'Ibrāhīm عليه السلام. There are some scholars who say that Sayyidnā Shū'aib is the one whom Qur'ān talks about, that Mūsā married his daughter. But Qur'ān does not specifically state that it was Shū'aib. It just says that Mūsā went to Madyān, and he got married to his wife in Madyān. So, some of the 'Ulamā concluded that it might be Shū'aib, because Shū'aib was the *Nabī* of Madyān.

So that's why, after we have talked about Sayyidnā 'Ibrāhīm, we will talk tonight about Sayyidnā Shū'aib, [since Shū'aib is] from the descendants of 'Ibrāhīm, but we don't know where exactly he comes in terms of the time order, but that's not a problem. It wouldn't do us any benefit to know the timeline of these events, and it won't do us any harm not to know when it happened, because the essence of the lessons is there. Whether it happened a long time before Mūsā, or it happened in the time of Mūsā, doesn't make a difference. And Sayyidnā Shū'aib عليه السلام made *Da'wah* to his people in Madyān. Madyān is the town, the area. Allāh ﷻ says,

وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا

And to (the people of) Madyān (Midian), (We sent) their brother Shū'aib.<sup>205</sup>

### The People of Al-Aiykah

What does 'brother' here mean? It means, he's part of them. He's from those people, but in another Āyah, Allāh ﷻ says,

كَذَّبَ أَصْحَابُ لَيْكَةِ الْمُرْسَلِينَ  
إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ

**The dwellers of Al-Aiyka [near Madyān] belied the Messengers. When Shū'aib said to them: "Will you not fear Allāh (and obey Him)?"**<sup>206</sup>

Over here, in this Āyah, it didn't say 'brother'. Even though in Sūrat Ash-Shu'arā', and this Āyah is from Sūrat Ash-Shu'arā', when it talks about 'Ād it says, "**Akhūhum Hūdun – their brother, Hūd.**" When it talked about Thamūd, it says, "**Akhūhum Ṣālihun – their brother, Ṣālih.**" When it talks about Lūt, it says "**Akhūhum Lūṭun – their brother, Lūt.**" But it didn't say, 'Their brother Shū'aib.' Why? Ibn Kathīr says, "*Because in that Āyah, Allāh ﷻ was saying the people of Al-Aiykah.*" Al-Aiykah is a large tree which they used to worship. So Allāh ﷻ said, 'The people of Al-Aiykah', and Allāh ﷻ did not want to attribute brotherhood to the people of Al-Aiykah, because Al-Aiykah is a god that is taken besides Allāh ﷻ. So Allāh ﷻ said, 'Shū'aib' without saying 'their brother', but when Allāh ﷻ said, "**Ilā Madyan** – when we sent to Madyān," Allāh ﷻ said, "**Their brother, Shū'aib.**" And this is a small note in terms of the difference in the Āyāt.

### The Message of Shū'aib عليه السلام

Allāh ﷻ says,

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<sup>205</sup> Al-A'rāf - 7:85

<sup>206</sup> Ash-Shu'arā' - 26:176-177

قَالَ يٰقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلٰهِ غَيْرُهُ ۚ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ  
فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ

**He said: “O my people! Worship Allāh! You have no other Ilāh (God) but Him. [Lā ilāha ill-Allāh (none has the right to be worshipped but Allāh)].” Verily, a clear proof (sign) from your Lord has come unto you; so give full measure and full weight and wrong not men in their things,**<sup>207</sup>

Madyān was on the trade route of Hijāz<sup>208</sup> and Ash-Shaam.<sup>209</sup> It was a financial centre, and the people of Madyān were rich; their work or their trade, was business, but they were unfair in their business dealings, and they used to cheat, and they would not give full measure.

Sayyidnā Shū'aib عليه السلام said, “*Fa'awfū Al-Kayla Wa Al-Mīzāna* – give full measure and full weight.”

وَلَا تُفْسِدُوا فِي الْأَرْضِ

**And do not mischief on the earth.**<sup>207</sup>

The people of Shū'aib, even though they were wealthy, they were still cheating, thinking that this is their source of *Rizq*, and that is *Tatfif Al-Mīzān*. So, you would put a weight and tell the person, ‘This is one pound,’ but it’s not, it’s less than that. And they would also cheat in transactions.

We find that every Nabī came with the same message, and that is, ‘*Lā ilāha illā Allāh* – there is no God worthy of worship but Allāh, but then the details of the message were different, according to the situation of the people. Last night, when we talked about the people of Lūt, their disease and illness was their lust, so we find that Lūt was dealing with that problem. While the problem of the people of Madyān was in their *Mu'āmmalāt* - business transactions. They were cheating, and when it comes to money, they did not follow the law of Allāh ﷻ. And with the people of ‘Ād, they had certain

<sup>207</sup> Al-A'rāf - 7:85

<sup>208</sup> Al-Hijāz is a region in the west of Saudi Arabia, which includes Mecca, Medina, Jeddah, Tabuk, Yanbu and Taif.

<sup>209</sup> Ash-Shaam (The Levant) is present-day Syria, Palestine, Lebanon, and Jordan.

diseases. With the people of the Thamūd, they had certain diseases. With Mūsā and in the story of Mūsā عليه السلام, we find that he was dealing with the dictatorship and the oppression of Fir'aun on one side, and then he was dealing with the problems of his own Ummah, the Muslims of that time: Banū Isrā'īl, on another hand.

### **Allāh ﷻ Teaches us History of Ambiyā in Qur'ān as Lessons**

Allāh ﷻ mentions to us these stories in Qur'ān because we are going to need every one of them, because we are going to run into similar situations. That's why Allāh ﷻ is mentioning these stories in Qur'ān. So, we are going to deal with problems similar to the problems that Lūt faced; and these are the lust and the sexual desire, put in places where it shouldn't be. We are going to run into situations where people are cheating in business. We are going to run into situations of oppressive governments like Fir'aun. We are going to run into the problem of dealing with our own Muslim brothers who are not keeping the rule of Allāh ﷻ, just like Mūsā was dealing with Banī Isrā'īl. And we are going to run into problems similar to every other story of the Ambiyā mentioned in Qur'ān.

Allāh ﷻ is mentioning for us these stories, for us to learn the lessons of how to deal with these particular situations. The issue of business is a very important part of religion, that we are taking very lightly. Because we find that there are some people who are the best in terms of their attendance to Salāh, and their attachment to the *Farā'id* [obligations] of Islām, and their application to many of the Sunan of Rasūlullāh ﷺ, they are the best in that, and on the other side, they're the best in cheating. '*An Tatfif Al-Mizān* – and wronging others in business. How could these two sides exist in the same person? In the Masjid, we could be in that state of devotion to worship, and just as we cross our feet outside of the door of the Masjid, a completely different personality appears. So, inside the Masjid, the Lord is Allāh ﷻ, whereas outside of the Masjid, the Lord is the dollar.



Sayyidnā Shū'aib was dealing with this problem and then we will find something interesting; the response of his people was similar to the response of the people you will speak to today, when they are not keeping the right business transactions, and we'll get into that.

They also used to tax anybody who's passing through. Al-Suddī, one of the Mufasssīrīn says, *"These are the first people to start taxation and tariffs, customs."* Whenever somebody is passing through Madyān, you have to pay customs. Before, you would travel in and out, and nobody would tax you and take from you customs. Anybody who's passing from Ash-Shaam to Al-Hijāz, has to pay a tax. Also, if you're going from Al-Hijāz, you have to pay them a tax. In addition to that, they would rob sometimes some of these caravans, that are going on the way, and they would also prevent the people from becoming Muslim and listening to the message of Sayyidnā Shū'aib. Allāh ﷻ says,

وَيَقَوْمٌ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ ۖ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْنُوا  
 فِي الْأَرْضِ مُفْسِدِينَ  
 بَقِيَّتُ اللَّهِ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ۗ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ

**"And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption. That which is left by Allāh for you (after giving the rights of the people) is better for you, if you are believers. And I am not set over you as a guardian."**<sup>210</sup>

Sayyidnā Shū'aib is telling them, 'Do not cheat and give full measure.' He's telling them, 'Give full measure, and then give the Zakāh and give the Sadaqāh.' **"And what will remain of that is better for you."**

Because people without Īmān tend to think that "If I cheat, I will be able to make more money." That's the logic that we think with when we don't have Īmān. Shū'aib is telling them, 'No, that's wrong. When you cheat and you

<sup>210</sup> Hūd - 11:85, 86

make more money, you're not really making more money, but you are losing. If you give full measure; you give the people what is due to them, and then you give out for your money, the obligations that you have towards the poor. What will remain to you, even though it seems less, but it is better for you than the bigger amount that you could make through cheating.' **"Baḳīyatu Allāhi Khayrun Lakum – what will remain for you is better for you."**<sup>210</sup>

### **Ribā – Usury is Cursed by Allāh ﷻ**

And we find that this is approved through Āyāt of Qur'ān, and through Ahādīth of Rasūlullāh ﷺ. Allāh ﷻ says, **"Allāh will destroy Ribā (usury)."**<sup>211</sup> Ar-Ribā – interest, is one of the things that "increases" your money. If you are getting interest, or you are taking interest, you're making more money, but Allāh ﷻ says,

يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيهِ الصَّدَقَاتِ

**Allāh will destroy Ribā (usury) and will give increase for Sadaqāt (deeds of charity, alms, etc.)**<sup>211</sup> Subhān'Allāh, when you're dealing with interest, this Āyāh is talking about the one who's taking interest. When you take interest, you're making more money, and when you're giving *Sadaqāh*, you're losing money. But the Āyāh says, **"Yamhaqu Allāhu Ar-Ribā Wa Yurbī Aṣ-Ṣadaqāti** – Allāh ﷻ destroys and decreases interest, and Allāh ﷻ increases and expands Sadaqāh (charity)." It's the exact opposite of what we think.

### **Barakah – Blessing is Only in Halal and is Missing in Harām**

Why? Because we're missing a very, very important element in wealth and that is the issue of Barakah. We always think in terms of exact numbers; \$200 is more than 100\$. We are not including in the calculation, the concept

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<sup>211</sup> Al-Baqarah - 2:276

of Barakah. Barakah is a secret that Allāh ﷻ puts in the money. So, the \$100 could not only be more than \$200, but it could be more than \$1000 because it has that secret element in it, called Barakah – blessing. So, \$1 that has Barakah could go a long way, and \$1 that does not have Barakah could cause you destruction.

And we see that a lot. You see that some people, they're living off a small amount of money, but they're having a very blessed and pleasant life; they're happy and they're content from an insight, and you see that somebody else has a lot but they're living a life of misery. Why? Because Barakah is missing. So Sayyidnā Shū'aib is telling his people, **“That which is left by Allāh for you, is better for you if you are believers, and I am not set over you as a guardian.”**<sup>210</sup>

‘I'm not the guardian over you, you are responsible for your own dealings and transactions.’

### **The Response of the People of Shū'aib - Secularism**

What did the people of Shū'aib say? And you will find something similar in this, and what the people would say today when you discuss such an issue with them. Allāh ﷻ says,

قَالُوا يَا شُعَيْبُ أَصَلَاتُكَ تَأْمُرُكَ أَنْ نَتْرُكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا  
مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ

**They said: “O Shū'aib! Does your Salāt (prayer) (i.e. the prayers which you offer has spoiled your mind, so you) command that we leave off what our fathers used to worship, or that we leave off doing what we like with our property? Verily, you are the forbearer, right-minded!” (They said this sarcastically).**<sup>212</sup>

They're stating two things in this response. First of all, they're saying, “Oh

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<sup>212</sup> Hūd - 11:87

Shū'aib, your Salāh", they're talking about the Salāh of Shū'aib. They're telling Sayyidnā Shū'aib عليه السلام, 'What does prayer have to do with the religion of our fathers? And what does prayer have to do with business?'

The explanation of this is, number one, what does Salāh have to do with the religion of our fathers? In fact, to be specific they said, "*Does your prayer command that we leave off what our fathers used to worship?*" They're telling Shū'aib, '*Go and pray in your room or in your office and close your office. What does your prayer have to do with our religion? Why do you pray and then come and tell us, 'Don't worship the religion of our fathers?' What does your prayer have to do with this? You have your religion, we have ours, your Salāh should not involve in this.'*

They want to separate between the religion of Shū'aib and their religion. So, they're telling him, '*Stay and do whatever you want in your religion, but don't bother us, and don't come and tell us that we're wrong. What does Salāh have to do with the religion of our fathers? In your Salāh, your Salāh is telling you that we should give up our religion?'*

And we find this similar in the response given by the non-Believers. They would say, '*Keep your religion, but don't try to propagate it on us and don't tell us about your religion. You keep your religion, and we'll keep ours, and we'll be friends and we'll get along.'* Now, in the religion of Allāh ﷻ, we have to give out the message of *Risālah* – The message of Islam.

### **Secularism is Kufr (Disbelief)**

The second thing that they stated was, '*What does your Salāh have to do with business?*' And what do we call this concept today? Secularism. This is secularism – separation between the religion and the aspects of life. They said, '*Your Salāh is a ritual, this is an 'Ibādah [act of worship]. What does it have to do with business? This is a worship between you and your God. But this business is something that has to do with this Dunyā and this world. We should separate between the two things; So, leave what is for God, for God,*

*and what is for Caesar, for Caesar.'*

So, the concept of secularism is not new. The people of Shū'aib knew it a long time ago, and the *Jāhiliyyah* of today – the ignorance of today is not any different than the ignorance few thousand years ago. It's the same thing. So, they said that *'Your Salāh shouldn't tell us what to do in our business. This is up to us.'*

### **The Law of Allāh ﷻ**

And that is the problem with mankind, when they don't want to follow the Law of Allāh ﷻ. The Law of Allāh ﷻ is not something that you keep in the Masjid, or you keep as an individual. The Law of Allāh ﷻ applies to every aspect of our life. All our life should fall within the *Hukm* [Rule] of Allāh ﷻ. The religion of Allāh ﷻ controls everything in our livelihood, in the day and in the night, whether it is politics, or it is economics or trade or banking. These other aspects of economics, whether it is the civil law, whether it is the social relations, whether it is international law and the relations between nations; the religion of Allāh ﷻ controls all of this!

Now, we are living in a time when there is an attempt to separate between the religion of Allāh ﷻ, and all of these aspects, and to turn it into an issue of individual application inside, that has no presentation in the outside, and that has no manifestation in our actual life. 'So, if you want to keep your religion between you and yourself, that's fine. But if you want to apply the religion, and it's going to affect the people around you, and affect your family, and affect the society, No. That's unacceptable.' And that is secularism, and that is what Sayyidnā Shū'aib tried to fight, and he insisted on these points, and kept on making Da'wah to them. Because they didn't want to understand what he's saying, and they didn't attempt to learn it. Allāh ﷻ says,

قَالُوا يُشْعِبُ مَا نَفَقَهُ كَثِيرًا مِّمَّا تَقُولُ وَإِنَّا لَنَرُّكَ فِيْنَا ضَعِيفًا

**They said: "O Shū'aib! We do not understand much of what you say, and**

**we see you a weak (man, it is said that he was a blind man) among us.”<sup>213</sup>**  
**“We don't understand.”** This is not because Shū'aib wasn't clear. Sayyidnā Shū'aib was *Khatīb Al-Ambiyā* – he was the Speaker of the Ambiyā – of the Prophets. He was very clear and very eloquent, and he would drive the information to them as clear as possible, but they didn't want to understand, so they didn't understand. They did not want to, because they were shutting their ears. They said, “We don't understand what you're saying.” And then they said, **“*Wa 'Innā Lanarāka Fīnā Ḍa 'Ifāan* – and we see you as a weak man.”**

### **The Strong Family of Shū'aib and His Response**

They only understand the language of force. “You're a weak man. We see you as weak – *Da 'Ifāan*.” And the only reason why they're not getting rid of him by killing him is,

وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ وَمَا أَنْتَ عَلَيْنَا بِعَزِيزٍ

**“Were it not for your family, we should certainly have stoned you and you are not powerful against us.”<sup>213</sup>**

Shū'aib عليه السلام was from a noble and strong family. Why? Because Rasūlullāh ﷺ says, “After Sayyidnā Lūt, Allāh ﷻ has sent every messenger in a strong family.”<sup>214</sup> We talked about Lūt last night, when he said, “*I wish that I could lean on a source of power,*” because Sayyidnā Lūt didn't have any family members with him. He was alone in Sadūm. So Rasūlullāh ﷺ says, “Any Prophet that was sent after Lūt, was sent in a strong family.”<sup>214</sup> So Shū'aib was sent in a strong family, and the people of Shū'aib are saying, *‘If it wasn't for your family, we would kill you, and stone you, and get rid of you, and you can't do anything. We have no respect for you, as an individual. And if it's not for the sake of your family, we would kill you.’*

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<sup>213</sup> Hūd - 11:91

<sup>214</sup> Jami` at-Tirmidhi Hadith 3116

The message is clear: 'We don't respect you. You're worthless in our eyes. It's only for the sake of your family that we're sparing your life.' Look at the response of Sayyidnā Shū'aib عليه السلام. Allāh ﷻ says,

قَالَ يَنْقُومَ أَرْهَطِي أَعَزُّ عَلَيْكُمْ مِّنْ اللَّهِ وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظَهْرِيًّا

**He said: "O my people! Is then my family of more weight with you than Allāh? And you have cast Him away behind your backs."<sup>215</sup>**

*'You say that you don't want to kill me for my family?' You're not afraid of Allāh ﷻ at all? So, you're keeping me alive, not for the sake of Allāh ﷻ, but just because of my family? And you're not including Allāh ﷻ in the equation at all?' He's telling them, 'Why should you respect me for my family? Respect me for Allāh, and fear Allāh ﷻ.'*

### **Wealth Can Make Human Beings Arrogant and Corrupt**

**"And you have cast Allāh away, behind your backs."** They have put Allāh ﷻ behind their backs, they're completely ignoring the law of Allāh ﷻ, and this is expected from people who are wealthy, and rich, and strong. Because Rasūlullāh ﷺ says, "*Aw Ghinan Mutghiyah* – wealth that will make you arrogant."<sup>216</sup> When people have money, they feel that they could get everything they want; they could buy everything. They could buy material goods, they can buy happiness, they can buy power, they can buy fame, they can buy political positions. People think they can buy anything they want with their money. A person could start thinking that, *'With my money, I don't need anyone, because I can buy everything with my money. I don't even need Allāh.'* Sometimes that happens, and the people of Shū'aib were in that state. They felt that they don't need anybody, they don't need anyone, they don't even need Allāh ﷻ. So, they were so arrogant, they have put Allāh ﷻ and the commandments of Allāh ﷻ behind their backs.

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<sup>215</sup> Hūd - 11:92

<sup>216</sup> Riyad as-Sālihīn 93, 577, - Jami` at-Tirmidhi 2306

**Six Pieces of Advice Given by Shū'aib** عليه السلام

So, this is the message of Shū'aib, and I'll recite to you some of the sayings of Shū'aib that were mentioned in Qur'ān. In these two Āyāt, Sayyidnā Shū'aib has six pieces of advice, that he's giving everyone. I'll read the Āyāt. Allāh ﷻ says,

قَالَ يٰقَوْمِ اَرۡءَیۡتُمْ اِنۡ كُنۡتُمْ عَلٰی بَیۡتِهٖ مِّنۡ رَّبِّیۡ وَرَرَقۡنِیۡ مِنْهُ رِزۡقًا حَسَنًا وَّمَا اُرِیۡدُ  
اَنْ اُخَالِفَکُمۡ اِلٰی مَا اَنۡهَیۡتُکُمۡ عَنْهُ اِنۡ اُرِیۡدُ اِلَّا الۡاِصۡلَاحَ مَا اَسۡتَطَعۡتُ وَمَا تَوَفِیۡتِیۡ اِلَّا  
بِاللّٰهِ عَلَیۡهِ تَوَكَّلۡتُ وَاِلَیۡهِ اُنِیۡبُ  
وَيَقۡوَمِ لَا یَجۡرِمَنَّکُمۡ شِقَاقِیۡ اَنْ یُّصِیۡبَکُمۡ مِّثۡلُ مَاۤ اَصَابَ قَوۡمَ نُوۡحٍ اَوْ قَوۡمَ هُوۡدٍ اَوْ  
قَوۡمَ صٰلِحٍ وَّمَا قَوۡمُ لُوۡطٍ مِّنۡکُمۡ بِبَعِیۡدٍ  
وَاسۡتَغۡفِرُوۡا رَبَّکُمۡ ثُمَّ تَوَبُّوۡا اِلَیۡهِ اِنَّ رَبِّیۡ رَحِیۡمٌ وَّدُوۡدٌ

He said: "O my people! Tell me, if I have a clear evidence from my Lord, and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform so far as I am able, to the best of my power. And my guidance cannot come except from Allāh, in Him I trust and unto Him I repent. And O my people! Let not my Shiqāq cause you to suffer the fate similar to that of the people of Nūh (Noah) or of Hūd or of Sālih (Saleh), and the people of Lūt (Lot) are not far off from you! And ask forgiveness of your Lord and turn unto Him in repentance. Verily, my Lord is Most Merciful, Most Loving."<sup>217</sup>

In these three Āyāt are six pieces of advice.

**The first advice:**

"I wish not, in contradiction to you, to do that which I forbid you."

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<sup>217</sup> Hūd - 11:88-90



Shū'aib is saying, *"I do not want to do something that is contradicting my words. If I say something, I must do it."* And that is a very important quality of the believer. And the opposite is a quality of the hypocrites; they say things and they don't act upon them, and they say things and they do the opposite. And this is a very, very dangerous thing, because Rasūlullāh ﷺ says in the authentic Ahādīth that, *"In Hellfire, there would be a man who's running around his intestines. And he is running around them. So, the people of Hellfire will come to him, and they would say, 'You have harmed us.' And then they will tell him, 'Weren't you, in Dunyā, telling us to do good? And you were preventing us from doing evil?'* This man used to do *'Amr Bil-Ma'rūf Wan Nahyā 'An Al-Munkar* – he used to enjoin the people to do good and he would forbid them from doing evil. Why was he punished? He would tell them, *'Because I used to tell you to do the good and I wouldn't do it myself. And I used to prevent you from doing evil, yet I used to do it myself.'* And that's his punishment."<sup>218</sup>

Sayyidnā Shū'aib is saying, *'I do not want to tell you something and then I don't fulfil it and do it. I'm applying the same standards on you, that I apply on myself. I'm doing the same thing that I'm telling you to do.'*

In fact, this story is mentioned, that Imām Mālik did it and in some other narrations, it says that its Al-Hasan Al-Basrī. They said that they came to him, and they told him, *"There are too many slaves. Can you please encourage the people to free them?"* So, whether it was Imām Mālik or Al-Hasan Al-Basrī, he listened to that advice. The first Jumu'ah came, he didn't speak about freeing slaves. The second Jumu'ah came, he didn't speak about it. The third Jumu'ah came, he didn't speak about it. And then, a while later, a few weeks after they told him about this, he made a Khutbah, and he told the people in that Khutbah in a very simple way, *"Free the slaves."* They said, *"Immediately after the Khutbah, people were freeing all of the slaves they had."* Even though he said it in a very simple manner, but the people took

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<sup>218</sup> Sahīh Al-Bukhārī 3267, Sahīh Muslim 2989

that advice, and they acted upon it, and everybody was freeing the slaves. They came to him, and they told him, *“First of all, why did it take you so long to remind the people? Because look at the result of it. Why didn't you do this before? Why didn't you tell the people to do this a long time ago? Look at the response that the people showed.”* He said, *“Because I did not want to tell the people to do something I'm not doing. And since I didn't have any slaves myself, I collected money, until I had enough money to buy a slave. And then I bought a slave, and I freed him. And then I stood on the Mimbar, and when I spoke to the people, the people took my advice because it's coming from the heart, and it's sincere. So, the people acted upon it.”* So, we need to enjoin others to do what we are doing ourselves.

### **The second advice:**

**“I only desire reform so far as I am able, to the best of my power.”**

‘I want to do good as much as I can, and as much as possible.’ A very important rule, which implies two things.

**Number one:** We should do the best of our capacity, as much as we can. You should exhaust your energy and your effort to do good. Don't keep good for your spare time. Don't keep good to the month of Ramadān. Don't keep good when it's easy to do it. Do good always, as much as you can. There are no seasons for good and seasons for evil. Sometimes we say, “I'm going to fulfil these duties of Allāh ﷻ, and then I'm going to fulfil these desires of mine, even if they're evil.” No, we should do good all the time.

**Number two:** it implies is, if you're not able to change the situation 100%, and you're able to change it only 5%, then do so. *‘Mā Lā Yudrak Kulluhu, Lā Yutrak Julluhu* – if you're not able to do it completely, then don't leave it completely.’ That's a very important Fiqh principle; If you're able to do a portion of it, then do it, and this is very positive. It is a very positive way of working, because in this world, there's no clear black and white. Things are intertwined and intermingled together, and most of the things are grey.

There is no clear white and clear black. Most of the things are mixed up; good and bad, black, and white together, right and wrong. Everything is mixed.

Sometimes we cannot change the situation 100%, so we say, "Leave it alone. If I'm not able to change it, leave it alone." For example, I'm giving Da'wah to somebody, a non-Muslim, but then somebody sees that this person is very evil. He says, "No, no, no, there's no use in this man, leave him alone, just leave him alone." Well, if you're not able to change him 100%, at least give him advice that could change him 5% and make him a little bit closer to Islam, just a little bit closer; one step. He doesn't have to be a Muslim for you to receive the reward. By just, you, giving that message and bringing him a step closer, you are receiving a reward. So, it doesn't have to be either black or white, or I'm not going to do it. No, do as much as you can.

And especially now, with the Ummah, the state of the Ummah, there is a problem in everything that we're doing. So, there's good and bad in most of the things around us, or all of the things around us. We cannot change things radically, 100% in one day, it's just impossible. It won't happen. So, we need to have a gradual change that will take a while, but it's a step-by-step process. Sometimes we're in a hurry, we want a revolution that will change everything upside down, suddenly, tomorrow in the morning, eight o'clock, we'll have Khilāfah. It doesn't happen that way. It took Rasūlullāh ﷺ 13 years, and I guarantee you it will take us longer. But the issue is that we need to build, and it's a step-by-step process, and it's a brick by brick. It's not a radical, sudden change. It is a long, long path. The path of Islam is long, and it needs a lot of patience, patience, patience.

So, we need to deal always with that mentality of being positive. If you can't change it all, change it a little bit, but always carry with you good, and be a key of good because Rasūlullāh ﷺ says, 'Allāh ﷻ has some of His servants, they are keys for good. That means that, these people, wherever they go, when they leave, they leave behind them good; there is blessings following them wherever they go. And there are some peoples who are 'Mafātih Lī

*Al-Sharh'* - keys for evil. These people, wherever they go, they cause problems, and they leave evil. That's how their personality is; they just have a crooked personality that is going to cause problems wherever they go. And there are some people who would always leave good behind them, because they're always doing good; wherever they go, they're going to make a change.<sup>219</sup>

We need to deal with that perception, that this process of change is a step-by-step thing that will take a while, and it needs a lot of patience.

***"In 'Urīdu 'Illā Al-'Islāha Mā Astaḡtu – I want nothing but to set things right as far as I can."*** This is a wisdom that we learned from Sayyidnā Shū'aib.

### **The third advice:**

***"And my guidance cannot come except from Allāh."*** (Hūd 11: 88)

'My success and my guidance depend on Allāh ﷻ.' Whenever we change something to good, whenever we do good, it is coming from Allāh ﷻ. The *Tawfiq* [success] comes from Allāh ﷻ. The concept of *Tawfiq* is a little bit similar to *Barakah*.

I'll give you an example. You have two students who have exams in the month of Ramadan. One of them says, *"I have to study day and night for this exam, so I'm going to leave Tarāwīh, I'm going to leave the Masjid, I just can't do it. I mean, this studying of mine is 'Ibādah and I have to just forget about everything else. I don't have time for Dhikr of Allāh ﷻ."*

So, this person goes and studies day and night. And these two students are engineering students, for example.

The other student wants to study very hard, but because he has so much love of Allāh ﷻ in his heart, he wants to go to the Masjid, he wants to attend the Salāh, he wants to pray the Tarāwīh, he wants to be with the Muslims, he wants to make Dhikr. So, his heart is leading him to that direction, and

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<sup>219</sup> Sunan Ibn Mājah Vol. 1, Book 1, Hadīth 237, 238

he's going to that direction. And he's studying much, much less than the other students. He's squeezing in a few hours in the day, but the rest of his time is going for 'Ibādah of Allāh ﷻ, because it's the blessed month of Ramadān. Both of them are studying a certain problem in Calculus, or in Materials, or in Physics, or Hydrology, or anything engineering, Electronics, anything; a subject that has problems. And they're both studying this problem at the same time. So, this student who is keeping the orders of Allāh ﷻ, and Allāh ﷻ wants to give him *Tawfīq*, he goes through the problem and he's solving that problem, and it takes him half an hour to solve. Then he is done with the problem, and he goes to the next one.

The other student starts solving that problem and he gets stuck somewhere in the problem. Sometimes in a problem, in the middle of the problem, there's something that you don't turn your attention to, and you get stuck in that problem, and you spend hours and hours and hours and you're not able to get out of that loop. So that student got stuck in the problem, and he's going around in circles for hours and hours and hours. And the other one finished the problem and he's praying Tarāwīh in the Masjid, and he's making *Dhikr* of Allāh ﷻ, and *I'tikāf* that night. Why? Because one of them has *Tawfīq* and the other one doesn't have it.

*Tawfīq* is from Allāh ﷻ. It's not on how much you studied, or how much you work; these are *Asbāb* [reasons]. It's true that, in general, the more you work, the more you get. That's a general rule and it's a Sunnah of Allāh ﷻ. But there is also something else. There's another rule and that is the rule of *Tawfīq*. We need to understand that Allāh ﷻ has laws. Allāh ﷻ has established laws in this world. The harder you work, the more fruits you would get. And there's also another law that says, "If you have the *Tawfīq* of Allāh ﷻ, Allāh ﷻ will make things easy on you." And these laws work together, but we have to understand that both laws exist.

So Shū'aib is saying, "***Wa Mā Tawfīqī 'Illā Billāhi – My Tawfīq is coming from Allāh ﷻ.***" (Hūd 11:88)

**The fourth advice:**

**“In Him I trust.” (Hūd 11:88)**

‘I put my trust in Allāh ﷻ.’ Always, whenever we do something, we have to put our trust in Allāh ﷻ. What does *Tawakkul* mean? Because it's a concept that is taken in extremes. Somebody who takes the concept of *Tawakkul* to the extreme, by thinking that *“Putting my trust in Allāh ﷻ means that I will worship Allāh ﷻ, and forget about Rizq, and forget about tying my camel, and forget about preparing for war.”* Like, for example, one brother had the wrong concept of *Tawakkul*, and we were talking about the Battle of Badr. So, he told me, *“The 313 Muslim soldiers in the Battle of Badr went to fight the non-believers and they didn't have any weapons with them, but two of them had sticks.”* I asked him, *“They want to fight with sticks?”* He said, *“Yes.”* See, that's the wrong understanding of *Tawakkul*. You think that the Sahāba would go and fight a battle with bare hands, without no weapons? How are they going to win? They would slap people around and the other army has swords and arrows and everything, and they're going fighting with their hands?

So that's a wrong understanding of *Tawakkul*, and these are the ones ‘Umar bin Khattāb hit with his stick. When he came in the Masjid, he told them, *“What are you doing?”* This was midday, in the official business hours. They were inside the Masjid in Madināh. ‘Umar bin Khattāb came and said, *“What are you doing in the Masjid?”* They said, *“Nahnu Al-Mutawakkilūn – we are the ones who have Tawakkul.* He hit them with the stick and said, *“You understand and know, that the sky does not rain gold and silver. Who's going to feed you? You're going to stay here in the Masjid and ask for Sadaqāh when you're strong and able to go out and work?”* So, this is not the right understanding of *Tawakkul*

The other extreme is somebody who is suffering from the limited vision of this world and is surrounded from every side with the material world and can only believe what he sees with his eyes, and he has no understanding

of the unseen – *Al-Ghaib*. He follows the laws of nature in this world and is completely keeping out the issue of *Tawakkul* and *Ghaib*. He believes that if he has one more child, he's going to go broke. Why? Because who's going to feed that child? That is somebody who doesn't understand that there's an unseen. There is Allāh ﷻ, Who is controlling all events and Allāh ﷻ has already written down the *Rizq* of everyone 50,000 years before the Heavens and Earth were created. You are not the one who is providing *Rizq* for your children! It is Allāh ﷻ. When you ask somebody who is missing Salāt Al-Jumu'ah, "Why do you miss it?" He says, "I have to work." We have to work, that's true. But Allāh ﷻ says,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ  
وَدَرُّوا إِلَىٰ الْبَيْعِ

**O you who believe (Muslims)! When the call is proclaimed for the Salāt (prayer) on the day of Friday (Jumu'ah prayer), come to the remembrance of Allāh and leave off business (and every other thing).<sup>220</sup>**

If you hear the call of prayer in the day of Jumu'ah, go and fulfil the order of Allāh ﷻ. So, this person would disobey Allāh ﷻ to follow his ration of this materialistic world.

So, we have to have *Tawakkul*. *Tawakkul* simply put, is these two Ahādīth: One Hadīth is, "*I'qilhā Wa Tawakkul*." A companion came to Rasūlullāh ﷺ and asked him about his camel. He said, "*When I come in, should I leave my camel untied and go in and pray? Is that Tawakkul?*" Rasūlullāh ﷺ said, "*No. Tie your camel first and then have Tawakkul in Allāh ﷻ.*"<sup>221</sup>

This Hadīth is of two words, but look at the deep meaning that it gives of *Tawakkul*; tie your camel and then *Tawakkul 'Alā Allāh* – then put your trust in Allāh ﷻ. In other words, you fulfil the possible means in this world, you do your best, you tie the camel because that is something in your control;

<sup>220</sup> Al-Jumu'ah - 62:9

<sup>221</sup> Jāmi' Al-Tirmidhī Volume 4, Book 11, Hadīth 2517

you can control tying the camel. But then you leave the other things that are not under your control, you leave them to Allāh ﷻ and you put your trust in Allāh ﷻ. You do not control the other factors. You do not control the weather, you do not control if somebody will come and steal the camel, you don't control those things. But you don't live in terror and paranoia because of those things. No, you are confident because you did your part, but you leave the rest on Allāh ﷻ.

The other Hadīth is, 'If you have the right *Tawakkul* on Allāh ﷻ, Allāh ﷻ would provide for you, like he is providing for the birds; they leave in the morning hungry, they come back at night full.'<sup>222</sup> If you have the right *Tawakkul*, Allāh ﷻ is going to provide for you. The bird leaves in the morning hungry, it doesn't have a refrigerator, it doesn't have a storage, it does not have a bank account. We have bank accounts that have enough money to feed us for the rest of our lives, and the lives of our children, and our grandchildren, and we're still afraid, and we still have fear in our hearts, and we're still not fulfilling the commandments of Allāh ﷻ because we're afraid that we're going to starve to death because of hunger, even though we have enough money to feed ourselves and our descendants for generations.

I mean, how much food do you need to survive? Seven dates a day, multiply seven by 365 days a year. You need a jar of olive oil, and you need 365 loaves of bread, and you need to have a storage, a few barrels of water and that's it. You can live and survive, and that's going to cost \$100, \$200. We have thousands and thousands of dollars in our accounts. So Rasūlullāh ﷺ says, *"If you have the Tawakkul in Allāh ﷻ you would be fed and provided by Allāh like the birds; when they leave in the morning hungry, they come at night, full."* Who's providing for them? Allāh ﷻ.

But notice there's something else in the Hadīth. The people who take the understanding of *Tawakkul* to the extreme miss this point. This other thing that would balance the understanding of *Tawakkul* is that the birds did not

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<sup>222</sup> Jāmi' Al-Tirmidhī 2344



stay in their nests from morning to night. Allāh ﷻ will not feed them that way. They went out in the morning, and they came back at night. They were working all day. They had to leave early in the morning, and they came back at sunset. So, they did a lot of work. But then Allāh ﷻ did provide for them. And this is the understanding, and this is the concept of *Tawakkul*.

### The fifth advice:

**"And O my people! Let not my Shiqāq [hostility] cause you to suffer the fate similar to that of the people of Nūh (Noah) or of Hūd or of Sālih (Saleh), and the people of Lūt (Lot) are not far off from you!"** (Hūd 11:89).

The people of Shū'aib were despising Shū'aib. They hated and disliked Shū'aib عليه السلام. Sayyidnā Shū'aib was telling them, 'Do not cause this personal problem that you have with me, prevent you from the truth and your salvation. Just because you dislike me, just because you have developed a sour relationship with me, doesn't mean that you should prevent yourself from this good. This good belongs to Allāh ﷻ, it's not mine.'

This is what caused the Yahūd in Madināh

to disbelieve in Rasūlullāh ﷺ, because Rasūlullāh ﷺ was not a Jew. They threw themselves in Hellfire because Rasūlullāh ﷺ was not one of them. Jealousy and hatred prevented them from the truth, even though they knew that he is the Messenger of Allāh ﷻ.

Shū'aib is telling them, 'Don't make this thing between us, prevent you from being Muslim. And don't let this between us cause the same fate of Hūd and Sālih and other nations. Don't let the fate that happened to them, happen to you, just because you don't get along with me.' And then he told them, **"And the people of Lūt are not far away from you."** The Mufassirīn say this could mean either or, these two meanings. Either they're not far away from you in terms of distance; and that is true because the people of Madyān were close from the people of Lūt in terms of proximity, distance. The second meaning is, that we're not far away in terms of time. So, they were

not far apart in terms of time. Either one of these meanings could be right, or both of them. Furthermore, they knew the fate of the people of Lūt, they knew what happened to Lūt, nevertheless, they did not believe.

### **The sixth advice:**

And then he said, **“And ask forgiveness of your Lord and turn unto Him in repentance. Verily, my Lord is Most Merciful, Most Loving.” (Hūd 11:90).**

Seek forgiveness from Allāh ﷻ, and this is the advice that every Nabī has given to his followers. Ask Allāh ﷻ for forgiveness. So, we all say, *“Nastaghfirullāh Al-’Adhīm – Oh Allāh, forgive us all for our sins.”*

They threatened Shū'aib عليه السلام. Allāh ﷻ says,

وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لَئِن آتَيْنَاكَ آيَاتِنَا لَتَكْفُرَنَّ بِهَا إِذَا لَحْسِرُونَ

**The chiefs of those who disbelieved among his people said (to their people): “If you follow Shū'aib, be sure then you will be the losers!”<sup>223</sup>** The Chiefs, see the Chiefs; always, the trouble comes from the leadership. They started telling the people, *“Don't follow Shū'aib otherwise you would lose.”*

### **The Punishment of Allāh ﷻ Came on Them**

Allāh ﷻ says,

فَأَخَذْنَاهُمُ الرِّجْفَةَ فَأَصْبَحُوا فِي دَارِهِمْ جِثِيمِينَ

**So the earthquake seized them and they lay (dead), prostrate in their homes.<sup>224</sup>** The Mufasssīrīn say the punishment of the people of Shū'aib happened this way; clouds came over their heads and then the wind stopped, so the air seized to move, it was still. That was a punishment because without air circulation, humidity builds up; the air is stuffy and hot. They were living under that air for days. The air is still, it's not moving at all,

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<sup>223</sup> Al-A'rāf - 7:90

<sup>224</sup> Al-A'rāf - 7:91

no breeze. This is a condition that we could never go through because it never happens. Always, air is moving. But imagine air is still, it's not moving at all, and humidity is building up and clouds are over their heads. So, it's filled with humidity. And that was a preparation for the punishment of the earthquake that came and shook them and destroyed them all.

Allāh ﷻ says,

الَّذِينَ كَذَّبُوا شُعَيْبًا كَأَن لَّمْ يَعْنُوا فِيهَا الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمُ الْخٰسِرِينَ

**Those who belied Shū'aib, became as if they had never dwelt there (in their homes). Those who belied Shū'aib, they were the losers.**<sup>225</sup>

'Those who belied Shū'aib became as if they had never lived here before.' After that earthquake, you come and see the town of Madyān, it looks like a ghost town as if nobody was living there before. This 'financial district', so to say, or 'financial centre' became nothing. *"Al-Ladhīna Kadhdhabū Shu`aybāan Kānū Humu Al-Khāsirīna."* Allāhu Akbar. **"Those who belied Shū'aib, they were the losers."**

The leaders were saying, *"If you follow Shū'aib you would be of those who are losers."* But Allāh ﷻ says, *"Those who disbelieved in Shū'aib, they were the losers."* And Allāh ﷻ says further,

فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ ءَأَسَىٰ  
عَلَىٰ قَوْمٍ كٰفِرِينَ

**Then he (Shū'aib) turned from them and said: "O my people! I have indeed conveyed my Lord's Messages unto you and I have given you good advice. Then how can I sorrow for the disbelieving people's (destruction)."**<sup>226</sup>

When they were dead, Shū'aib looked at their bodies and started speaking to their dead bodies. Shū'aib said, *"Oh my people, I have indeed conveyed my Lord's message unto you. And I have given you good advice."* He's telling his people when they're dead, 'I have fulfilled my mission. I have done my

<sup>225</sup> Al-A'rāf - 7:92

<sup>226</sup> Al-A'rāf - 7:93

part, and Allāh ﷻ has fulfilled His promise on me, and He has fulfilled His promise on you. I have conveyed the message to you, and you refused to follow it.' And then he said, "**Fakayfa 'Āsá `Alá Qawmin Kāfirīna – then how can I feel sorry for the disbelieving people?**"<sup>226</sup> He's looking at their dead bodies and he is telling them, "*I have no sorrow for you.*" Why? Because how can I have sorrow in my heart for the disbelievers? The ones who displeased Allāh ﷻ, I am displeased with them, the ones whom Allāh ﷻ was angry with, I despise them, and I have no sorrow for you.' This is the story of Sayyidnā Shū'aib.

### **Ya'qūb (Jacob) - Father of the 12 Sons – His other Name is Isrā'īl**

Allāh ﷻ, as we mentioned, has given 'Ibrāhīm عليه السلام the glad tidings of Ishāq and Ya'qūb, and Allāh ﷻ says about Ishāq,

وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِّنَ الصَّالِحِينَ

**And We gave him [Ibrāhīm] the glad tidings of Ishāq (Isaac) a Prophet from the righteous.**<sup>227</sup>

And Allāh ﷻ says,

قَالُوا لَا تَوْجَلْ إِنََّّا نُنَبِّئُكَ بِغُلَامٍ عَلِيمٍ

**They (the angels) said: "Do not be afraid! We give you glad tidings of a boy (son) possessing much knowledge and wisdom."**<sup>228</sup>

Allāh ﷻ has described Ishāq as being knowledgeable – 'Alīm, and Allāh ﷻ described him as being *Min Al-Sālihīn* – from the righteous, and Allāh ﷻ said, "**Kāna Nabīyyā** – he is a Prophet."

Ishāq عليه السلام had a child, and that child is Sayyidnā Ya'qūb. Ya'qūb عليه السلام has another name also, and that is Isrā'īl. Allāh ﷻ says, "... **except what**

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<sup>227</sup> As-Sāffāt - 37:112

<sup>228</sup> Al-Hijr - 15:53

**Isrā'īl made unlawful for himself before the Torah was revealed.**<sup>229</sup>

Allāh ﷻ has mentioned the name Isrā'īl in Qur'ān. And the Mufasssīrīn say that Isrā'īl means 'Abdullāh – the servant of Allāh ﷻ. That's the explanation that they give to the word Isrā'īl.

## The Story of Yūsuf عليه السلام

So, when we say 'Banī Isrā'īl – the Children of Isrā'īl', we're talking about the sons of Ya'qūb. And when we talk about the 12 tribes, we're talking about the tribes that are the descendants of the 12 sons of Ya'qūb. Ya'qūb عليه السلام had 12 sons, the best of them is Yūsuf عليه السلام, who is a Nabī of Allāh ﷻ. Some scholars tend to believe that the other 11 brothers were also Ambiyā, and they use as evidence to support that, the fact that Allāh ﷻ says,

فُلْ ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ  
وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيِّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ  
أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

**Say (O Muhammad): “We believe in Allāh and in what has been sent down to us, and what was sent down to ‘Ibrāhīm (Abraham), Ismā‘īl (Ishmael), Ishāq (Isaac), Ya'qūb (Jacob) and Al-Asbāt [the twelve sons of Ya'qūb (Jacob)] and what was given to Mūsā (Moses), ‘Īsā (Jesus) and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allāh) we have submitted (in Islām).”<sup>230</sup>**

This Āyah is saying that we believe in what has been revealed to, and it mentions the names of ‘Ibrāhīm and obviously revelation is given to the Ambiyā. ‘Ibrāhīm, Ismā‘īl, Ishāq, Ya'qūb and Al-Asbāt, and what was given to ‘Īsā and Mūsā. So, they say that Al-Asbāt was talking about the 12 sons of

<sup>229</sup> Āl ‘Imrān - 3:93

<sup>230</sup> Āl ‘Imrān - 3:84

Ya'qūb. But the other scholars respond and say, 'No, al-Asbāt does not mean the 12 sons of Ya'qūb, but it means the 12 tribes, and Allāh ﷻ combined them all in the word 'Asbāt', to include all of the Prophets that came in the 12 tribes of Banī Isrā'īl'. Because we know that many prophets were sent to the Children of Isrā'īl, and they were among the 12 tribes. Therefore, Al-Asbāt, over here, is not referring to the fathers of the tribes, but it's referring to all the tribes. And Ibn Kathīr supports this opinion because he says that 'The things that were done by the brothers of Yūsuf are not appropriate for the Ambiyā.' So, he says that they are not Ambiyā, but only Yūsuf is a Nabī and Yūsuf is the only one, out of them, who is specifically mentioned by name in Qur'ān as a Nabī of Allāh ﷻ.

The story of Sayyidnā Yūsuf is unique in Qur'ān because the whole story, from the beginning to the end, was mentioned in one Sūrah. And it takes almost all of the Sūrah, with the exception of a few verses in the beginning and a few verses in the end. The whole Sūrah is talking about Sayyidnā Yūsuf, to give us a complete story and experience of a Nabī of Allāh ﷻ from the beginning till the end. And one of the Salāf says about the Sūrah of Yūsuf, 'Anybody who is going through trouble, and problems, and is feeling sorrow, if he reads the Sūrah of Yūsuf, it will eliminate it, because it is the story of someone who went through difficulty, but because he armed himself with Taqwā and Sabr – righteousness and patience, eventually he was victorious.'

Allāh ﷻ says,

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ  
مِن قَبْلِهِ لَمِنَ الْغَافِلِينَ

**We relate unto you (Muhammad) the best of stories through Our Revelations unto you, of this Qur'ān. And before this (i.e. before the coming of Divine Inspiration to you), you were among those who knew**

nothing about it (the Qur'ān).<sup>231</sup>

### The Dream of Yūsuf عليه السلام

Allāh ﷻ says,

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ

**(Remember) when Yūsuf (Joseph) said to his father: “O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon, I saw them prostrating themselves to me.”<sup>232</sup>**

Yūsuf was very young at the time; he was a child. He saw this dream; 11 planets, and the sun, and the moon are making *Sujūd* – prostration to him. So, he told his father about this dream. Allāh ﷻ says,

قَالَ يَبْنَئِي لَا تَقْضُصْ رُءْيَاكَ عَلَيَّ إِخْوَتَكَ فَيَكِيدُوا لَكَ كَيْدًا

**He (the father) said: “O my son! Relate not your vision to your brothers, lest they arrange a plot against you.”<sup>233</sup>**

He said, “Don't tell your brothers about this vision.” Why? “Lest they arrange a plot against you.” The father knew that this dream means that Yūsuf will attain very high levels, and that everyone in his family will be under him. And the father knew that this is something the brothers will not accept, because they were already jealous of Yūsuf, and we'll see how bad their jealousy was. And then he said,

إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ

**Verily! Shaitān (Satan) is to man an open enemy!<sup>233</sup>**

Shaitān is the one who places these disputes among us. *'Min 'Amal Al-*

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<sup>231</sup> Yūsuf - 12:3

<sup>232</sup> Yūsuf - 12:4

<sup>233</sup> Yūsuf - 12:5

**Shaitān** - It is from the acts of Shaitān. [Al-Qaṣaṣ - 28:15] And Allāh ﷻ says,

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ  
لِلْإِنْسَانِ عَدُوًّا مُّبِينًا

And say to My slaves (i.e. the true believers of Islamic Monotheism) that they should (only) say those words that are the best. (Because) Shaitān (Satan) verily, sows disagreements among them. Surely, Shaitān (Satan) is to man a plain enemy.<sup>234</sup>

Say a good word, because Shaitān causes problems amongst you, because Shaitān is your enemy. Allāh ﷻ is telling us, 'Say good words.' The good word is a weapon against Shaitān, because Shaitān is using your words against you. He's using your words to bring problems.

If we look at problems, most of them are caused because of what we say. So Allāh ﷻ says, "**Wa Qul Li`ibādī Yaqūlū Allatī Hiya 'Aḥsanu – And tell My servants that they should speak that which is best.**"<sup>234</sup> Always speak the best, and that will keep away from you, a big part of the plot of Shaitān.

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<sup>234</sup> Al-Isrā' - 17:53



## Chapter 7

### Glad Tidings to Yūsuf عليه السلام

And then he told his son,

وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَى  
ءَالِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَى أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ  
حَكِيمٌ

**“Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favour on you and on the offspring of Ya'qub (Jacob), as He perfected it on your fathers, Ibrahim and Ishāq (Isaac) a foretime! Verily, your Lord is All-Knowing, All-Wise.”<sup>235</sup>**

Allāh will choose you and teach you the interpretation of dreams and other things - *'Ta'wīl Ahādīth'* - *ta'wīl* is interpretation and *Ahādīth* is speeches, words, dreams, different things, so it doesn't necessarily mean only dreams. It means that Allāh ﷻ will give you some wisdom to interpret things, to have a good judgment, and will perfect His favor on you and on the offspring of Ya'qūb, as He perfected it on your fathers, Ibrāhīm and Ishāq, aforeside.

#### **Yūsuf عليه السلام the Noble with the Noblest Lineage**

Some men came to Rasūlullāh ﷺ, and they told him, *Man akrāmun nās - who is the most noble of men?*” Rasūlullāh ﷺ said, *“Yūsuf al Karīm, ibnul Karīm, ibnul Karīm, ibnul Karīm, it is Yūsuf, the noble, the son of the noble, the son of the noble, the son of the noble.”<sup>236</sup>*

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<sup>235</sup> Yūsuf - 12:6

<sup>236</sup> Sahīh al-Bukhārī 3382, 3383

If you're asking me about the best lineage, it is Yūsuf. The father of Yūsuf is a Prophet, his grandfather is a prophet, and his great grandfather is a prophet, and he is a prophet himself. That's the best lineage if you want to look at it this way; Yūsuf ibn Ya'qūb ibn Ishāq ibn Ibrāhīm. It's an honour from Allāh ﷻ to be a prophet and your father is a prophet and your grandfather is a prophet, and your great grandfather is a prophet, wherever you look up, you find the guidance of Allāh ﷻ and honour from Allāh ﷻ.

### Ocean of Meanings and Lessons in Story of Yūsuf عليه السلام

Allāh ﷻ is telling us,

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ لِلِّسَائِلِينَ

**Verily in Yūsuf and his brethren, there were Āyāt for those who ask.**<sup>237</sup>

If you look at the story of Yūsuf عليه السلام and you think about it, you would find an ocean of meanings and lessons that will assist you in your life. The brothers of Yūsuf knew that their father loved him more than them. Ten of them were from different mother or mothers, and Yūsuf and Binyamīn are from another wife of Sayyidnā Ya'qūb عليه السلام.

### The Plot of Yusuf's Brothers out of Jealousy

Yūsuf عليه السلام was the most beloved in the eyes of his father and his brothers dislike that, and they were jealous, and we said that jealousy blinds the heart. Allāh ﷻ says,

إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ

**"They said, our father is in plain error."**<sup>238</sup>

Why, 'because he loves Yūsuf more than us. We are the men, we are the elders, we are the strongest, we are a group, we are the ones who are going

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<sup>237</sup> Yūsuf - 12:7

<sup>238</sup> Yūsuf - 12:8

to help our father in moments of need. How can he love ‘this Yūsuf’, and his brother, who are young and alone?’ I mean in those times, what protects you is your family. They didn't have laws and law enforcement and police to take care of security, you protect yourself through your family, and that's why they used to be proud, whenever they have a lot of family members. The bigger your family member, the stronger you become. So, they said, ‘*wā nahnu ‘usbah* - we are the men who are strong, how can our father love Yūsuf more than us?’ And then they accused their father of being in error, *dhalāl* - misguided. And this is not the right thing to say about your father that your father is misguided, and you know that your father is a *Nabi* of Allāh ﷺ, this is because of jealousy.

The brothers of Yūsuf عليه السلام made a plan to kill, assassinate their brother. Look at how jealousy made their thinking crooked. The small issue of the love of their father to Yūsuf became very big in their eyes, and the big issue of killing a human soul became very small and insignificant. It's all because of jealousy. So, jealousy made them see this little more love, that Ya'qūb has to his son, it's just a little more love, because he loves them all, all of them are his children, but just because he loves Yūsuf a little bit more, they saw that as a great deal, a big thing, and it obsessed them and overwhelmed them and overtook their thinking. But then killing a human being became something normal and small. Why? because of jealousy. Allāh ﷻ says,

اَفْتُلُوا يُوسُفَ أَوْ اِطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا  
صَالِحِينَ

**(The brothers said), “Kill Yusuf (Joseph) or cast him out to some (other) land, so that the favour of your father may be given to you alone, and after that you will be righteous folk (by intending repentance before committing the sin).”**<sup>239</sup> They intended to make *Tawbāh* before making the sin. They said we're going to kill him, and then we're going to make *Tawbāh*. One of them,

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<sup>239</sup> Yūsuf - 12:9

who was the softest among them said, “No, don't kill Yūsuf, Instead, throw him in the well.” Allāh ﷻ says,

قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غَيَابَتِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ  
السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ

**One from among them said: “Kill not Yusuf (Joseph), but if you must do something, throw him down to the bottom of a well, he will be picked up by some caravan of travellers.”**<sup>240</sup> So, they made the deal that they're going to throw him in a well, and then whenever somebody would come and take water from that well, would pick up Yūsuf and carry him with them and ‘we're going to get rid of him that way. So, let's not kill him.’

So, they went to the father, and they said, ‘Oh our father, why don't you trust us with Yūsuf, we are strong men, we will take care of him, let him come out and play with us.’ Ya'qūb عليه السلام was so protective of his son, he would not let him go out and play with them. He is always with him. He used to love his son so much. Allāh ﷻ says,

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ  
أَرْسَلَهُ مَعَنَا غَدًا يَزْتَعِ وَيَلْعَبُ وَإِنَّا لَهُ لَحَافِظُونَ

**They said: “O our father! Why do you not trust us with Yusuf (Joseph), - when we are indeed his well-wishers? Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him.”**<sup>241</sup>

**“He (Ya'qūb) said: "Truly, it saddens me that you should take him away.”**<sup>242</sup>

Ya'qūb عليه السلام loves his son so much, he can't even stand letting his son go out for a day. ‘I would feel sorrow, I would feel sad, if you take away Yūsuf from me’. He used to love his son so much. One day is too much for him, he can't let go of his son for a day.

<sup>240</sup> Yūsuf - 12:10

<sup>241</sup> Yūsuf - 12:11, 12

<sup>242</sup> Yūsuf - 12:13

And then he said, **“I fear lest a wolf should devour him, while you are careless of him.”**<sup>242</sup> So, they picked up [this idea of a wolf eating his son] from their father, and then they used it. The father said, ‘I’m worried that a wolf will kill him.’ These brothers were so much in a hurry to get rid of Yūsuf عليه السلام, they didn’t even have time to perfect their plan. So, they picked up this word of their father, they took out Yūsuf with them to go out and play. They threw him in a well, and then they took his clothes, and they slaughtered the small goat, and they poured the blood of that goat on his clothes. And then they went back to their father crying, *“Oh listen our father, the wolf ate him.”* He told them, I’m afraid that the wolf will eat him, and they said, okay let’s say that wolf ate him. Allāh ﷻ says,

فَلَمَّا ذَهَبُوا بِهِ وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غَيَابَتِ الْجُبِّ

**So, when they took him away, they all agreed to throw him down to the bottom of the well.**<sup>243</sup>

When they were throwing him in the well, Allāh ﷻ revealed to Yūsuf

وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ

**And we inspire in him, Indeed, you shall one day inform them of this affair while they know you not.**<sup>243</sup>

Allāh ﷻ told Yūsuf عليه السلام, one day, you would tell your brothers about this event, and they would not know that it is you who is speaking to them. Allāh ﷻ is telling Yūsuf about something, but Yūsuf does not know the details of it when it will happen. It’s a prophecy that Allāh ﷻ, has inspired to Sayyidnā Yūsuf عليه السلام.

### **Crying is Not Necessarily a Sign of Innocence and Honesty**

Allāh ﷻ says,

وَجَاءُوا آبَاهُمْ عِشَاءً يَبْكُونَ

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<sup>243</sup> Yūsuf - 12:15

قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّبْءُ وَمَا أَنْتَ  
بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ

**And they came to their father in the early part of the night weeping. They said: “Oh our father! We went racing with one another, and left Yūsuf by our belongings and a wolf devoured him, but you will never believe us even when we speak the truth.”**<sup>244</sup>

Once, an old woman came to one of the Muslim judges in a case, and she was crying so much, crying, and crying and crying. The judge ruled against her. So, then the friend of the judge said, ‘She’s crying so much, she must be telling the truth. Why didn’t you believe her?’ The judge said, ‘Didn’t you read the Quran, where the brothers of Yūsuf عليه السلام have come to their father at night crying?’

Crying is not a sign of innocence and crying is not a sign of truth. You could cry while you’re lying. So, over here, the brothers of Yūsuf عليه السلام came back home crying, but they are the ones who committed the crime.

Allāh ﷻ says,

وَجَاءُوا عَلَىٰ قَمِيصِهِ بِدَمٍ كَذِبٍ ؕ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ  
جَمِيلٌ ۖ وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ

**And they brought his shirt stained with false blood. He said: “Nay, but your own selves have made up a tail. So (for me) patience is most fitting. And it is Allāh (Alone) Whose help can be sought against that which you assert.”**<sup>245</sup> He knew that they’re lying. I mean, what is he going to do? Is he going to kill his sons? This is a dilemma for the father, but he said, **“Fa’Sabrun Jamil - I will have patience and Allāhul Mustā’n - I would seek assistance from Allāh ﷻ.**<sup>245</sup>

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<sup>244</sup> Yūsuf - 12:16, 17

<sup>245</sup> Yūsuf - 12:18

## A Caravan Finds Yūsuf and Sells him in Egypt

Yūsuf عليه السلام was in the well and a caravan of travellers passed by, ***Fa arsalū wāridahum***<sup>246</sup> - they sent somebody to go and get water for them. So, he inserted the bucket in the well, and Yūsuf cling to the bucket and this man is pulling up the bucket, looking forward to get some water, but he finds in there a child. He said, “***Ya bushrā hazā għulām – What good news! Here is a boy.***”<sup>246</sup> He was so happy. Why? Because this is a fortune. In those times, slaves would get you a lot of money. So, they felt that they are going to sell this young child, and it’s a very good deal for them. So, they picked him up and took him with them in their caravan, and they went to Egypt, and they sold him in Egypt, they sold him for a good price, but Allāh ﷻ says,

وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ

**And they sold him for a low price.**<sup>247</sup>

Why? Even though they got a good deal for Yūsuf عليه السلام, but Allāh ﷻ is saying, it’s a low price, because they never knew who was in their hands. They don’t know who is the one they sold; they won’t know who this child will grow up to be. And if they would have sold him with his weight in gold, that would have been a cheap price. But ***‘wa kānū fīhi min zāhidīn - and they were of those who regarded him as insignificant***<sup>247</sup> They didn’t know who he was? This is *Ghaib* (unseen) in the eyes of Allāh ﷻ.

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا

**And he, the man from Egypt, who bought him, said to his wife, make his stay comfortable maybe he will profit us, or we shall adopt him as a son.**<sup>248</sup>

## The Three Men with the Best *Firāsah*

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<sup>246</sup> Yūsuf - 12:19

<sup>247</sup> Yūsuf - 12:20

<sup>248</sup> Yūsuf - 12:21

One of the *Salāf* says, ‘Three persons had a very, very good *Firāsah*. *Firāsah* is the ability to foresee an event or to look in the future. He said one of them is this man in Egypt, who bought Yūsuf عليه السلام and he said, ‘Maybe one day he will benefit us, maybe this man will have a future.’ The second person is the daughter of the man in *Madya*, who went to her father and said, ‘**hire him to work for you, because the best man you could hire is a strong and trustworthy**’<sup>249</sup>

She was speaking about who? Mūsā عليه السلام. And the third one is, Abu Bakr As-Siddīq رضى الله تعالى عنه, when he appointed Umar Al Khattāb رضى الله تعالى عنه to be the *Khalīfah*. They said these are the three men who had the best for *Firāsah*, the best vision ahead. Allāh ﷻ says,

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِن تَأْوِيلِ الْأَحَادِيثِ ؕ

**Thus, we establish Yūsuf in the land that we might teach him the interpretation of events.**<sup>250</sup>

### The Reason why Allāh ﷻ puts His slaves in Difficulty

Yūsuf عليه السلام went through slavery, and was bought and sold, and went through this difficulty in his life, why because Allāh ﷻ wants to establish him on Earth. Allāh ﷻ is putting this *Ummah* in difficulty, why? To prepare them, to prepare them for their establishment in the land. Allāh ﷻ put the *Sahāba* and Rasūlullāh ﷺ in difficulty, why? So that one day they will be prepared and ready for the establishment on the land. Allāh ﷻ put Mūsā عليه السلام through misery and difficulty and we're going to talk about the amazing story of Mūsā, the difficulty that he went through, and the struggling, and the striving, why? So that Allāh ﷻ establish him. Allāh ﷻ says, ***wa kazālika makannā li Yūsuf fil ardh* - Thus, we establish Yūsuf in the land.**<sup>250</sup> Allāh ﷻ is calling this establishment, because he got to Egypt, even though he was a

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<sup>249</sup> Qaṣaṣ - 28:26

<sup>250</sup> Yūsuf - 12:21



slave, but that was establishment for him in the future.

**Wa linu'allimahu min ta'wilil l'ahādīth - and when we teach him the interpretation of events.**<sup>250</sup> Yūsuf عليه السلام is living through a life experience, so that he would develop knowledge and experience. He's going through a lot and notice, where is Yūsuf being trained now? He's been trained in the house of Al Azīz. Al Azīz is like the prime minister in modern terms, not only the Prime Minister, but it's even stronger than that because it's also the treasurer at the same time. The second most important post after the king. So Allāh ﷻ put Yūsuf in that environment, even though he's a slave, Allāh ﷻ is putting him in the decision-making Centre. He is close to these events to learn and to gain experience. Just like Allāh ﷻ has put Mūsā عليه السلام where? In the house of *Fir'aun*.

وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

**And Allāh has full power and control over His affairs.**<sup>250</sup>

The brothers of Yūsuf عليه السلام thought that they have control over affairs and they're going to get rid of him, but as soon as they put Yūsuf عليه السلام in the well, the matter is out of their hands. Now Allāh ﷻ is taking care of Yūsuf, and things are going to turn around against them. '**Walākinna aksarannās lā ya'lamūn- but most of the men know not.**'<sup>250</sup> And among these men who know not are the brothers of Yūsuf عليه السلام.

Yūsuf عليه السلام grew up in the house of Al Azīz.

### The Difference Between *Hukm* and '*Ilm*

Yūsuf عليه السلام grew up in the house of Al Azīz. Allāh ﷻ says,

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۗ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ

**And when he [Yusuf] attained his full manhood, We gave him wisdom and knowledge (the Prophethood), thus We reward the Muhsinūn (doers of**

**good - see V. 2:112).**<sup>251</sup>

*Hukmā* and *‘Ilmā*: *Hukm* is judgement and *‘Ilm* is knowledge. Why didn't Allāh ﷻ say *Hukm* only or why didn't Allāh ﷻ say *‘Ilm* only? These are two different things, good judgment and knowledge. And Allāh ﷻ gave Yūsuf عليه السلام both. If Allāh ﷻ said we have given him knowledge only, knowledge could mean that you memorise a lot of *Qur'ān*, you know a lot of *Ahādīth*, but if you don't have a good processing of that information, if you don't have good judgment, you can't really do much with it, and we find that there are people who have a lot of knowledge with them, but they're limited in their ability to take advantage of it, and they're limited in their ability to make use of it. Good judgment - *Hukmā* is the ability to judge events, the correct estimation, and assessment of things, you look at something and you have wisdom in the way you assess that event and the way you analyse it, and the way you deal with it and act upon it, and that is a skill. And knowledge is something else. When you put good judgment and knowledge together, you get the perfect personality, and that is something Allāh ﷻ has given the *Ambiyā*. It is the *Faham*; the understanding in the *Dīn*, because Rasūlullāh ﷺ talks about, maybe you are carrying *Fiqh*, you're delivering *Fiqh* to somebody who understands this more than you.<sup>252</sup>

An example of that: Imām Abu Hanīfa was sitting in his *Halaqah*, in his circle and the way of Imām Abu Hanīfa in teaching was unique among the four scholars. With Imām Abu Hanīfa رحمه الله, he used to have a council, so he would present an issue for debate, and they would discuss it, and then they would give opinions and then he would make a final verdict. With the other three Imams, they are the ones who would give the verdict and everybody in front of them is a student. When you're sitting in the *Halaqah* of Imām Mālik رحمه الله, you are a student, and you don't argue with Imām Mālik, but you take from him. Within Imām Abu Hanīfa رحمه الله, it was different, he had

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<sup>251</sup> Yūsuf - 12:22

<sup>252</sup> Sunan Ibn Mājah 232, - Sunan Abi Dawud 3660

for example, Mohammed ibnul Hassan and Abu Yūsuf, we don't call them students of Abu Hanīfa we call them *As Sāhibān* - the two friends or companions. Even though they were students of Abu Hanīfa, but you don't call them students because they used to be a council with him, which he would discuss affairs with. Anyway, there was one scholar of *Hadīth* who used to sit in this council of Imām Abu Hanīfa, and he recited the *Hadīth*, and Imām Abu Hanīfa رحمه الله did not know that *Hadīth*, he did not have that knowledge. A woman came and asked the scholar of *Hadīth*, who was sitting in the meeting of Abu Hanīfa, a question. She asked him a question and that scholar of *Hadīth* said, *Allāhu A'lam* - I don't know the answer. Imām Abu Hanīfa said, 'I know the answer.' So, the Scholar of *Hadīth* said, 'Oh Imām, how did you know the answer?' He said, 'I knew the answer from the *Hadīth* you just recited.' So, this is an example of somebody who is carrying the knowledge, but did not know how to implement it, while Imām Abu Hanīfa did not have it but when he had it, he knew how to use it.

Allāh ﷻ has given Yūsuf عليه السلام both, *Hukm* and '*Ilm*'; good judgment on events and knowledge. And this is something very important for anybody in a position of leadership. It's not enough to have knowledge, and it's not good to have only good judgment. You need to have both to be an effective and successful leader.

There was a *Khilāfah*, that happened in North Africa a few centuries ago, and this *Khilāfah* was established by '*Ulamā*, and they implemented the *Sharī'ah*, and it was one of the honours of the Islamic history. When the scholars analysed the reasons of the downfall of that *Khilāfah*, they say one of the reasons is because these scholars lost touch with the reality of the world around them. They had a lot of knowledge, but they lost touch with the reality of the world, they were too much busy studying the details of *Fiqh*, and *tafri'atel Faqiyah* [branches of *Fiqh*] and they lost touch with the world around them, and what that was one of the reasons why that state fell and was overtaken. Even though they were establishing *Sharī'ah*, and

they were scholars, there is no doubt in their righteousness.

### **The Wife of Al Azīz Tries to Seduce Yūsuf** عليه السلام

Yūsuf عليه السلام grew up in the House of Al Azīz, and one of the Islamic scholars gives an estimate of the age of Yūsuf, when he was adopted. He says, he was about maybe 14 years old, because, when they have taken him from the well, they said, ‘*Ghulām*’. That is usually the age of *Ghulām*, and older than that is called ‘*Fataa*’. And he says, that ‘*balagha ashuddahu*’ would mean 25 years old, even though there's a difference in opinion on what is ‘*balagha ashudda*’. We can give an estimate that the wife of Al Azīz, at that time was about 40 years old, because if they have adopted Yūsuf when he was 14, and let's say that she was maybe 30 years old, because her husband was already the Azīz and usually to have a position of that status you might be 40 years old. So, by the time Yūsuf grows up to be 25 years old, she might have been at that time 40 years old.

### **Yūsuf عليه السلام Seeks Refuge in Allāh ﷻ to Stand Against Seduction**

The wife of Al Azīz presented herself to Sayyidnā Yūsuf, and Allāh ﷻ says,

وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْت لَكَ ۗ قَالَ  
مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

**“And she, in whose house he was, sought to seduce him (to do an evil act), she closed the doors and said: “Come on, O you.”<sup>253</sup> She tried to sleep with him by force. She brought him into that room, closed the doors, presented herself to him and wanted to force him to commit the act of Zinā.**

**He said: “I seek refuge in Allah (or Allah forbid)! Truly, he (your husband) is my master! He made my stay agreeable! (So I will never betray him). Verily, the Zalimun (wrong and evil-doers) will never be successful.”<sup>253</sup>**

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<sup>253</sup> Yūsuf - 12:23

*Subhān'Allāh. 'Qāla mā'zallāh - I seek refuge in Allāh.'* 'Oh, Allāh help me'. Look at this, first of all, he's not stopping her, in his confidence, in his own self, he is asking Allāh ﷻ to help him. And then he said, your husband is my master, and he has been very well with, he has treated me very well. Look at the gratitude that Sayyidnā Yūsuf عليه السلام had, even though he was a slave, and this was his slave-master, he did not have any hatred against him. In fact, he viewed him as somebody who needs to be respected because he dealt with him in a very good and respectable way. And then he said, "innahu lā yuflihu zalimūn - the ones who betray and the ones who do wrong, they can never be successful. Allāh ﷻ says further,

وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنَّ رَأَى بُرْهَانَ رَبِّهِ

**And indeed, she did desire him, and he would have inclined to her desire, had he not seen the evidence of his Lord.**<sup>254</sup> She desired him, and he had also this '*hamm - wa hamma bihā*'. She was acting upon her desire, her desire was in her heart, but she was acting upon it.

[With Yusuf], this idea passed through his heart, but he didn't act upon it, and we know from the *Hadīth*, where Rasūlullāh ﷺ says, if you make the intention to do evil and then you do it, Allāh ﷻ will write it down against you as one evil deed and if you think about doing evil but then you do not do it, Allāh ﷻ will write it as a good deed.<sup>255</sup>

So, the thought itself passed through the heart of Yūsuf, but he did not act upon it, and he shut that door and he sought refuge in Allāh ﷻ, and he drove it out of his heart, and he refused it. In itself: what I'm presenting to you now, the fact that a beautiful woman presents herself to a man, that in itself is difficult. Now let's look at the other elements and variables in this situation that would even complicate it further:

**Number one:** This woman was extremely beautiful, and she was wealthy,

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<sup>254</sup> Yūsuf - 12:24

<sup>255</sup> Sahih al-Bukhari 6491, - Sahih Muslim 128, - 40 Hadith Qudsi, Hadith 16

and she was his master, So she can. She has the power to force them, and if he does not obey her, she can punish him.

**Number two:** We cannot believe that she resorted to such extreme measures, suddenly in that moment. No, a woman will not resort to using force, except if she has exhausted all other means. She must have tried everything possible, before she started using force. And imagine this, because Sayyidnā Yūsuf عليه السلام was living with her. So, for Sayyidnā Yūsuf عليه السلام it wasn't a momentarily thing, it wasn't a spur of the moment. Sayyidnā Yūsuf عليه السلام was going through this pain and *Fitnah* for a long time. He has been presented to the seduction for a very long period because she will not act this way, of shutting the doors and trying to force him, except if she has tried all other means before and they didn't work, so she must have been doing this for months or maybe even years. This is the complication of the situation because it's difficult, and it's difficult to stop it, even if it's a spur of the moment thing, but it makes it even much more difficult to stop if you have been going through this for years, and you are living with her in the same house, seeing her day and night. And they are the ones who are feeding you and taking care of you and there's interaction, and he had *Samūd* - persistence, and he was able to stop this *Fitnah* and said, I seek refuge in Allāh ﷻ.

That is why Sayyidnā Yūsuf عليه السلام is the leader of the ones who come under the shade of Allāh ﷻ on the Day of Judgment, and Rasūlullāh ﷺ says ﷺ in the Hadith, "*da'athu imra'tun zātu hasaba wa jamāl - A man who is called by a woman who has beauty and position to commit Zinā with her and he says, "I fear Allāh"*"<sup>256</sup>. This woman had *Hasab*, she had position, she had *Māl* [wealth], she had beauty, she had everything and Sayyidnā Yūsuf عليه السلام was able to stand against this sea of seduction and stop it. Allāh ﷻ says,

كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ

<sup>256</sup> Jami` at-Tirmidhi 2391, - Sahīh al-Bukhārī 6806, - Sunan an-Nasa'i 5380

**We might turn away from him evil and illegal sexual intercourse. Surely, he was one of our chosen guided slaves.**<sup>257</sup>

Allāh ﷻ says that he had the *ikhlās*, and he was chosen. She wouldn't accept that answer from him. So, she tried to force him. He ran out of the room, and open the door and try to leave, and she grabbed him by his shirt in the back and tried to pull him back and his shirt was torn apart, and in that moment her husband walked in the room. Allāh ﷻ says,

وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَى الْبَابِ ۗ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ

**So they raced with one another to the door, and she tore his shirt from the back. They both found her lord (i.e. her husband) at the door. She said: “What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment?”**<sup>257</sup> Look at how she changed the story. She said, ‘What will the punishment be of a man who attended evil against your wife?’ Immediately, she was able to pronounce that word. Reaction that was sudden, and this happened in front of Yūsuf عليه السلام, a clear lie in front of him. And then she gave suggestions for the punishment, not only said what punishment should be given, but she gave suggestions. What did she say? “Except that he be put in prison or a painful torment.” She did not say kill him, because she doesn't want him to be killed. She said put him in jail or punish him, but she did not suggest killing him.

### **A Wise Suggestion by One of the Relatives of Al Azīz**

Allāh ﷻ says,

قَالَ هِيَ رَاوَدْتَنِي عَنْ نَفْسِي ۗ وَشَهِدَ شَاهِدٌ مِنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ

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<sup>257</sup> Yūsuf - 12:24, 25

قُبِّلَ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ  
وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ

He [Yusuf (Joseph)] said: “It was she that sought to seduce me,”<sup>258</sup>

Now how could you solve this problem, Yūsuf is saying something, and the wife is saying something else. Allāh ﷻ in that moment sent one of their relatives, so he came and said, ‘I will tell you how we can find out the truth.’

Allāh ﷻ says, and a witness of her household bore witness (saying): “If it be that his shirt is torn from the front, then her tale is true and he is a liar! But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!”<sup>258</sup> Because if the shirt is torn from the front, it means that Yūsuf عليه السلام was attacking her, and she was fighting him so his shirt was torn. If the shirt is torn from the back, it means that she was running after him trying to grab him. So, it's a very wise suggestion. His shirt was torn from the back. So, obviously, she was lying. Allāh ﷻ says,

فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ

So when he (her husband) saw his [(Yusuf's (Joseph)) shirt torn at the back; (her husband) said: “Surely, it is a plot of you women! Certainly mighty is your plot!”<sup>259</sup> And then the husband told Yūsuf عليه السلام,

يُوسُفُ أَغْرِضْ عَنْ هَذَا

“O Yusuf (Joseph)! Turn away from this!”<sup>259</sup> Meaning ‘ignore it, don't speak about it as if nothing happened. Let's not cause this problem to be known to anyone, as they don't want any of this to leak. They don't want the scandal. It will be a political scandal for them. So, he told Yūsuf عليه السلام, don't speak about it as if it never happened, and cover it up.

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<sup>258</sup> Yūsuf - 12:26, 27

<sup>259</sup> Yūsuf - 12:28, 29



## Excessiveness in High-Class Societies Leads to Corruptions

And then he told his wife,

وَاسْتَغْفِرِي لِذَنْبِكِ إِنَّكِ كُنتِ مِنَ الْخَاطِئِينَ

**“Ask forgiveness for your sin. Verily, you were of the sinful.”**<sup>259</sup>

We can find a sense of excessiveness in this response of Al Azīz, and this is common among the high class, when they become corrupt. He told Yūsuf, ‘forget about this’ and then he told his wife, ‘Can you please ask Allāh to forgive you’, and that was the end of the story. There's no real jealousy in that man. But the high-class society, they have a lot of spare time, and the women get together, and they gossip. Some women from this particular level, the luxurious extravagant rich and famous of the high class, knew somehow of the event that happened and they knew that the wife of Azīz has love for her slave [Yūsuf]. So, they started speaking about that.

Allāh ﷻ says,

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَن نَّفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ

**And women in the city said: “The wife of Al-'Aziz is seeking to seduce her (slave) young man, indeed she loves him violently; verily we see her in plain error.”**<sup>260</sup>

## Yūsuf عليه السلام Had one Half of the Beauty

‘How could she desire a slave’, and gossip was going around, and the news is spreading from one meeting and club to another. So, the wife of Al Azīz wanted to teach them a lesson. Allāh ﷻ says,

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَأً وَآتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ

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<sup>260</sup> Yūsuf - 12:30

**So when she heard of their accusation, she sent for them and prepared a banquet for them; she gave each one of them a knife (to cut the foodstuff with), and she said [to Yusuf]: “Come out before them.”<sup>261</sup>**

She invited these women and then she gave them some fruits, she gave them knives and then she told them to start eating. So, they would cut the fruits with the knives, and she had already prepared her slave Yūsuf. And Rasūlullāh ﷺ says, that Yūsuf had one half of the beauty. There was no one more handsome than Yūsuf عليه السلام. When Rasūlullāh ﷺ made the trip of *Al-Mi'rāj*, Rasūlullāh ﷺ said, “*wa ra'aytu Yūsuf wa izā huwa qada'tiya shatral husn - I saw Yūsuf and he had half of the beauty.*<sup>262</sup>

Ibn Mas'ūd عنه تعالى الله رضی later would say that whenever Yūsuf عليه السلام would deal with any woman he would cover his face. The interpreters of this Hadīth say, it could either mean that Yūsuf had half of the beauty of the world, or it could mean that Yūsuf had half of the beauty Ādam عليه السلام, because Allāh ﷻ has created Ādam عليه السلام with his own hands and the Scholars said, that was the best form of human beings. So Yūsuf عليه السلام had half of the beauty of Ādam عليه السلام.

So, they started eating, and she made Yūsuf walk in front of them. Yūsuf walked in front of these women, they were cutting these fruits and they looked up and they saw Yūsuf عليه السلام walking, and they kept on staring at Yūsuf, and the knife is moving until they started cutting through their flesh and cutting their fingers. And when Yūsuf passed away, they realised that they have cut their own hands. And they said,

فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا  
مَلَكٌ كَرِيمٌ

**Then when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. They said: “How perfect is Allah (or Allah**

<sup>261</sup> Yūsuf - 12:31

<sup>262</sup> Sahīh Muslim 162

**forbid)! No man is this! This is none other than a noble angel!”<sup>261</sup>**

So, ‘this cannot be a man, this is an angel.’ Now they understood what the wife of Azīz is going through. So, she told them,

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَنِي فِيهِ ۖ وَلَقَدْ رَاوَدْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ ۚ وَلَئِن لَّمْ يَفْعَلْ مَا آمَرُهُ لَيُصْجَنَ وَلَيَكُونًا مِّنَ الصَّاغِرِينَ

**She said: “This is he (the young man) about whom you did blame me (for his love), and I did seek to seduce him, but he refused. And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced.”<sup>263</sup>**

She is still running after him and threatening him and the women who saw him now were all encouraging him to obey his master. They were telling him, ‘She’s your master, you have to obey her.’ So now the pressure is not only from the wife of Al Azīz, but the pressure is from all these other women who saw him. Now things are becoming very difficult, painful, and distressful on Sayyidnā Yūsuf عليه السلام. He is going through *Fitnah* and his life is distressful. He’s living in a big prison, a prison of *Fitnah*, all around him is *Fitnah*; seduction is surrounding him from every side.

**The Du’ā of Yūsuf عليه السلام**

So Yūsuf عليه السلام said,

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ

**He said: “O my Lord! Prison is more to my liking than that to which they invite me.”<sup>264</sup>** Now for Yūsuf living in prison is easier than living out of prison. What he’s going through, outside of prison is worse. He said, ‘Oh Allāh! take me to jail. At least I will be away from this *Fitnah*, which is better for me.’ Subhān’Allāh! Yūsuf عليه السلام is doing all of this to keep away from

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<sup>263</sup> Yūsuf - 12:32

<sup>264</sup> Yūsuf - 12:33

one of the most powerful seducing things that could affect a man. Not only is it the beauty, the lust and the encouragement of the woman and the society and the environment that Yūsuf عليه السلام is living in, but he's also being coerced and forced to commit this act of *Zinā*. Yūsuf عليه السلام said, 'Oh Allāh take me to jail, going to jail is better for me than responding to what they want me to do.' And then he said,

وَالَّا تَصْرِفَ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنْ مِنَ الْجَاهِلِينَ

**“Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorants.”**<sup>264</sup> He said, 'Oh Allāh! If you do not take away this from me, I am weak and I'm going to fall into this. An admission from Sayyidnā Yūsuf عليه السلام of his weakness. We are weak, we should never think that we're strong. Our strength comes from Allāh ﷻ and this is the *Du'ā* that we should say, in environments like this, which are similar to the environment of Yūsuf. ***“Wa illā tasrif annī kaydahunna asbu ilayhinna wa akumin jahilīn - Oh Allāh! Unless you turn away their plots from me, I will feel incline towards them and be one of the ignorants.***<sup>264</sup>

### Yūsuf عليه السلام is being Put in Jail Despite his Innocence

Allāh ﷻ says,

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ ۗ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ  
ثُمَّ بَدَأَ لَهُمْ مِنْ بَعْدِ مَا رَأَوُا الْآيَاتِ لَيْسَ جُنْدَهُ حَتَّىٰ حِينٍ

**So his Lord answered his invocation and turned away from him their plot. Verily, He is the All-Hearer, the All-Knower. Then it appeared to them after they had seen the proof of his innocence to imprison him for a time.**<sup>265</sup>

Now the news is spread, it's a scandal now. How can they solve the problem? By taking the innocent to jail. Instead of stopping the wife of Al

<sup>265</sup> Yūsuf - 12:34, 35

Azīz, they took the Nabi of Allāh, Yūsuf and they put him in jail. He was oppressed and put in jail even though he was innocent.

### **The Dream of the two Men who are with Yūsuf عليه السلام in Jail**

There were two men who were with him in jail, and these two men saw a dream. One of them saw a dream in which he is pressing wine. And the other one saw a dream in which he's carrying on his head some bread, and there are some birds who are eating from that bread. Allāh ﷻ says,

وَدَخَلَ مَعَهُ السَّجْنَ فَتَيَانٍ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَانِي  
أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِّئْنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ

And there entered with him two young men in the prison. One of them said: “Verily, I saw myself (in a dream) pressing wine.” The other said: “Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof.” (They said): “Inform us of the interpretation of this. Verily, we think you are one of the Muhsinun (doers of good)”<sup>266</sup>

They said, because we see that you are of those who are righteous, we want you to tell us the interpretation of this dream.

### **Different Opinions About Yusuf’s عليه السلام Reply**

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا

He [Yūsuf] said: “No food will come to you (in wakefulness or in dream) as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes.”<sup>267</sup>

**The Mufassirīn have different opinions about this:**

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<sup>266</sup> Yūsuf - 12:36

<sup>267</sup> Yūsuf - 12:37

**Number One:** One of them is that Sayyidnā Yūsuf عليه السلام told them I will tell you the interpretation of the dream before your next meal is served; you will have the interpretation of the dream.

**Number Two:** And then notice the personality of the *Dā'ī*, the preacher to Islām. They ask him a question about an interpretation of a dream. He said, **“This is of that which my Lord has taught me.”** Now, this is number two, number one, he told them, *tā'mun turzaqānih* - before you receive your next meal, but he said, *turzaqānih*, it is *Rizq* from Allāh. So, he's driving some concepts to them. So, number one, he is telling them that this food that you will receive is from Allāh. Number two: **‘That is of the knowledge that Allāh has taught me’**<sup>267</sup>, meaning I'm not going to tell you the interpretation of the dream from my own knowledge and skills. This is knowledge that Allāh has taught me. So, he is giving credit to Allāh ﷻ.

**Number Three:**

إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ

**“I have abandoned the religion of a people that believe not in Allāh.”**<sup>267</sup>

Now what does this have to do with interpretation of dreams. This is pure *Dawah* that he is delivering to these people. He said, ‘I have left the religion of the people who disbelieve in Allāh.’ He is talking about the religion that they're following. He said, ‘I have abandoned that religion.’

**Number Four: “and they disbelieve in the ākhirah.”**<sup>267</sup>

So, he is establishing in them the belief in Allāh ﷻ and the belief in *Ākhira* because there is no religion that was revealed to a *Nabi* except that it has in it a pillar of faith which is *Ākhira*.

**Number Five: All Prophets were Caller of Truth**

He said,

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ

**“And I have followed the religion of my fathers, Ibrāhīm, Ishāq and**

**Ya'qūb.**<sup>268</sup> Why did he tell them that I followed the religion of my fathers? Ibrāhīm عليه السلام was the caller of truth, of *Tawhīd* in that time, he was the Believer, and the belief in Allāh ﷻ was among his children. It wasn't widespread. So, the family of Ibrāhīm عليه السلام were famous that they were the family of Islām. The people in Egypt have heard about the news of Ibrāhīm عليه السلام, and Ishāq عليه السلام and Ya'qūb عليه السلام and the religion of *Tawhīd*. So Yūsuf عليه السلام is telling them about it. He's telling them this is the religion that I follow. So, he is telling them that I'm following the religion of my fathers, Ibrāhīm and Ishāq and Ya'qūb because they were the representations of *Tawhīd*; they were the representations of the Oneness of Allāh ﷻ, it was among this blessed family of Ibrāhīm عليه السلام.

**Number Six:**

مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ

**“And never could we attribute any partners whatsoever to Allāh.”**<sup>268</sup>

The people in Egypt at the time knew the concept of Allāh ﷻ but they knew it in a form of shirk, because we will find throughout the story of Yūsuf عليه السلام that they knew about Allāh ﷻ because we talked about Al Azīz telling his wife, **'wastaghfiri li zambik** - ask Allāh ﷻ to forgive your sin'. So they knew about Allāh ﷻ but they were attributing other gods with Him ﷻ like the people of Quraysh did, who also knew about Allāh ﷻ, but they also used to believe in other idols and gods.

**Number Seven:**

And then he said,

ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ

**This is from the Grace of Allāh to us and to mankind, but most of mankind do not thank.**<sup>268</sup>

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<sup>268</sup> Yūsuf - 12:38

Yūsuf is saying that this message of *Tawhīd* is a blessing of Allāh ﷻ on us and it's a blessing of Allāh ﷻ on all mankind, because Ibrāhīm عليه السلام was calling everyone to Islam. So, it's a blessing on everyone. The religion of Allāh ﷻ is a blessing for everyone. This is an introduction, and then he came to interpret the dream. But he gave them another introduction before he interpreted the dream. They asked him a straight question, "Tell us the interpretation of this dream." What was his answer? He said, '**Yā Sāhibayi Sijni - Oh companions of the prison**', and look at the choice of word, *Yā Sāhibi* - Oh companions! He's taking them as companions or friends. He is having a social relation with them, some closeness, '*Yā Sāhibayi sijni*' - a very soft way of speaking to them, 'Oh companions of jail'. 'You're my companions', and then he sends a question to them,

يَا صَاحِبِي السَّجْنِ أَزَبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ

**"O two companions of the prison! Are many different gods better or Allāh, the One, irresistible?"**<sup>269</sup>

He's not telling them straightly, 'Allāh ﷻ is better', but he's asking them a question, to make them use their mind. Why is he asking this particular question? Because it is obvious to the human intellect and the human mind, and the human heart, that there's only one God. Allāh ﷻ is *Al Qahhār*, and *Al Qahhār* means, He is the one who is overwhelming and dominant over everything. So, all of these other gods that you are establishing besides Allāh ﷻ, have no power whatsoever. So, he asks them this question, and then he's giving them the answer, he gave them the question that they would think, and he's preparing them to receive the next piece of information that he will give them. He told them,

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءَ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ

<sup>269</sup> Yūsuf - 12:39



**“You do not worship besides Him but only names which you have forged, you and your fathers for which Allāh has sent down no authority.”<sup>270</sup>**

*Asmā - Names*, what is a name? A name is an abstract thing. The name itself has no value. It is the substance which are naming that has the value. Yūsuf is telling them that these gods have no substance, they don't even exist, there's nothing behind it, it's just a name, it's just a label, there's nothing behind it. **‘Asmā sammaytumuhā’** - these are names you forged with your fathers before. **‘Mā anzala Allāhu bihā min sultān’** - Allāh ﷻ did not instruct or commanded to do this.

**The *Hukm* (Command) is for None but Allāh ﷻ**

And then he said,

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ ۚ

**“The command is for none but Allāh.”<sup>270</sup>**

***Al Hukm*** - The governance and the rule and the command belongs to Allāh ﷻ, in all of our affairs, in everything. We need to realise that we are following an incomplete form of *Islām* today. We're following a brand of *Islām* that is missing the *Sharī'ah*. The *Sharī'ah* is left out. We're following a certain aspect of *Islām*, which is daily rituals of *Ibādah* and some things that we do in the *Masjid* and some very little *Akhlāq* that we have, and that's it, but we're missing the *Sharī'ah*, the law of Allāh ﷻ, we're missing the important *Akhlāq*, we're missing the way of dealing in business, we're missing all of this. And if we do not have the intention to bring it back, and if we do not strive and struggle to do so, then we are guilty of following an incomplete form of *Islām*. And the only excuse we would have in front of Allāh ﷻ is if we strive and struggle to bring back the complete form of *Islām*. If we do that then we hope that Allāh ﷻ will forgive us for the shortcoming. Yūsuf is saying, **“*inil hukmu illā lillāh* - all command belongs to Allāh.”<sup>270</sup>**

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<sup>270</sup> Yūsuf - 12:40

Do we follow the commandments of Allāh ﷻ in business? Do we follow the commandments of Allāh ﷻ in criminal law? Do we follow the commandments of Allāh ﷻ in international law? Do we follow the commandments of Allāh ﷻ in politics? Do we follow the commandments of Allāh ﷻ in economics? Do we follow the commandments of Allāh ﷻ in social laws? If we leaving all of this out, what are we following?

And then Yūsuf is telling them the justification, why the rules should belong to Allāh, it is because,

أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَٰكِنَّا أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ

**“He has ordered you to worship none but Him.”<sup>270</sup>**

So, this is part of worship. The reason why ‘*Hukm*’ should belong to Allāh ﷻ, is because it is part of worship, and if we are not worshiping Allāh ﷻ in the laws of social life and politics and economics, that means we are taking other gods besides Allāh ﷻ, [wal A’yadhubillah] and that's why when ‘Adī ibn Hatim walked in, Rasūlullāh ﷺ saw a cross hanging on his chest, and Rasūlullāh ﷺ said, they have taken their priests and their rabbis gods besides Allāh. ‘Adī ibn Hātīm said, “No we do not worship our priests.” He was a Christian who had the cross hanging on his chest. Rasūlullāh ﷺ said, “*didn’t your priests, make the Halāl Harām and the Harām Halāl.*” He said, “Yes”. He ﷺ said, “*that is worshipping them.*”<sup>271</sup>

If you give a human being the authority to say that the *Halāl* is *Harām*, and the *Harām* is *Halāl*, then you have taken him as a god besides Allāh, and that is what we have done in a lot of aspects of our lives actually, the major portion of our lives, we have given the authority to man, and we have taken it from Allāh ﷻ. So Yūsuf عليه السلام is telling them, ‘*inil hukmu illā lillāh amara allā ta’budū illā iyāhu* - Allāh ﷻ, the commandment belongs to Him, Allāh ﷻ has instructed you to worship none but Him. Allāh ﷻ says,

ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَٰكِنَّا أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ

<sup>271</sup> Jami` at-Tirmidhi 3095

**That is the (true) straight religion, but most men know not.** <sup>270</sup>

## Chapter 8

### Yūsuf عليه السلام Interprets their Dream

And then he, after this introduction of Da'wah, after he has fulfilled his part in conveying to them the Message, now he gets to the answer of the question. But he held them back until he had finished delivering the Message of truth to them. And now, he's going to tell them the answer. Why? Because they need him, and because they need him, they're willing to listen. So, he took advantage of that, and he started giving them these important concepts, and now he's going to give them the interpretation of the dream. He said,

يَا صَاحِبَيِ السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا ۖ وَأَمَّا الْآخَرَ فَيُصَلَّبُ فَتَأْكُلُ  
الطَّيْرُ مِنْ رَأْسِهِ ۗ

**“O two companions of the prison! As for one of you, he (as a servant) will pour out wine for his lord (king or master) to drink; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire.”**<sup>272</sup> One of you will be very close to the king. One of you is going to leave from this prison and jail, and he's going to be one of the close associates of the king. And he will be pouring wine for the king. This is the one who saw that he's pressing wine. And the other one of you, will be taken out of jail, and will be crucified, and he will be left on the cross until birds will come and eat from his head. And that is the one who saw that he has bread, and birds are eating from it. And then he said,

قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ

**“The issue which you are asking about is judged.”**<sup>272</sup>

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<sup>272</sup> Yūsuf - 12:41

That's it. That's the Judgment of Allāh ﷻ. It's done.

### Yūsuf عليه السلام Asks His Fellow Prisoner to Assist Him

And then, Sayyidnā Yūsuf عليه السلام went to the one who he thought would be saved and will be close to the king, and Sayyidnā Yūsuf عليه السلام told him, "*Please remember my name in front of the king*". Yūsuf عليه السلام was thrown in jail - they oppressed him. The appeal - because the one who put him in jail was Al-'Aziz - and that was the second highest authority after the king. So, there's no one whom Yūsuf عليه السلام could appeal to, except the king; he is the next higher authority. So Yūsuf عليه السلام wanted his case to be presented in front of the king, so that the king would look into that case, and maybe would free him. Allāh ﷻ says,

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنَسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ  
فَلَبِثَ فِي السَّجْنِ بِضْعَ سِنِينَ

And he said to the one whom he knew to be saved: "Mention me to your lord."<sup>273</sup> 'Your lord' means your king. There are two interpretations given to the next part; "*Fa'ansāhu Ash-Shaytānu Dhikra Rabbihi - Satan made him forget to mention it to his lord.*"<sup>273</sup> One interpretation is that this man, he left jail, and he went to work with the king, but when he got in the palace, and he got in close to the king, and all of the luxury of life, he forgot about Yūsuf عليه السلام. Shaitān made him forget. That's one meaning.

The other meaning is that Sayyidnā Yūsuf عليه السلام forgot to ask Allāh ﷻ, and he asked this man to ask the king. Instead of asking Allāh ﷻ, he asked the king to help him. Shaitān made him forget.

### The Muslim Must Primarily Ask of Allāh ﷻ

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<sup>273</sup> Yūsuf - 12:42

And they say in the books of Tafsir, some of the Mufasssīrīn say, that Jibrīl عليه السلام came to Sayyidnā Yūsuf عليه السلام and told him, “Who is the one who freed you from the well?” He said, “Allāh ﷻ.”

“Who is the one who delivered you to safety in Egypt?” He said, “Allāh ﷻ.” “Who is the one who put you in the right place to be raised up and honoured you?” He said, “Allāh ﷻ.” “Who is the one who saved you from the fitnah of the wife of Al-'Aziz?” He said, “Allāh ﷻ.” He said, “If Allāh ﷻ is the One who saved you throughout all of this, how come instead of asking Allāh ﷻ, you're asking the king to save you out of jail?”

And because of that mistake, he paid a price. Allāh ﷻ says, ***Falabitha Fī As-Sijni Bid`a Sinīna - he spent a few more years in jail.***<sup>274</sup> This mistake that seems to be small, he paid the price for it, and he spent a few more years in jail. Ask Allāh ﷻ directly. He ﷻ is the One who saved you throughout all of this.

### **Allāh ﷻ is Teaching Yūsuf عليه السلام a Lesson**

Now, definitely Sayyidnā Yūsuf عليه السلام was asking Allāh ﷻ for Du`ā. But because he went through this human being, and thought that he could do him something, Allāh ﷻ wants to teach him the lesson. And the Ambiyā of Allāh ﷻ, whenever they commit a mistake, Allāh ﷻ teaches them, so that they would leave us a message that is clean. The Ambiyā of Allāh ﷻ, when they commit mistakes, Allāh ﷻ would correct their mistakes for them, so that when they die, all of the message that they leave behind is pure, without any mistakes. If there was anything erred, it would have been corrected. ***Falabitha Fī As-Sijni Bid`a Sinīna - so Yūsuf stayed in prison for a few more years.***<sup>274</sup>

### **The Kings' Dream**

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<sup>274</sup> Yūsuf - 12:42

The king, after a few years saw a dream. We see that dreams were important in their lives. We have a few dreams here: a dream of Ya'qūb عليه السلام, the dream of Yūsuf عليه السلام, the dream of the king, and the dream of these two men in jail. Dreams played an important role in their lives. And Allāh ﷻ gives the Ambiyā a miracle to challenge the people in the thing that's most important to them. So Allāh ﷻ has given Sayyidnā Yūsuf عليه السلام the miracle of interpreting dreams. That's one of his miracles.

The king saw a dream. The king saw seven fat cows, eaten by seven *Sab'un 'ijāfun* - 'ijāf means bones are sticking out. You could see the bone under the flesh. They are very skinny. So, these seven fat cows, were eaten up by seven skinny ones. That's one dream. Either in the same dream or another dream, he saw seven green ears of corn eaten by seven dry ones.

Allāh ﷻ says,

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ  
خُضْرٍ وَأُخَرَ يَابِسَاتٍ

**And the king (of Egypt) said: “Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring – and of seven green ears of corn, and (seven) others dry.**

يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ إِن كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ

**O notables! Explain to me my dream, if it be that you can interpret dreams.”**<sup>275</sup> You have seven fat cows eaten by seven weak ones, and then seven green ears of corn and seven dry ears of corn. And then he asked his government, and associates, and people, **“Please interpret this dream for me.”** None of them knew the answer. They said,

قَالُوا أَضْغَاتٌ أَحْلَامٍ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالَمِينَ

<sup>275</sup> Yūsuf - 12:43

**Mixed up false dreams**<sup>276</sup>, forget about it. This is false dreams, but don't worry about it. ***Wa Mā Nahnu Bitāwīlī Al-'Ahlāmi Bi'ālimīna*** - **and we don't have any skill in the interpretation of dreams.**<sup>276</sup> *"We are not people who care about interpreting dreams."* People who are materialistic and attached to life, they don't care about this unseen of *al-Ghaib*.

### **The Servant Remembers Yūsuf** عليه السلام

The servant was there, the one who was serving the king wine, he was there. When the topic of dreams was brought up, who did he remember? He remembered Yūsuf عليه السلام, after a few years. He now remembered. Allāh ﷻ says,

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ

**Then the man who was released (one of the two who were in prison), now at length remembered and said: "I will tell you its interpretation, so send me forth."**<sup>277</sup> [The servant said,] *"I will tell you the interpretation. Let me go, and I will get you the answer."* So, he went to Sayyidnā Yūsuf عليه السلام, and he said, ***Yūsufu 'Ayyuhā Aṣ-Ṣiddīq - O Yusuf (Joseph), the man of truth!***<sup>277</sup> Subhān'Allāh, Allāh ﷻ has given the Ambiyā the quality of truth, and the people know it. Siddīq, he was called Siddīq - man of truth. Allāh ﷻ says,

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ  
سُنْبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ

**(He said): "O Yusuf (Joseph), the man of truth! Explain to us (the dream) of seven fat cows whom seven lean ones were devouring, and of seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know."**<sup>277</sup>

<sup>276</sup> Yūsuf - 12:44

<sup>277</sup> Yūsuf - 12:45, 46



Here, this man is narrating the dream to Sayyidnā Yūsuf عليه السلام, but Allāh ﷻ is mentioning to us the narration, and he is narrating it exactly as the king saw it in the dream. And that is important in dreams. If you want a dream to be interpreted, it has to be narrated exactly as it was seen. So here, this man is narrating the dream exactly as the king has said it in the Āyah before.

**'Aftinā** - tell us the interpretation of this, so that I can go and let the people know. Yūsuf عليه السلام now has a bargaining tool in his hand - he's in jail, and this man comes to ask him about the interpretation of the dream. He could have said, 'I'm not going to tell you the answer, until you free me.' But Yūsuf عليه السلام didn't. He gave him the answer without asking for anything.

### Interpretation of the Kings' Dream

He said, and not only did he give the answer, but he also gave the interpretation and his recommendations. He said,

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ

**For seven consecutive years, you shall sow as usual.**<sup>278</sup>

For seven years, you are going to have an abundance of harvest - these are the seven fat cows. You're going to have a lot of rain, and you're going to be blessed, you're going to have a lot. And then he said, **“that (the harvest) which you reap you shall leave in ears, (all) – except a little of it which you may eat.”**<sup>278</sup> He told them, you need to ration. Even though you're going to have a lot of harvest, don't use it all. Save most of it, and only use the minimum. Even though there are years of blessings, don't use it, don't consume it. Save it all, except for what you need for eating.

And they used to say in the Tafsir that, Sayyidnā Yūsuf عليه السلام would survive on half a meal a day, and he has ordered the government to ration in the same way, and he would give the example to the people. He would eat

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<sup>278</sup> Yūsuf - 12:47

the minimum, even though there was an abundance. Why? Because he wants them to store the rest. He told them to keep the grain (the corn) in the ear.

There's an interesting story. You know that Sudan is going through an embargo. Sudani brothers are going through miserable times. The US and its allies are putting them, forcing them, into this embargo - this oppressive embargo. And they're not allowing them to export and import. Sudan has a lot of grain. They have a lot of wheat. But they're not able to export anything from the outside, and they need to store this grain, store it for the future. But the problem is, whenever they would store the grain in these underground storages, after a few years it would go bad. It would spoil, because of fungus, and humidity, and insects, and worms, and other diseases and bacteria. So, it would spoil it. They have a lot of wheat, but it would just go bad, it would expire. There was a Muslim Professor who was visiting them. He is a professor in agriculture. He told them, "*I have a suggestion for you. Let's try this. How about, instead of storing the grain as seed, store it in the ears?*" Let's try what Yūsuf عليه السلام did. Let's store the grain in the ears. So, they tried it, and they stored the grain in the ears, and it survived for a much longer period than it was before.

So Yūsuf عليه السلام told them, "*Keep the grain in the ears, so that we can store it.*", and then he said,

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْصِنُونَ

**"Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored)."**<sup>279</sup>

After these seven years of abundance, there would come seven difficult years. You would have nothing. And in those seven years, you're going to be eating from what? From what you have stored. So, these are the seven, lean,

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<sup>279</sup> Yūsuf - 12:48

skinny cows eating the seven fat ones. And the seven green corns, ears of corn, you're going to use them for the seven dry years. So, he gave them recommendation of how to do it. And then he told them something that is not in the dream, and this is a *Wahī* from Allāh ﷻ:

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْصِرُونَ

**“Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil).”<sup>280</sup>**

This is not in the dream, but he told them that after the seven difficult years, Allāh ﷻ will send a lot of rain on you. This was conveyed to the king. The king was impressed. He wanted to make use of this expertise. Allāh ﷻ says,

وَقَالَ الْمَلِكُ أَتُتُونِي بِهِ

**The king said: “Bring him forth”<sup>281</sup>**, ‘bring him to me.’ The messenger went to convey this news to Sayyidnā Yūsuf عليه السلام. He told him, *“The king is offering you to leave prison and jail. You're free. You're free to leave. Not only are you free to leave, but the king wants to have you as one of his advisors”*. Look at this honour. Not only is he going to leave jail after years, but he's going to be an advisor of the king.

### Yūsuf عليه السلام Wants to Establish his Freedom

But the response of Yūsuf عليه السلام was amazing. It was even amazing to Rasūlullāh ﷺ. Yūsuf عليه السلام said, *“No, I'm not going to leave.”* You're offered to leave jail; here, the doors are open, leave! And you can be an advisor for the king. He said, *“I'm not going to leave.”* Sayyidnā Yūsuf said,

فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَاسْأَلْهُ مَا بَالُ النَّسُوءِ الَّذِي قَطَعْتَ  
أَيْدِيَهُنَّ ۚ إِنَّ رَبِّي بِكَيْدِيهِنَّ عَلِيمٌ

<sup>280</sup> Yūsuf - 12:49

<sup>281</sup> Yūsuf - 12:50

**“Return to your lord and ask him, ‘What happened to the women who cut their hands? Surely, my Lord (Allāh) is Well-Aware of their plot.’”<sup>281</sup>**

Yūsuf عليه السلام did not want to leave prison until his innocence is established. Because he was put in jail, and he's innocent. And he does not want to leave jail as a favour given to him by the king. No, he wants to leave jail with everybody knowing that he's innocent.

And Rasūlullāh ﷺ said, *“May Allāh have mercy on Yūsuf. If it was me, I would have rushed towards the door, and responded to the call.”*<sup>282</sup>

Staying in prison for years, and then you're offered to leave, and you say no, I'm not going to leave, until my innocence is established. But the story of Yūsuf عليه السلام is an example, from the beginning to the end, it's an example of patience - *Sabr*. That is the essence of the story of Yūsuf.

*“Go and ask the king, what is the story of the woman who cut their hands?”*

So, he wants his case to be opened again. So, the king investigated in this case. And then he asked, he brought these women and he asked them this question. Allāh ﷻ says,

قَالَ مَا خَطْبُكُنَّ إِذْ رَاوَدْتُنَّ يُوسُفَ عَنْ نَفْسِهِ ۗ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ ۗ

**(The King) said (to the women), “What was your affair when you did seek to seduce Yusuf (Joseph)? They said, “Allāh forbid! No evil know we against him!”**<sup>283</sup> The women told the truth. All of these women witnessed the truth, and said, *“Yūsuf is innocent, and he has committed no evil.”* At that particular moment, the wife of Al-'Aziz, when she saw that the case is exposed, and the truth is known. Allāh ﷻ says,

قَالَتْ امْرَأَتُ الْعَزِيزِ الْآنَ حَصْحَصَ الْحَقُّ أَنَا رَاوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ

**(The wife of Al-'Aziz) said: “Now the truth is manifest (to all). And she admitted her guilt and said, “it was I who sought to seduce him, and he is surely of the truthful.”**<sup>283</sup>

<sup>282</sup> Sahīh al-Bukhārī 6992, - Sahīh Muslim 151, - Jami 'at-Tirmidhi 3116

<sup>283</sup> Yūsuf - 12:51

Now the innocence of Yūsuf is established. And then she said,

ذَلِكَ لِيَعْلَمَ أَتَىٰ لَمْ أَحْنَهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ

**[Then Yusuf said: “I asked for this enquiry] in order that he (Al-‘Aziz) may know that I betrayed him not in secret. And, verily! Allāh guides not the plot of the betrayers.”<sup>284</sup>**

So, here in the translation, they believe that these are words of Yūsuf. There is a difference of opinion whether it's the words of Yūsuf or her words. If it's the words of Yūsuf, he is saying - who was the Sayyid of Yūsuf, who was his slave owner? It was the husband of this woman. So Yūsuf عليه السلام, after she admitted, he said, “This is so that my lord would know that I am innocent.” And this is her husband. ‘It's not me who tried to seduce her, it is her.’ **“And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful.”<sup>284</sup>**

### The King Gives Authority to Yūsuf عليه السلام

Allāh ﷻ says,

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ أَسْتَخْلِصُهُ لِنَفْسِي

**And the king said, “Bring him to me that I may attach him to my person.”<sup>285</sup>**

So they brought Sayyidnā Yūsuf عليه السلام, honoured, out of jail with his innocence established, and now he is with the king. And he talked with the king. The king was even more impressed with him when he talked with him. After he talked with him,

فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ

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<sup>284</sup> Yūsuf - 12:52, 53

<sup>285</sup> Yūsuf - 12:54, 55

Then, when he spoke to him, he said: “Verily, this day, you are with us high in rank and fully trusted.”<sup>285</sup> ‘Now, I trust you fully, and now, I would give you authority.’ In that moment, Sayyidnā Yūsuf عليه السلام said,

قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْمُ

He said: “Set me over the storehouses of the land; I will guard them with full knowledge”<sup>285</sup>

### When it’s Allowed to Ask for a Position of Leadership

Subhān’Allāh. Yūsuf عليه السلام is asking for position. We know that in Islam, we’re not supposed to ask for a position of leadership. Rasūlullāh ﷺ says, “*Innaa laa nuwalli haadha al-amr man sa-ala* - we do not appoint to the position of leaderships, whoever asks for it.”<sup>286</sup>

If you are seeking the position of leadership, you should not be given that position. But Sayyidnā Yūsuf is asking for that position, and then Sayyidnā Yūsuf is doing something else that we don’t do in Islam. He said, “*Innī Ḥafīẓun `Alīmun*” – I am Ḥafīẓ, meaning I will protect it, and I am knowledgeable. `Alīm - I am knowledgeable.

In Islam we know, ‘*fala laa tuzakku anfusakum - do not praise yourselves.*’ [An-Najm 53:32] Allāh ﷻ tells us in Qur’an, don’t praise yourself. Don’t give yourself credit and praise yourself. And Yūsuf عليه السلام is giving himself praise. He is saying, *ana Ḥafīẓ wa `Alīm* - I will protect it, I have the ability to protect and take care of it, and `Alīm - I am knowledgeable.

The scholars say that when you are the only person who is able to take that position, then you’re allowed to ask for it. And Yūsuf was the only one who was fit for that position. If he left it, it would have been taken by somebody who will not take care of it.

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<sup>286</sup> Saḥīḥ al-Bukhārī 7149, - Saḥīḥ al-Bukhārī 2261, - Saḥīḥ Muslim 1733c

Number two: if you are not well-known to the people, then you are allowed to introduce yourself. In the Islamic community, when everybody around you is Muslim, you should not go and ask for a position of leadership and authority, because everyone around you is Muslim. And, when you are part of the community and people know you, you should not go and praise yourself. But Yūsuf is not known. They don't know him yet; he just came out of jail. So, he needs to tell them his credentials. And also, he's the only one who knows what's going on, and knows this future. Therefore, if he leaves it, that will be an irresponsible stance because it will be taken by somebody who will corrupt and will not be able to take this authority. So, this is why Sayyidnā Yūsuf عليه السلام asked for that position of leadership, and why he told them about himself.

And Yūsuf عليه السلام was not asking of this position for fame or power. No, he knew from the beginning that he will be taking care of Egypt in one of its most difficult times. Who wants to take care of a government that is broke? He's going to take care of Egypt in seven of the most devastating years. Years of hunger and famine. Prime ministers run away from positions like this because this is the end of your career. If a stock market crash happens in your time, you lost your job. And we know it, that whole governments would collapse because of this. So, there's no honour in taking that position. It's a very difficult and critical moment. But Yūsuf عليه السلام wants to take that position; not for the honour, and the prestige, and the fame of it. No, he is doing it as a service to take care of the people of Egypt.

### Allāh ﷻ Gives Yūsuf عليه السلام Authority in the Land

Allāh ﷻ says,

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُونَ مِنْهَا حَيْثُ يَشَاءُ ۚ نُصِيبُ بِرَحْمَتِنَا مَنْ  
نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ

**Thus did We give full authority to Yūsuf in the land. Thus did We give full authority to Yusuf in the land, to take possession therein, as when or where he likes. We bestow of Our Mercy on whom We please, and We make not to be lost the reward of Al-Muhsinun (the good doers)**<sup>287</sup>

Allāh ﷻ, now, has established Yūsuf عليه السلام firmly in the land.

**Yatabawwa'u Minhā Haythu Yashā'u - he will go wherever he wants, with authority.**<sup>287</sup> It is said that the king told him, “Do whatever you want in the kingdom.” So, Allāh ﷻ says that Yūsuf can go anywhere in Egypt, and he has full authority to do whatever he wants. Allāh ﷻ established Sayyidnā Yūsuf عليه السلام, who was sold as a slave, who faced death. Now Yūsuf عليه السلام became the most powerful person in Egypt. He had the treasury; he had the authority all under his hands.

### **The Reward in Ākhira is the Everlasting Reward**

But Allāh ﷻ says,

وَلَأَجْرُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ

**And verily, the reward of the Hereafter is better for those who believe and used to be obedient to Allāh.**<sup>288</sup> I mean, Allāh ﷻ is telling us so that we don't think that *Dunyā* is something worth it. Allāh ﷻ is telling us that the reward of Yūsuf عليه السلام in *Ākhira* is the true reward. Allāh ﷻ is saving the reward for Yūsuf عليه السلام in *Ākhira* - that is the place of reward.

The famine that struck Egypt wasn't limited to that area. It had some effects on the surrounding areas, including ash-Shaam. So, this drought, not only affected the area of Egypt, but also over-spilled to the areas of *Falasteen* (Palestine), and Syria, and those parts of the world. So, the place where Ya'qūb عليه السلام was living, was suffering from that drought. But now, all the people around Egypt have nothing to eat because they don't have

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<sup>287</sup> Yūsuf - 12:56

<sup>288</sup> Yūsuf - 12:57



someone like Yūsuf عليه السلام to manage their affairs. So, everyone was running out of wealth, and money, and food, except for Egypt. Egypt had enough to feed the people of Egypt, and to feed its neighbours, because of the wonderful management of Sayyidnā Yūsuf عليه السلام.

### **The Blessings of a Just Ruler**

So now the brothers of Yūsuf, are going to the centre of the drought; the famine in Egypt, to ask for food. Even though that is where the centre of the drought and the famine is, but that is where everybody is going to ask for food. Why? Because it was under a just and great manager, and that is Sayyidnā Yūsuf عليه السلام. So sometimes, it's not a matter of how much wealth the earth has. If there is 'Adl, if there is justice then Allāh ﷻ will put blessings in, even if the earth is dry.

Sheikhul Islam Ibn Taymiyyah says, *"Justice is the thing that the heavens and earth are established on. Whenever it is missing, everything will go corrupt."* The earth under you could be filled with wealth. Oil could be pumping out of the ground. Harvests could be filling your storages. Nevertheless, you would have poverty in the streets. Why? Because justice is missing. But you could have a land that is completely dry, and drought, and there is nothing growing up, like in Egypt. Nevertheless, everybody is going to Egypt to get their ration. So, it is not a matter of how much your earth is producing, it is a matter of the justice - *Al-'Adl*.

In the time of Imam Ahmad Ibn Hanbal, Imam Ahmad ibn Hanbal said, *"We were opening up some of the storages of Bani Umayyah."* Bani Umayyah were the ruling family of the Muslim world for a few decades. Imam Ahmad said, *"We were opening some of their storages, so we found a sack, and in the sack, we found a mustard seed."* Now the mustard seed is very very small. It's a very small seed, very small. But this mustard seed, was like the seed of a date. The size of the mustard seed was like a seed of a date - this

big. And that seed was put in this small sack, written on it was, 'This used to grow in the time of justice, the time of 'Umar bin 'Abdul 'Aziz'. This type of mustard seed, used to grow in the time of justice, in the time of 'Umar bin 'Abdul 'Aziz. So Allāh ﷻ blesses even the land, because of the justice of the ruler.

### Yusuf's Brothers Come to Egypt

Allāh ﷻ says,

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ

**And Yusuf's (Joseph) brethren came and they entered unto him, and he recognized them, but they recognized him not.**<sup>289</sup>

He knew them. He knew that 'these are my brothers', but they didn't know him. They came. Why did they come to Egypt? To receive a ration of some food.

### Yūsuf عليه السلام Plots a Plan

Allāh ﷻ says,

وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالَ ائْتُونِي بِأَخٍ لَكُمْ مِنْ أَبِيكُمْ ۚ أَلَا تَرَوْنَ أَنِّي أُوْفِي الْكَفِيلَ  
وَأَنَا خَيْرُ الْمُنْزِلِينَ

**[And when he had furnished them forth with provisions (according to their need), he said: "Bring me a brother of yours from your father; (he meant Benjamin). See you not that I give full measure, and that I am the best of the hosts?]"**<sup>290</sup>

Yūsuf عليه السلام used to give ration per head. So, he would give every individual a camel load. How many brothers were these? There were ten. Ten

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<sup>289</sup> Yūsuf - 12:58

<sup>290</sup> Yūsuf - 12:59

brothers, so he gave them ten camel loads. And then he was talking to them, he told them, “How many brothers are you?” They said, “We're eleven.” He said, “Why didn't you bring the eleventh brother with you?” They said, “He is with his father.” He said, “Okay, next year bring him with you, because as you see, I will give you a full load per head.” If you bring him with you instead of going back home with ten loads, you will get eleven. This is *Targheeb* - he is trying to encourage them to bring the brother. And then he is using *Tarheeb* - threatening them: “And if you don't bring him with you, I am not going to give you anything.” So, he is using *Targheeb* and *Tarheeb*, the carrot and the stick. The carrot is, bring your brother and I will give you eleven loads. The stick is, if you don't bring him, you're going to get zero, nothing. Yūsuf عليه السلام said,

فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرُبُونِ

“But if you bring him not to me, there shall be no measure (of corn) for you with me, nor shall you come near me.”<sup>291</sup>

They said,

قَالُوا سَنُرَاوِدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ

They said: “We shall try to get permission (for him) from his father, and verily, we shall do it.”<sup>291</sup>

The brothers of Yūsuf brought with them some merchandise to do trade. So, they gave this stuff that they brought with them, and they took instead of it, food. The merchandise that they brought was worthless really. It wasn't very valuable. Sayyidnā Yūsuf عليه السلام said,

وَقَالَ لِفِتْيَانِهِ اجْعَلُوا بِضَاعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ

<sup>291</sup> Yūsuf - 12:60-62

**[Yusuf (Joseph)] told his servants to put their merchandise (with which they had bought the corn) into their bags, so that they might know it when they go back to their people, in order that they might come back.**<sup>291</sup>

‘Go and put it back in their luggage. This merchandise that they brought, put it back in their luggage, without them knowing.’ Why did Sayyidnā Yūsuf عليه السلام do that? So that when they go back home, they would have something to bring next year with them to do trade. Yūsuf عليه السلام was afraid that maybe they would go home, and they would have nothing left to bring with them next year. They would think, ‘Well, if we don't have anything to give, how can we take corn?’ So Yūsuf said, *“Give them back what they brought, so that they will use it to come back next year.”*

### **The Brothers Return Home and Ya’qūbs Distrust for them**

Allāh ﷻ says,

فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلْ وَإِنَّا لَهُ لَحَافِظُونَ

**When they went back to their father they said, “O our father! No more measure of grain shall we get (unless we take our brother). So send our brother with us, and we shall get our measure and truly we will guard him.”**<sup>292</sup> Who was this brother? This was Binyamin, the brother of Yūsuf from the same mother. Sayyidnā Ya’qūb عليه السلام was protective of Binyamin, just like he was with Yūsuf. And he would not trust his brothers to take care of him. So, the brothers are trying to convince the father. They said, ‘Listen if you don't send him with us, we can't get anything.’ Ya’qūb عليه السلام knows what they have done with Yūsuf عليه السلام, that they had made a conspiracy against him. He doesn't want this to happen to Binyamin, again. Allāh ﷻ says,

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<sup>292</sup> Yūsuf - 12:63-65

قَالَ هَلْ آمَنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمِنْتُكُمْ عَلَىٰ أَخِيهِ مِنْ قَبْلُ ۖ قَالَ اللَّهُ حَيْرٌ حَافِظًا ۖ وَهُوَ  
 أَرْحَمُ الرَّاحِمِينَ  
 وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَتَهُمْ رُدَّتْ إِلَيْهِمْ ۖ قَالُوا يَا أَبَانَا مَا نَبِيٍّ هٰذِهِ  
 بِضَاعَتُنَا رُدَّتْ إِلَيْنَا ۖ وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزِدَادُ كَيْلٍ بَعِيرٍ ۖ ذٰلِكَ كَيْلٌ  
 يَسِيرٌ

He (Ya'qūb) said: "Can I entrust him to you except as I entrusted his brother [Yusuf (Joseph)] to you aforetime? But Allāh is the Best to guard, and He is the Most Merciful of those who show mercy."

And when they opened their bags, they found their money had been returned to them. They said: "O our father! What (more) can we desire? This, our money has been returned to us, so we shall get (more) food for our family, and we shall guard our brother and add one more measure of a camel's load. This quantity is easy (for the king to give)."<sup>292</sup>

Now, Ya'qūb عليه السلام is almost convinced. But he said,

قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّىٰ تُؤْتُونِ مَوْثِقًا مِّنَ اللَّهِ لَتَأْتِنَنِي بِهِ إِلَّا أَنْ يُحَاطَ بِكُمْ ۖ

He (Ya'qūb) said: "I will not send him with you until you swear a solemn oath to me in Allāh's Name, that you will bring him back to me unless you are yourselves surrounded (by enemies, etc.)." So, they gave him the promise. "And when they had sworn their solemn oath, he said: "Allāh is the Witness over what we have said."<sup>293</sup>

'I am not going to send him with you, unless you promise me that you will not forsake him, unless you are surrounded and there's no way for you to survive. Don't come to me alive, without Binyamin. And I want you to give me your promise.'

### The Advice of Ya'qūb عليه السلام to Avoid Al- 'Ayn (the Evil Eye)

<sup>293</sup> Yūsuf - 12:66, 67

These brothers, eleven brothers, were strong and handsome. And I mean, you have eleven sons - that is something that people are going to be jealous about. Sayyidnā Ya'qūb عليه السلام might have been worried of the effect of the evil eye - *Al-'Ayn*. And this is *Haqq*. Rasūlullāh ﷺ says, "*Al-'aynu haqq* - the evil eye is true." The evil eye is some ability that some people have to cause you harm when they are jealous of you. So Sayyidnā Ya'qūb said,

وَقَالَ يَا بَنِيَّ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ ۖ

**And he said: "O my sons! Do not enter by one gate, but enter by different gates."**<sup>293</sup> 'Don't go all of you together from one gate. Go from different gates. Because if you go all of you together, people will be jealous. So, break up into groups, and go from different gates.' Ya'qūb عليه السلام is telling them this, to keep them away from the evil eye. But then Ya'qūb عليه السلام is clarifying something. He said,

وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ ۖ

**"And I cannot avail you against Allāh at all."**<sup>293</sup> This is a means that you could follow - this is a *Sabab* [reason]. But it is not this that would save you, it is Allāh ﷻ. So, we follow the means, but then we leave the matter in the Hands of Allāh ﷻ - that is *Tawakkul*.

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ ۖ

Allāhu Akbar. Even Ya'qūb عليه السلام is emphasizing this again, and he is saying, "*Ini Al-Hukmu 'Illā Lillāh* - the command and the decision rests only with Allāh."<sup>293</sup> And then he said,

عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ

**In Him, I put my trust and let all those that trust, put their trust in Him.**<sup>293</sup>

Allāh ﷻ says,

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةً فِي نَفْسِ يَعْقُوبَ قَضَاهَا ۗ

And when they entered according to their father's advice, it did not avail them in the least against (the Will of) Allāh, it was but a need of Ya'qūbs (Jacob) inner-self which he discharged.<sup>294</sup> It is not this that will save them, it is the will of Allāh ﷻ. So, they entered and met with Sayyidnā Yūsuf. Allāh ﷻ says,

وَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ آوَىٰ إِلَيْهِ أَخَاهُ

When they came in to meet Yūsuf, Yūsuf took Binyamin to the side, without the brothers knowing.<sup>294</sup> And he told him, “Binyamin, do you know who is speaking to you? This is your brother Yūsuf.” He embraced his brother, and hugged him and he told him,

قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ

“Verily! I am your brother, so grieve not for what they used to do.”<sup>294</sup> And then Sayyidnā Yūsuf عليه السلام made a plan.

### The Kings' Cup

Allāh ﷻ says,

فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السَّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا الْعِيرُ  
إِنَّكُمْ لَسَارِقُونَ

[So when he had furnished them forth with their provisions, he put the (golden) bowl into his brother's bag, then a crier cried: “O you (in) the caravan! Surely, you are thieves!”]<sup>295</sup>

Sayyidnā Yūsuf عليه السلام provided them with their camel loads, eleven camel loads. And then he took *Suwaa' al-malik* - the cup of the king, which was made of gold. A very valuable thing that belonged to the king, and he put it in the luggage of his brother, Binyamin. All of the brothers, they loaded

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<sup>294</sup> Yūsuf - 12:68,69

<sup>295</sup> Yūsuf - 12:70

all of their luggage, and they started to leave. And suddenly they heard an announcement,

قَالُوا نَفَقَدْ صُوعَ الْمَلِكِ وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ

**They said: "We have missed the (golden) bowl of the king and for him who produces it is (the reward of) a camel load; I will be bound by it."**<sup>296</sup>

قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ

**They said: "By Allah! Indeed you know that we came not to make mischief in the land, and we are no thieves!"**<sup>297</sup> 'This is not our habit or custom. We're not robbers, we're not thieves.' Yusuf's men answered,

قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ

**They said: "What then shall be the penalty of him, if you are (proved to be) liars."**<sup>297</sup> If you are not thieves, we have to look at your luggage, we're going to look in every luggage. But what if we find it in your luggage? What will happen?

### The Penalty for the Wrongdoer

The brothers of Yūsuf said,

قَالُوا جَزَاؤُهُ مَنْ وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ ۚ كَذَلِكَ نَجْزِي الظَّالِمِينَ

**"If you find it in our luggage, then you take the guilty one as a slave, with you."**<sup>298</sup> This used to be the law of Ya'qūb. The law of Sayyidnā Ya'qūb عليه السلام is that whoever steals is captured as a prisoner by the owner of the goods. The law of the king of Egypt, whom Yūsuf عليه السلام is working under, is that the one who steals is punished - a certain punishment. Yūsuf عليه السلام does not want his brother to be punished. Yūsuf wants to take his

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<sup>296</sup> Yūsuf - 12:72

<sup>297</sup> Yūsuf - 12:73, 74

<sup>298</sup> Yūsuf - 12:75



brother. So Yūsuf عليه السلام made this trick, this plan, to take his brother according to their law. So, he made them state the rules. He told them, "Okay, what if we find it in your belongings? What will happen?". So, they told him their law - the law of Ya'qūb عليه السلام, which was you take him as a prisoner. He said, 'Okay, we'll follow your laws. Sign this paper. This is the agreement. We are following your rules, not ours.'

Allāh ﷻ says,

فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ ۗ

**[So he [Yusuf (Joseph)] began (the search) in their bags before the bag of his brother. Then he brought it out of his brother's bag.]**<sup>299</sup> And then they started looking in the camels, one by one. And they started with the other camels before. So, they kept on uncovering them. They would look inside, they would not find it, they would go to the next one. And then when they opened up the luggage of Binyamin, they found it there. When they found this cup in the luggage of Binyamin, what did the brothers say? Allāh ﷻ says,

قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ ۗ

**They [(Yusuf's brothers) said, "If he (Binyamin) steals, there was a brother of his (Yusuf) who did steal before (him)."**<sup>300</sup> They said that his brother stole before. They're talking about Yūsuf عليه السلام. Now, the Mufasssīrīn say, what is meant by this is that, when Yūsuf was young - look at how you could twist information - when Yūsuf was young, he did steal. But what did he steal? His grandmother they say, this is a story of tafsir, *Allāhu a'lam*, it could be valid, it could be not. They say that his grandmother had a small idol. And Yūsuf عليه السلام stole it from her, and he destroyed it. So, they use this when his brothers said, "*He stole before*". Even though this is not really stealing, this is *Da'wah* - destroying a false god.

<sup>299</sup> Yūsuf - 12:76

<sup>300</sup> Yūsuf - 12:77

## The Laws of Allāh ﷻ are Part of our Religion of Islam

I want to comment on one word here - Allāh ﷻ says, “***Mā Kāna Liya'khudha 'Akhāhu Fī Dīni Al-Malik*** - He could not take his brother according to the religion of the king”<sup>299</sup> *Dīn* - Allāh ﷻ used the word *Dīn*. Allāh ﷻ is calling this law, *Dīn* - it is religion. Laws are part of religion. This is a law; we call it in the United States, criminal law. And unfortunately, that mentality that laws have nothing to do with religion is being engraved in our minds. Allāh ﷻ in Qur'an is describing the law of the king as *Dīn* - religion. That is the religion of the king, and this is the religion of Allāh ﷻ. Laws are part of religion! Allāh ﷻ says, “***Fī Dīni Al-Malik***” - Allāh ﷻ did not say, ‘in the *Qanūn* of the *Malak* - in the law of the King’. Allāh ﷻ said in the *Dīn* - in the religion of the king. As mentioned before, they said,

قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ ۖ فَأَسَرَّهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا  
لَهُمْ ۚ قَالَ أَنْتُمْ شَرٌّ مَكَانًا ۗ وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ

**“If he (Binyamin) steals, there was a brother of his (Yusuf) who did steal before (him).”**<sup>301</sup> Sayyidnā Yūsuf عليه السلام held those emotions in his heart and he didn't speak. **But these things did Yusuf (Joseph) keep in himself, revealing not the secrets to them.**<sup>301</sup> He did not respond to this. And then he said, also silently, **“He said (within himself): “You are in worst case, and Allāh knows best the truth of what you assert!”**<sup>301</sup>

They're speaking to Yūsuf and they're telling him that Yūsuf stole before. Yūsuf عليه السلام knows the truth. He said, “*Allāhu A'lam* - Allāh ﷻ knows better.” But he did not show that to them.

## The Brothers Try to Bargain with Yūsuf عليه السلام

Now, the brothers are trying to free Binyamin because they have given their father a promise, that they will come back with him.

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<sup>301</sup> Yūsuf - 12:77

قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنْ  
الْمُحْسِنِينَ

They said: “O ruler of the land! Verily, he has an old father (who will grieve for him); so take one of us in his place. Indeed we think that you are one of the *Muhsinun* (good-doers – see V.2:112).”<sup>302</sup>

Yūsuf عليه السلام said,

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ إِنَّا إِذًا لَطَالِمُونَ

He said: “Allāh forbid, that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be *Zalimun* (wrong-doers).”<sup>303</sup> He said, ‘No, that will be oppression, that is wrong. How can we take an innocent one? He is guilty, we're going to keep him.’

Allāh ﷻ says,

فَلَمَّا اسْتَتَأْسُوا مِنْهُ خَلَصُوا نَجِيًّا قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ  
عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى  
يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ

The eldest among them said, “Know you not that your father did take an oath from you in Allāh's Name, and before this you did fail in your duty with Yusuf (Joseph)? Therefore I will not leave this land until my father permits me, or Allāh decides my case (by releasing Benjamin) and He is the Best of the judges.”<sup>304</sup> Their elder brother, they say his name is Rubīl, he said, ‘I am not going to leave Egypt. I am not going to go and face my father after this. We have betrayed Yūsuf before, and now we're going to go to our

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<sup>302</sup> Yūsuf - 12:78

<sup>303</sup> Yūsuf - 12:79

<sup>304</sup> Yūsuf - 12:80

father and say that our brother is taken as a prisoner? I'm not going to leave.' So, he stayed there, and the other brothers went back to Egypt.

### The Brothers Return to Give the News to Their Father

ارْجِعُوا إِلَىٰ آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمْنَا وَمَا كُنَّا  
لِلْغَيْبِ حَافِظِينَ

**“Return to your father and say, ‘O our father! Verily, your son (Benjamin) has stolen, and we testify not except according to what we know, and we could not know the unseen!’**<sup>305</sup> So they went back, and they told their father what happened. The father didn't believe this. ‘How could it happen that before you betray Yūsuf, and you come and lie. And now you betray his other brother, and you lie?’ So, their father (Ya'qūb) told them,

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا

**“Nay, but your own selves have beguiled you into something.”**<sup>306</sup>

They said,

وَاسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعَيْرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ

**“Ask the people in Egypt, and ask the caravan. All of them are witness that we're telling the truth.”**<sup>307</sup> This time, they're telling the truth, and they're trying to convince him, and they're telling him, ‘Ask the witnesses.’ But he said, ‘No, you have made a plot.’

### The Patience of Ya'qūb عليه السلام and His Sorrows

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<sup>305</sup> Yūsuf - 12:81

<sup>306</sup> Yūsuf - 12:83

<sup>307</sup> Yūsuf - 12:82

He said, “**Faṣabrun Jamīl - I will have patience.** And he did not lose hope, because he then said,

عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ

**“May be Allāh will bring them (back) all to me.”<sup>306</sup>**

He is talking about Yūsuf and his brother Binyamin. He did not even lose hope in Yūsuf عليه السلام, because he remembers the dream of Yūsuf, and he knows that one day, Yūsuf عليه السلام will be victorious. He knew it. Now the father has sorrow, and the injury was brought up again. And he remembered Yūsuf عليه السلام. And now it's Yūsuf and his brother Binyamin. So, the father started to cry, and weep until he turned blind.

Allāh ﷻ says,

وَتَوَلَّى عَنْهُمْ وَقَالَ يَا أَسْفَىٰ عَلَىٰ يُونُسَٰ وَأَبْيَضَّتْ عَيْنَاهُ مِنَ الْحُزَنِ فَهُوَ كَظِيمٌ

**And he turned away from them and said: “Alas, my grief for Yusuf!” And he lost his sight because of the sorrow that he was suppressing.<sup>308</sup>**

He kept on crying and weeping, until his eyes lost vision because of sorrow and he was suppressing that sorrow. The brothers tried to reduce this pain on their father, Allāh ﷻ says,

قَالُوا تَاللَّهِ تَفْتَأُ تَذْكُرُ يُونُسَٰ حَتَّىٰ تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ

**They said, “By Allāh! You will never cease remembering Yusuf (Joseph) until you become weak with old age, or until you be of the dead.”<sup>309</sup>**

They felt sorry for their father. They saw that he's going to destroy his health by this sorrow that he's suppressing in his heart.

He said,

قَالَ إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

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<sup>308</sup> Yūsuf - 12:84

<sup>309</sup> Yūsuf - 12:85

**“I only complain of my grief and sorrow to Allāh, and I know from Allāh that which you know not.”<sup>310</sup>**

I am not complaining to you and I'm not complaining to mankind, but I am asking Allāh ﷻ to help me. ***Ashkū 'Ilá Allāh*** - I seek assistance from Allāh ﷻ.

And then he said,

يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَيَاسُّوا مِنْ رُوحِ اللَّهِ إِنَّهُ لَا  
يَيْئَسُ مِنْ رُوحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ

**“O my sons! Go you and enquire about Yusuf (Joseph) and his brother,<sup>311</sup>**

The father is telling these other brothers, “Go and look for Yūsuf and his brother. But Sayyidnā Ya’qūb عليه السلام did not lose hope, and he said, **“And never give up hope of Allāh’s Mercy. Certainly no one despairs of Allāh’s Mercy, except the people who disbelieve.”<sup>311</sup>**

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<sup>310</sup> Yūsuf - 12:86

<sup>311</sup> Yūsuf - 12:87

## Chapter 9

### Yūsuf – Ayyūb – Yūnus (Peace be upon them)

#### Ya'qūb Sends his Sons to Look for Yūsuf and his Brother Binyamīn

Sayyidnā Ya'qūb عليه السلام requested his sons to go and look for Yūsuf عليه السلام and his brother Binyamīn because he never lost hope in Allāh ﷻ. And the next year, they went to Egypt to receive the ration. And they carried with them, the merchandise that was sent back with them from the year before. They went to Sayyidnā Yūsuf, and they met with him. Allāh ﷻ says,

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُرْجَاةٍ  
فَأَوْفِ لَنَا

الْكَيْلِ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ

**Then, when they entered unto him [Yūsuf (Joseph)], they said: “O ruler of the land! A hard time has hit us and our family, and we have brought but poor capital, so pay us full measure and be charitable to us. Truly, Allāh does reward the charitable.”<sup>312</sup>**

Difficult moments. It was famine and it was continuing from year to year and was becoming more difficult throughout time. And things were becoming more constrained, and more severe. So, they went to Sayyidnā Yūsuf عليه السلام, and they were begging him, “*harm has befallen us with our families, and we have come with poor capital.*” *Bibiḍā`atin Muzjāatin* means some merchandise that is not of very good quality, something that is not worth a lot. So, they're telling Al-Azīz - (Al-Azīz which is Sayyidnā Yūsuf عليه السلام) and that's the name of this position – Al-Azīz. And the word Azīz itself

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<sup>312</sup> Yūsuf - 12:88

means the honored. And they're telling him, 'Really, we want you to help us because this merchandise that we brought with us is not worth a lot. It's not even worth presenting to you.' So, they're apologizing before they even present it because they know that it's worthless. **"Fa'awfi Lanā Al-Kayla - so pay us full measure"**. And then they said, **"Wa Taṣaddaq `Alaynā - and be charitable to us."** They're asking for *Sadaqāh*, for charity. When Sayyidnā Yūsuf عليه السلام saw his brothers begging, when he saw that they reached to the level of begging, Subhān'Allāh, look at this, these brothers who made the conspiracy to get rid of him and kill him.

So, they reached to the level of weakness where they are begging their brother whom they don't know, and they were telling him, **"Give us charity"**. And they said, **"Inna Allāha Yajzi Al-Mutaṣaddiqīna - truly Allāh does reward the charitable."** At that point, when Yūsuf عليه السلام saw his brothers begging, he didn't want it to go any further. He didn't want them to go under that level. I mean, that's it. When you beg, that's the lowest it could get, and the weakest. And he did not want to see his brothers in that position, even though they harmed him, and they caused him all of this trouble, and they threw him in the well, and they tried to kill him, and he is their brother! But he didn't want to see them in that position of beggars.

### Sayyidnā Yūsuf عليه السلام Reveals his Identity to His Brothers

So, he said,

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ

**Do you know what you did with Yūsuf (Joseph) and his brother, when you were ignorant?"**<sup>313</sup> Who can say this except Yūsuf himself? Who knows about Yūsuf? How would Al-Azīz know about that? So immediately when he said that they realized that they're speaking to Yūsuf عليه السلام. When he

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<sup>313</sup> Yūsuf - 12:89



asked them, “What have you done with Yūsuf and his brother?”, they knew that the man who was standing in front of them is Yūsuf عليه السلام.

قَالُوا أَأَنَّكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا

**They said: “Are you indeed Yūsuf (Joseph)?” He said: “I am Yūsuf (Joseph), and this is my brother (Benjamin). Allāh has indeed been gracious to us.”<sup>314</sup>**

### **Sūrah Yūsuf was Sent to Rasūlullāh ﷺ in the ‘Ām al- Huzn**

I want you to pay attention to the following segment of the *Āyah*. If you would forget everything that we said in the story of Yūsuf عليه السلام, make sure that you don’t forget this, because this is the essence of the story of Yūsuf عليه السلام! And keep in mind, that this story was revealed to Rasūlullāh ﷺ when? When was *Sūrat* Yūsuf revealed? In Makkah. When in Makkah? In the ‘*Ām al-Huzn*, when his uncle Abu Tālib passed away, who supported him with strength, and Khadijah رضي الله عنها passed away, who supported him financially. That was the year of sorrow. It is not only sorrow and sadness on Rasūlullāh ﷺ because he lost his uncle and he lost his beloved wife, but because the *Da’wah* was limited, and now barriers were being erected in the face of Rasūlullāh ﷺ. Before that, Rasūlullāh ﷺ had strength. His uncle was providing him with an umbrella, and his wife was comforting him at home. Now, Rasūlullāh ﷺ has lost these two supporters, and the heart of Rasūlullāh ﷺ was filled with sadness and sorrow. Those moments that Rasūlullāh ﷺ was going through, are unbearable. So Rasūlullāh ﷺ is receiving *Sūrat* Yūsuf in this particular situation, because Qur’ān [brings comfort and strength to the heart]. When Allāh ﷻ said, ‘We are revealing Qur’ān’- Why? [Because] ***Linuthabbita Bihi Fu’uādaka – so that We would strengthen your heart.***<sup>315</sup> So, Qur’ān was being revealed on Rasūlullāh ﷺ in the appropriate times, for the appropriate situations, to serve the

<sup>314</sup> Yūsuf - 12:90

<sup>315</sup> Al-Furqān – 25:32

appropriate purpose. So, in that specific period of *‘Ām al-huzn*, Allāh ﷻ reveals to Rasūlullāh ﷺ the story of Yūsuf عليه السلام. It is the story of someone who went through difficulty, trials, misery, sorrow, and sadness. But then in the end it is, **“Qad Manna Allāhu `Alaynā - Allāh ﷻ has bestowed his blessing on me.”** [Yūsuf – 12:90]

### **In the End the Ones with Taqwā and Sabr will be Victorious**

Why? Allāh ﷻ says in this segment of the *Āyah*, the essence of the Sūrah of Yūsuf عليه السلام,

إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

**Verily, he who fears Allāh with obedience to Him (by abstaining from sins, evil deeds, and by performing righteous deeds), and is patient, then surely, Allāh makes not the reward of the Muhsinun (good-doers) to be lost.**<sup>316</sup>

If you have Taqwā and patience, eventually you will win, even after a while. If you have Taqwā and patience, no matter what, in the end you will be victorious, and you should have no doubt in that. Sayyidnā Yūsuf عليه السلام was victorious in the end, in *Dunyā* and in *Ākhirah*, and it’s not only in *Dunyā*, but it’s in *Dunyā* and in *Ākhirah*. But it happened after a while, it wasn’t swiftly in the same day, it took a while. Therefore, it needs patience. If you do not have patience, you will not be able to survive the long road. So Allāh ﷻ is telling Rasūlullāh ﷺ, ‘There’s a lot of struggling, there’s a lot of striving, but if you have patience and you have Taqwā, Allāh ﷻ will establish you on the land.’ And Allāh ﷻ says about Banī Isrā’īl,

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ

**“And We appointed leaders from among them, who guided by Our command, as long as they persevered and were certain of Our**

<sup>316</sup> Yūsuf - 12:90

**communications.”**<sup>317</sup> We have made the children of Isrā’īl **‘A’immatan - leaders**. Leaders whom you follow in righteousness. **‘A’immatan Yahdūna Bi’amrinā - they guide to our path.**” When? When were the children of Isrā’īl leaders for mankind? **“Lammā Ṣabarū - when they had patience.”** **“Wa Kānū Bi’āyātīnā Yūqīnūna - and they had Yaqīn.”** There is no victory without *Sabr*. It is mentioned in a Hadīth - *‘Inna Nasra ma’a as-Sabr’* - victory comes with patience<sup>318</sup>. And in general, today, we are very emotional. We are fired up fast. There could be a very hot khutbah of Jumu’ah, talking about *struggle Fī Sabīl Lillāh* for example. During that Khutbah everyone feels that he is like Khālīd Bin Walīd, he is ready to go on the battlefield. The *Salāh* is over, a few moments, just by the time you step your foot out of the *Masjid*, you leave all of those emotions behind you, and you are back to *Dunyā* again. Very easily fired up, and very easily we cool down. That is not *Sabr*. We are reactionary; we react to situations, but then after a while, we calm down, and it’s back to usual. But with the Sahāba رضي الله عنهم, they had a plan, and they implemented that plan steadily, they worked on it, and eventually they were victorious. Not only does this work with the believers, but this is also a law of Allāh ﷻ that can even be applied to the non-believer.

‘Antara bin Shaddād is a famous figure in the Arab tales, as somebody who was very courageous, that’s the personality of ‘Antara in the Arabic literature. They say that a very strong, well-built, powerful man came to ‘Antara bin Shaddād and said, *“Antara, how come you are famous as being powerful and strong, when your body is smaller than mine, and your strength is less than my strength? Nevertheless, everyone uses you as the example of courage and strength.”* He said, *“I’ll tell you why. Stick your finger in my mouth, and I’ll stick my finger in your mouth, and let’s bite. I’ll bite your finger and you bite mine.”* Both of them, they stick their fingers in

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<sup>317</sup> As-Sajdah - 32:24

<sup>318</sup> Hadith 19, 40 Hadith an-Nawawi

each other’s mouth, and they counted to three, and they started biting. And they’re crushing on the fingers of each other. After a few moments, the other guy screamed, and he lost. ‘Antara told him, *“That’s why. If you would have just waited for one more moment, one more second, I would have screamed. It’s just a matter of outdoing you. I was able to have patience for just one more moment and that’s why I won.”* As they say in English, who blinks first?

### **Yūsuf Forgives his Brothers just as Rasūlullāh ﷺ Forgave the People of Makkah**

[The brothers of Yūsuf said]

قَالُوا تَاللّٰهِ لَقَدْ آتٰكَ اللّٰهُ عَلَيْنَا وَاِنْ كُنَّا لَخٰطِئِيْنَ

**They said, “By Allāh! Indeed Allāh has preferred you above us, and we certainly have been sinners.”<sup>319</sup>**

Now they realized, and they realized their loss. These brothers who were jealous of Yūsuf, so jealous that they tried to kill him, now they’re saying, *“You’re better than us”*. In the end, they had to admit it. See how Allāh ﷻ made him victorious in every aspect. It even reached to the level where his brothers said, ‘You are better than us. Now we admit.’ Allāh ﷻ says,

قَالَ لَا تَثْرِيبَ عَلَيْنَكُمُ الْيَوْمَ يَغْفِرُ اللّٰهُ لَكُمْ وَهُوَ اَرْحَمُ الرَّاحِمِيْنَ

**He [Yūsuf] said, “No reproach on you this day, may Allāh forgive you, and He is the Most Merciful of those who show mercy!”<sup>320</sup>**

When Rasūlullāh ﷺ went into Makkah, he went into Makkah victorious, without any parades, without any national anthem, without any red carpet, without any motorcade, without any pride. Rasūlullāh ﷺ, instead of riding

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<sup>319</sup> Yūsuf - 12:91

<sup>320</sup> Yūsuf - 12:92

on his horse or camel with his chest forward, carrying his spear, Rasūlullāh ﷺ went into Makkah making *Sujūd* to Allāh ﷻ on his camel, until his beard was touching the back of the camel; *Tawāda'* - humbleness. With *Sakīnah* – calmness, until he reached to the *Ka'ba*, and then he climbed on the door of the *Ka'ba*, while the people of Quraish are surrounding him. His enemy, for years and years, are now under the sword of Rasūlullāh ﷺ. So Rasūlullāh ﷺ asked them, “*What do you think I will do with you?*” They said, “*Akhun Karīm wa bin Akhun Karīm - a noble brother and the son of a noble brother!*” He ﷺ said, “*I will tell you like what Yūsuf عليه السلام told his brothers, Lā Tathrība `Alaykumu Al-Yawma - today, there is no punishment or no blame on you. Idhhabū fa-antum at-tallaqa - go, you are free.*”<sup>321</sup>

### The Miracles of Sayyidnā Yūsuf عليه السلام and Ya'qūb عليه السلام

So, he forgave his brothers, and he allowed them to leave, but he gave them something, and this is a miracle of the *Ambiyā*. He gave them his shirt, and he said, “*Throw it on my father, and he will see*”, because his father was blind. Why was he blind? Because of crying for Sayyidnā Yūsuf عليه السلام. And this is a miracle of Sayyidnā Yūsuf عليه السلام.

أَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ  
**“Go with this shirt of mine, and cast it over the face of my father, he will become clear-sighted, and bring to me all your family.”**<sup>322</sup>

When the caravan was leaving out of Egypt, Ya'qūb عليه السلام was in Ash-Shaam, very far away, a few 100 miles away. When the caravan just started moving out of Egypt, Sayyidnā Ya'qūb عليه السلام smelled Sayyidnā Yūsuf عليه السلام. He was smelling his shirt, while it was still in Egypt, and this is another miracle of Sayyidnā Ya'qūb عليه السلام. Allāh ﷻ says,

<sup>321</sup> As-Sunan al-Kubrā 18275

<sup>322</sup> Yūsuf - 12:93

وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُفَنِّدُونِ

And when the caravan departed, their father said: “I do indeed feel the smell of Yūsuf (Joseph), if only you think me not a dotard (a person who has weakness of mind because of old age).”<sup>323</sup>

One of the *Mufasssīrīn* of Qur’ān said, “They have said something inappropriate to their father.”

قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ

They said, “By Allāh! Certainly, you are in your old error.”<sup>324</sup>

They told him, “You have become old, you are starting to lose your mind.”

فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّدَ بَصِيرًا قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

Then, when the bearer of the glad tidings arrived, he cast it (the shirt) over his face, and he became clear-sighted. He said, “Did I not say to you, ‘I know from Allāh that which you know not.’”<sup>325</sup>

And now they realize their mistake again. They said,

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ  
قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ

“O our father! Ask forgiveness (from Allāh) for our sins, indeed we have been sinners.” He [Ya’qūb] said: “I will ask my Lord for forgiveness for you, verily He! Only He is the Oft-Forgiving, the Most Merciful.”<sup>326</sup>

**Allāh Reunites Yūsuf with his Family & Makes his dream Come True**

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<sup>323</sup> Yūsuf - 12:94

<sup>324</sup> Yūsuf - 12:95

<sup>325</sup> Yūsuf - 12:96

<sup>326</sup> Yūsuf - 12:97, 98

Now all of them moved. They took their belongings, everything, with them and they started moving towards Egypt to fulfill the invitation of Sayyidnā Yūsuf عليه السلام. As soon as they came in, Sayyidnā Yūsuf عليه السلام has prepared to meet his family. Allāh ﷻ says,

فَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ آوَىٰ إِلَيْهِ أَبْوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ  
آمِنِينَ

**Then, when they entered unto Yūsuf (Joseph), he betook his parents to himself and said: “Enter Egypt, if Allāh wills, in security.”<sup>327</sup>**

And he had a throne, Sayyidnā Yūsuf عليه السلام was sitting on a high throne. So, he elevated his father and his mother to sit with him on the throne. And then all of them: the father, and the mother, and the eleven brothers made *Sujūd* to Sayyidnā Yūsuf عليه السلام, to fulfill the dream which he saw when he was a child. The end of the Sūrah of Yūsuf عليه السلام fulfills the dream which was in the beginning of the Sūrah of Yūsuf. Between them, a very long lifespan. The scholars have given it 30 years, some of them 25 years, some of them 80 years, *Allāhu A’lam*, but this is the fulfillment of the dream of Sayyidnā Yūsuf عليه السلام. Allāh ﷻ says,

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ  
لِي سَاجِدِينَ

**(Remember) when Yūsuf said to his father: “O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon, I saw them prostrating themselves to me.”<sup>328</sup>** So the eleven planets were his brothers, and the sun is his father, and the moon is his mother. Allāh ﷻ says,

وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا

<sup>327</sup> Yūsuf - 12:99

<sup>328</sup> Yūsuf - 12:4

وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي ۚ إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ ۚ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ

And he [Yūsuf] said: “O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin-life, after Shaitān (Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He will. Truly He! Only He is the All-Knowing, the All-Wise.”<sup>329</sup>

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ ۚ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ ۚ أَنْتَ وَليِّي فِي الدُّنْيَا وَالْآخِرَةِ ۚ

“My Lord! You have indeed bestowed on me of the sovereignty, and taught me the interpretation of dreams; The (only) Creator of the heavens and the earth! You are my Wali (Protector, Helper, Supporter, Guardian, etc.) in this world and in the Hereafter.”<sup>330</sup>

### Sayyidnā Yūsuf عليه السلام Was Not a Seeker of Dunyā

Sayyidnā Yūsuf عليه السلام had everything a seeker of this world wants. I mean, no matter how hard we work, you can't get anything better than what Yūsuf had, in terms of the standard of this world. He had power and authority, he was combined with his parents and family again, and the dispute among them was solved, he had wealth, he had control over the Kingdom of Egypt, which was the greatest kingdom of the time. He had it all. If somebody had what Yūsuf عليه السلام had, he would hold it with his teeth and nails, and not want to leave it.

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<sup>329</sup> Yūsuf - 12:100

<sup>330</sup> Yūsuf - 12:101



You remember when Sulaymān ibn ‘Abdul Malik asked Abu Hāzim, “*Why do we hate death?*” What did Abu Hāzim say? He said, “*Ammartum dunyākum, wa kharrartum ākhiratukum fa takrahūna an takhruju min al-‘umrāni al-kharab - You have built this world, and you have destroyed your Ākhira, so you hate to go from what is built, to what is destroyed.*”

Sayyidnā Yūsuf عليه السلام had everything that a person would want in *Dunyā*, but this for Sayyidnā Yūsuf عليه السلام is nothing. He is not a seeker of *Dunyā*. He would say, “*Alhamdulillah for what Allāh ﷻ has given me*”, but he is doing it as a *‘Ibādāh* for Allāh ﷻ. So Yūsuf عليه السلام, when he is in the pinnacle and the peak of his power, and fame, and wealth, and dominance on the face of the earth, look at the *Du‘ā* that Sayyidnā Yūsuf عليه السلام is saying. He said,

تَوَفِّيْ مُسْلِمًا وَالْحَقِيْ بِالصَّالِحِيْنَ

**“Cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous.”<sup>331</sup>**

He had a kingdom, he had power, he had fame, he had wealth, he had love in the hearts of everyone, but *Dunyā* in his eyes is nothing. *Subhān’Allāh al-‘Adhīm*, and we have a few dollars and we’re clinging to it, and we’re afraid of death. For *‘matā’ qalīl’* [a brief enjoyment], *‘matā’on zā’il’* for something that is going to leave, and we’re holding tight to it. And Sayyidnā Yūsuf عليه السلام has all of this and is saying, “*Tawaffanī Muslimāan Wa ‘Alhiqnī Biṣ-Ṣālihīna* – Make me die as a Muslim and be with the righteous.” These are the hearts who are attached to Allāh ﷻ and attached to Ākhirah.

Allāh ﷻ says,

ذَٰلِكَ مِنْ أُنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ  
وَمَا أَكْثَرَ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ

<sup>331</sup> Yūsuf - 12:101

**This is of the news of the Ghaib (unseen) which We reveal by Inspiration to you (O Muhammad). You were not (present) with them when they arranged their plan together, and (also, while) they were plotting. And most of mankind will not believe even if you desire it eagerly.**<sup>332</sup>

## The Story of Sayyidnā Ayyūb عليه السلام

### The Nabī of Allāh ﷺ Known for his *Sabr*

We'll start now with the story of a Nabi of Allāh ﷺ who is not mentioned in reference to *Da'wah*. Allāh ﷻ, when He talked about Nūh عليه السلام, it was the *Da'wah* of Nūh. When He talked about Hūd عليه السلام, it was the *Da'wah* of Hūd. When He talked about Sālih عليه السلام, it was the *Da'wah* of Sālih. When He talked about Nūh عليه السلام, it was the *Da'wah* of Nūh, but with this particular *Nabī*, Allāh ﷻ did not talk about his *Da'wah* at all.

Sayyidnā Ayyūb عليه السلام. Allāh ﷻ, when He talks about Sayyidnā Ayyūb عليه السلام, He did not mention his *Da'wah* to his people, but Allāh ﷻ mentions the story of his *Sabr* - his patience, and that alone deserved his story to be mentioned twice in Qur'ān, in reference to his patience. So, it became later a proverb as '*Sabr Ayyūb*'. Whenever we want to describe patience, we say 'patience of Ayyūb' عليه السلام. He became the symbol of *Sabr* - patience. Allāh ﷻ says,

وَأذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَى رَبَّهُ أَيْ مَسَّيَ الشَّيْطَانُ بِنُصْبٍ وَعَدَابٍ

**And remember Our slave Ayyūb (Job), when he invoked his Lord (saying): "Verily! Shaitān (Satan) has touched me with distress (by losing my health) and torment (by losing my wealth)!"**<sup>333</sup> And Allāh says, in Sūrah Al-Ambiyā,

<sup>332</sup> Yūsuf - 12:102, 103

<sup>333</sup> Sād - 38:41

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

And (remember) Ayyūb (Job), when he cried to his Lord: “Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.”<sup>334</sup>

### Allāh ﷻ Tested Sayyidnā Ayyūb with the Most Severe of Tests

Ibn ‘Abbās says, that Sayyidnā Ayyūb عليه السلام was very wealthy, and he had a large family, and he was very healthy and strong. So, he had health, wealth, and family. And then suddenly Sayyidnā Ayyūb عليه السلام lost his family somehow, lost his wealth, and he lost his health, and this did not happen gradually, it happened suddenly. He lost everything, he lost everything that a person loves in *Dunyā*. Allāh ﷻ says,

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا

**Wealth and children are the adornment of the life of this world.**<sup>335</sup>

Whether you are Muslim or non-Muslim, this is something that Allāh ﷻ has put the love of in your heart. Your wealth and your family, it’s something that we love in this world and that is *Zinat* - the adornment of this world. Ayyūb عليه السلام lost these two. In addition to that, he lost his health. And his health situation became so bad that he was not able to move, he was not able to work. And then the particular type of disease that he had, was a disease that the people used to view in a form of *Tashā-um* - they used to have a bad omen or evil omen from, and they used to despise that particular disease. And anybody who’s inflicted with it, they would stay away from him. So, he became an outcast in the society, and it is said that they even forced him out of the village, so he was living outside of his town. He had no source of income, so it is said that his wife started to work. She would

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<sup>334</sup> Al-Ambiyā - 21:83

<sup>335</sup> Al-Kahf - 18:46

cook for people, serve them in their homes. But then the people did not want to interact with her because they were afraid that she could also infect them. So, nobody wants to hire her. So, the situation of Sayyidnā Ayyūb عليه السلام was deteriorating, and this was over a span of years, it was not a matter of a few weeks or months.

### **Sayyidnā Ayyub’s Du’ā to Allāh ﷻ when the Trial Becomes too much**

And it is said that even the close ones around him, his wife and his brothers and his family were saying, ‘If Allāh ﷻ has any love for him, this wouldn’t have happened to him.’ That was difficult for Sayyidnā Ayyūb to hear, and that is when Sayyidnā Ayyūb عليه السلام made his *Du’ā* to Allāh ﷻ and said, **“Harm has inflicted me and you are the Most Merciful.”** And then Allāh ﷻ says, **“Fāstajabnā Lahu – We responded to his Du’ā”**. Allāh ﷻ accepted the *Du’ā* of Sayyidnā Ayyūb عليه السلام. How did it happen? Allāh ﷻ told him,

ارْكُضْ بِرِجْلِكَ ۖ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ

**(Allāh said to him): “Strike the ground with your foot: This is a spring of water to wash in, cool and a (refreshing) drink.”**<sup>336</sup> So, he was commanded to hit the ground with his foot, so water came out. He was ordered by Allāh ﷻ to wash his body with that water, so it would heal him and purify him from the outside, and to drink it and it will heal him from the inside. So that replaced the health of Sayyidnā Ayyūb عليه السلام, and then the Āyah says,

وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرَىٰ لِأُولِي الْأَلْبَابِ

**And We gave him (back) his family, and along with them the like thereof, as a Mercy from Us, and a Reminder for those who understand.**<sup>337</sup>

So Allāh ﷻ gave him back his family, whether it was reviving the dead, or providing him with new members of family, *Allāhu A’lam*, but he had equal

<sup>336</sup> Sād - 38:42

<sup>337</sup> Sād - 38:43

to what he had before, and even better. So now, his family was replaced. What about his wealth? We find that in a Hadīth, narrated by Al-Bukhārī, Rasūlullāh ﷺ says, “When Ayyūb was taking a shower naked, Allāh ﷻ sent on him grasshoppers made of gold that were falling over him. Sayyidnā Ayyūb عليه السلام was gathering them and collecting them. Allāh ﷻ told Ayyūb, ‘Isn’t it Me who will provide for you, so why are you gathering all of this?’ He said, ‘Oh Allāh, this is your mercy and I want to have more of it.’”<sup>338</sup> It’s a miracle, Allāh ﷻ provided him with grasshoppers made of gold, as a reward for the patience of His servant, Ayyūb عليه السلام. Allāh ﷻ says, “**And We gave him (back) his family, and along with them the like thereof, as a Mercy from Us, and a Reminder for those who understand.**”<sup>337</sup>

And in another Āyah Allāh ﷻ says,

فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ وَأَتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنْ  
عِنْدِنَا وَذِكْرَى لِلْعَابِدِينَ

**So We answered his call, and We removed the distress that was on him, and We restored his family to him (that he had lost), and the like thereof along with them, as a mercy from Ourselves and a Reminder for all who worship Us.**<sup>339</sup> And a reminder for who? *Dhikrā Lil`ābidīna*.

Allāh ﷻ is saying, that the story of Ayyūb عليه السلام is a reminder for *Al-Ābidīn*. *Al-Ābidīn* are the worshippers of Allāh ﷻ. Notice the word *Ābidīn*. When you are worshipping Allāh ﷻ, you need to have a lot of patience, because worshipping Allāh ﷻ needs commitment, and discipline and persistence. It is very easy to suddenly go into an emotional outburst, and pray, and read Qur’ān, and follow the Sunnah of Rasūlullāh ﷺ. It’s very easy to do that. Sometimes, we find that people crash into the religion, and they start practicing, but it’s not easy to persist and continue with it, and that is why Rasūlullāh ﷺ says, “*Shayyabatnī Hūd* – [Surat] Hūd has made my hair

<sup>338</sup> Sahīh al-Bukhārī 279, - Sahih al-Bukhari 7493

<sup>339</sup> Al-Ambiyā - 21:84

turn gray.”<sup>340</sup> What is the *Āyah* on Sayyidnā Hūd عليه السلام? Allāh ﷻ says, **“Fāstaqim Kamā 'Umirta – Stay firm on the straight path.” [Hūd -11:112]** Allāh ﷻ is telling Muhammad ﷺ to stick on the straight path for all of your life, and that is why Rasūlullāh ﷺ is saying, *“It made my hair turn gray”*, because it is easy to worship Allāh ﷻ for a few days and night, but to discipline yourself to do it continuously, it needs patience. To pray *Witr* continuously, it needs patience, to fast it needs patience, to pray in *Jamā'ah* it needs patience, to make *Dhikr* of Allāh ﷻ it needs patience. That’s why Allāh ﷻ has closed the *Āyāt* of the story of Ayyūb with this final comment, ***Dhikrā Lil'ābidīna*** - It is a reminder for those who are worshipping Allāh ﷻ.

### Allāh ﷻ Tests Us According to Our Level of Īmān

And this is a form of *Balā'* [trial], a form of testing that Allāh ﷻ puts on the *Ambiyā*. Rasūlullāh ﷺ says, ‘Allāh ﷻ tests the *Ambiyā* with the most severe tests, and then *As-Sālihīn*, *Fal Amthal Fal Amthal* - and then the best of you.’<sup>341</sup> The stronger and firmer you are in your *Dīn*, the more difficult the test of Allāh ﷻ on you will be. Just like in school; the professors, when they write tests, or the teachers when they write tests, they write a group of easy questions, average difficulty questions, and then they put a few tough questions here and there to separate between the high segment of the class. So, you will have a group of questions which are easy, those will be answered by the majority. And then you have another group of questions that will be answered by a lesser group, and that is to separate between the D and the C, and then you have questions that will separate between the B and the C, and then you have questions that will separate between the A and the B, and then you have one or two questions that will separate between the A plus and A minus. So, everyone is receiving questions

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<sup>340</sup> Jami` at-Tirmidhi 3297,- Ash-Shama'il Al-Muhammadiyah 41, 42

<sup>341</sup> Jami` at-Tirmidhi 2398

according to his level, and that is to put them through this ranking. If you made all of the questions easy, everyone will get 100%, the full score, and everyone will pass. So, you have to put the questions in a gradual, step by step, level of difficulty to separate between these students. The same thing with the test that Allāh ﷻ puts on us in *Dunyā*. If your *Īmān* is weak, Allāh ﷻ will give you a simple exam. If your level of *Īmān* is strong, then you will receive a more difficult exam. And these tests that the Ambiyā of Allāh ﷻ go through are more severe. Not only are they severe in their tests in *Da'wah*, but even in their illness, it's more difficult.

Abdullāh ibn Mas'ūd was visiting Rasūlullāh, ﷺ in his death illness. So, Abdullāh ibn Mas'ūd put his hand over Rasūlullāh ﷺ, the temperature was so high, Rasūlullāh ﷺ said, "Na'am, innī ū'ak kamā yū'aka rajulāni minkum - I go through fever that two of you would go through."<sup>342</sup> The fever of Rasūlullāh ﷺ was double. Why? Because of the level of *Īmān* of Rasūlullāh ﷺ, he had to go through more difficult tests from Allāh ﷻ.

## The Story of Sayyidnā Yūnus عليه السلام

### Yūnus Leaves his People in Anger and Frustration

The next story is the story of *Dhā An-Nūn*, *ṣāhībi Al-Ĥūt* - Sayyidnā Yūnus عليه السلام. Allāh ﷻ has called him *Dhā An-Nūn*. *An-Nūn* is the big fish, or whale. *ṣāhībi Al-Ĥūt* is the same thing. Allāh ﷻ says,

وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ

**And, verily, Yūnus (Jonah) was one of the Messengers.**<sup>343</sup>

Sayyidnā Yūnus عليه السلام was sent to a town in 'Irāq. He made *Da'wah* to his people calling them to Allāh ﷻ. As usual, they did not respond, and they

<sup>342</sup> Sahih al-Bukhārī 5648

<sup>343</sup> As-Sāffāt - 37:139

were harsh on him. Sayyidnā Yūnus عليه السلام was irritated by their response, and agitated. His people provoked him because of their persistence in animosity towards the religion of Allāh ﷻ. Sayyidnā Yūnus عليه السلام said, “If this is the situation with these people, they don’t deserve this. I will leave and I’ll go somewhere else. I’ll go and make *Da’wah* in another part of the world. I’ll leave these people alone; they don’t deserve this.” Look at their response. Allāh ﷻ says,

وَذَا التُّونِ إِذْ ذَهَبَ مُغَاضِبًا

**And (remember) Dhan-Nūn (Jonah), when he went off in anger.**<sup>344</sup>

He left his people in a state of anger. They did not respond, ‘they do not want to listen, I’m going to leave and go somewhere else.’ So, he left them, and he wants to get as far as possible, so he went in the sea.

### **Yūnus gets Cast off into the Sea and is Swallowed by the Whale**

And he took a boat to go in the sea, so it will take him as far as possible from these people who he despised. Wind picked up, waves were getting higher and higher; it was a storm. The people who were in that boat decided that in order for us to survive, we have to get rid of our luggage. They threw all of their luggage to make the boat lighter. That wasn’t enough, so now, they have to throw out one of the passengers, they have to sacrifice one of the men onboard. So, they cast lots, like what we say today, “Throw a dice”, so they cast a lot. It came on who? Yūnus عليه السلام. They said, ‘No, we’re not going to get rid of Yūnus. This is our *Barakah*; this is our blessing on the boat. He is the best man we have on board, and we’re not going to get rid of him. Let’s try again.’ They throw it another time; it came on who? Yūnus عليه السلام. They did it a third time. It came on Yūnus عليه السلام, and these people don’t want to get rid of Yūnus عليه السلام. They saw how righteous he

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<sup>344</sup> Al-Ambiyā - 21:87



was; they didn't want to get rid of him. Sayyidnā Yūnus عليه السلام knew that this is not random. These casting of the lots is not random, this is by the will of Allāh ﷻ, and Allāh is telling him something. So, he jumped in the sea. Allāh ﷻ commanded one of His creations, the whale, or the big fish, to swallow him. So, it swallowed Sayyidnā Yūnus عليه السلام. The Mufasssīrīn, some of the commentators on Qur'ān say, that Sayyidnā Yūnus عليه السلام was unconscious, and then he woke up in the stomach of *Al-Hūt* - the whale, and he looked around him, and he thought that he is where? In the grave. He thought for a while, that he is dead, but that impression did not last long, because he started touching around him, and he found out that this is not a grave, this is the stomach of a whale. Now obviously, a stomach of a whale is not the five-star hotel, it is not a comfortable place to be. The Stomach of the whale is intended to do what? To digest food, and some of the most powerful enzymes and digesting fluids are in the stomachs of fish, because if you notice, fish do not chew their food, they swallow it whole. If you dissect the stomach of a fish, you will find a whole fish in there, and they have disintegrated and melted because of the power of the enzymes; it just breaks apart the flesh.

### Yūnus عليه السلام Turns to Allāh ﷻ in Sujūd and Makes Du'ā

So Sayyidnā Yūnus عليه السلام, his flesh and his skin were peeling off, and was falling out. The stomach did not know this was Sayyidnā Yūnus عليه السلام, a *Nabī* of Allāh ﷻ, it was digesting him just like any other meal. So, his skin was peeling out. Sayyidnā Yūnus عليه السلام, in this moment of difficulty, he ran to Allāh ﷻ and he made *Sujūd*, and he told Allāh ﷻ, “*Oh Allāh! I am making Sujūd to you in a place where no one made Sujūd to you before, in a stomach of a whale.*” And then he made his famous Du'ā which was recorded in Qur'ān, Allāh ﷻ says,

فَتَدَايِ فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

**But he cried through the darkness (saying): Lā ilāha illā Anta, subhanka ini kuntu mina dhalimin [none has the right to be worshipped but You (O Allāh)], Glorified (and Exalted) are You [above all that (evil) they associate with You]. Truly, I have been of the wrong-doers.**"<sup>345</sup>

An admission of guilt, and a witness of the Oneness of Allāh ﷻ. Allāh ﷻ says, "***Fanādá Fī Až-Žulumāti* - he cried in the darkness.**" This was the darkness of the stomach of the whale, in the darkness of the sea, in the darkness of the night; three darkness's.

### **Angels Make Du'ā for the Ones who Gather to Remember Allāh ﷻ**

Rasūlullāh ﷺ says, "The angels see *hilaqah al-dhikr* - the meetings of remembrance of Allāh ﷻ, like stars which you see in the sky."<sup>346</sup>

We use the stars to navigate, the angels use these stars on Earth to know where Allāh ﷻ is being remembered. Whenever a group of Muslims come together, and we hope to be one of those, this appears to the creation of the heavens like a star. And they see it, and they come to it, so that they can witness the circles of remembering Allāh ﷻ and make *Du'ā* for the ones who are in it. So, we ask Allāh ﷻ to surround us with the angels of Allāh ﷻ, and to accept their *Du'ā*, and to make us of those who are forgiven – *Amin*.

### **The Angels Intercede on Behalf of Sayyidnā Yūnus عليه السلام**

So even though this was in the depths of the ocean, in the middle of the stomach of the whale, in the darkness of the night, the weak voice of Sayyidnā Yūnus عليه السلام was heard by the angels in the upmost heavens. These angels went to Allāh ﷻ and said, "O Allāh ﷻ! *Alaysa hādhā sawt 'abdika sālih fulān?* - Isn't this the sound of your righteous servant? *Alladhī mā zāla yas'ad lahu al-'amal as-sālih fī al-layli wa al-nahār?* - Isn't this the

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<sup>345</sup> Al-Ambiyā - 21:87

<sup>346</sup> Sunan Ibn Mājah 3791, - Jami` at-Tirmidhi 3378

sound of your righteous servant, who used to do good, night and day?” *Yas’ad lahu al-‘amal as-sālih* - they used to say, “We would see his good deeds going up in the sky in the night and in the day.” So, this sound was familiar to them, they knew who he was, why? Because they would see pillars of light going up in the sky, because of his good deeds that he used to do every day and every night. They knew who he was, this sound was familiar to them. They knew him, because the good deeds are like pillars of light that travel in the sky and reach to Allāh ﷻ and pass by the angels. They said, “O Allāh ﷻ! Aren’t you going to have mercy on him?” Allāh ﷻ said, “Yes.”<sup>347</sup> And then Allāh ﷻ tells us in Qur’ān the reason why,

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ  
لَلَبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ

**Had he not been of them who glorify Allāh, He would have indeed remained inside its belly (the fish) till the Day of Resurrection.**<sup>348</sup>

Because he remembered Allāh ﷻ in moments of ease, Allāh ﷻ took care of him in moments of difficulty. Rasūlullāh ﷺ says, “Remember Allāh ﷻ in moments of ease, Allāh ﷻ will remember you in moments of difficulty.”<sup>349</sup> We need to remember Allāh ﷻ in our young age, so that Allāh ﷻ will remember us in our old age, remember Allāh ﷻ when you’re healthy, so Allāh ﷻ will remember you when you are ill, remember Allāh ﷻ when you have free time, so Allāh ﷻ will remember you when you become busy, remember Allāh ﷻ, when you are alive, so Allāh ﷻ will remember you when you’re dead. Allāh ﷻ took care of Sayyidnā Yūnus عليه السلام in the depths

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<sup>347</sup> Narrated by ibn Jarir at-Tabarri in his Tafsir, by Al-Bazzar in his Musnad and by Ibn Kathir in Qisas al-Anbiyā

<sup>348</sup> As-Sāffāt - 37:143-144

<sup>349</sup> Jami` at-Tirmidhi 2516, 3603, - Sahih al-Bukhari 7405, - 40 Hadith an-Nawawi, Hadith 19

of the darkness of the sea because of this Du'ā', so Allāh ﷻ freed him. And Allāh ﷻ says,

فَأَسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْعَمِّ

**So We answered his call, and delivered him from the distress.**<sup>350</sup>

### **The Du'ā of Yūnus عليه السلام is Applicable to all Believers**

One of the companions came to Rasūlullāh ﷺ and said, “Is this Du'ā only applicable to Sayyidnā Yūnus عليه السلام, or would it apply to any one of us?” Meaning, can we make the same Du'ā, and it will be accepted? Rasūlullāh ﷺ said, “Yes, didn't you see Allāh ﷻ say,

وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ

**And thus We do deliver the believers (who believe in the Oneness of Allāh, abstain from evil and work righteousness).**<sup>350</sup> Because Allāh ﷻ says, “We saved Yūnus and thus we save the believers. Therefore, Rasūlullāh ﷺ says, “*Hādhā du'ā al-karb* - this is the *Du'ā* of the distressed.”<sup>351</sup> If you ask Allāh ﷻ using this *Du'ā*, Allāh ﷻ will deliver you from your distress. The *Du'ā* again is, *Lā 'Ilāha 'Illā 'Anta Subhānaka 'Innī Kuntu Mina Až-Žālimīn*.

### **Allāh ﷻ Saves Yūnus, and he completes the Da'wah to his People**

Yūnus عليه السلام was delivered out of the stomach of the whale, and he was delivered to safety on the shore. But he did not have skin to protect him from the sunrays, he did not have skin to protect him from wind. So Allāh ﷻ delivered him to the shore, and then Allāh ﷻ commanded a tree to go grow over Sayyidnā Yūnus عليه السلام, so that it would provide cover and shade for him, and it will also provide him with food. Allāh ﷻ says,

<sup>350</sup> Al-Ambiyā - 21:88

<sup>351</sup> An-Nasā'ī in Sunan al-Kubrā

وَأَنْبَثْنَا عَلَيْهِ شَجَرَةً مِنْ يَقْطِينٍ

**And We caused a plant of gourd to grow over him.**<sup>352</sup>

But now, Yūnus عليه السلام has to finish his job. So Allāh ﷻ sent him back to his town. “Go back.” So, he went back to his people.

وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ  
فَأَمَّنُوا فَمَرَّعْنَاهُمْ إِلَى حِينٍ

**And We sent him to a hundred thousand (people) or even more. And they believed; so We gave them enjoyment for a while.**<sup>353</sup>

What happened? *Fa'āmanū* - they believed in him. All of them accepted Islam. Allāh ﷻ, says that the people of Yūnus عليه السلام are an exception, because before, the other nations of the *Ambiyā* were being destroyed, but with the people of Yūnus عليه السلام Allāh ﷻ says,

فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمٌ يُونُسَ لَمَّا آمَنُوا كَشَفْنَا عَنْهُمْ  
عَذَابَ الْخُرْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَى حِينٍ

**Was there any town (community) that believed (after seeing the punishment), and its Faith (at that moment) saved it (from the punishment)? (The answer is none,) - except the people of Yūnus (Jonah); when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while.**<sup>354</sup>

It is said that when Yūnus عليه السلام left, the punishment was hovering over them. That's it, I mean the punishment was about to strike, but because Yūnus left immaturely, Allāh ﷻ held away that punishment. And then when Yūnus عليه السلام came, they responded. And Allāh ﷻ saved them from a punishment that was already hovering over their heads.

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<sup>352</sup> As-Sāffāt - 37:146

<sup>353</sup> As-Sāffāt - 37:147

<sup>354</sup> Yūnus - 10:98

## Patience in Da'wah

Allāh ﷻ tells Rasūlullāh ﷺ in *Sūrah* Al-Qalam about this story, and this was revealed in the period in Makkah when Rasūlullāh ﷺ was receiving the same response of the people of Yūnus, rejection. So, to keep Rasūlullāh ﷺ from doing the same thing that Yūnus عليه السلام did, Allāh ﷻ told Muhammad ﷺ about the story of Yūnus عليه السلام. And the first word that was used before the narration of this story is, *Fasbir* - have patience.

Allāh ﷻ says,

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ  
لَوْلَا أَن تَدَارَكَهُ نِعْمَةٌ مِّن رَّبِّهِ لَنُبِذَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ  
فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ

**So wait with patience for the Decision of your Lord, and be not like the Companion of the Fish, when he cried out (to Us) while he was in deep sorrow. Had not a Grace from his Lord reached him, he would indeed have been (left in the stomach of the fish, but We forgave him), so he was cast off on the naked shore, while he was to be blamed. But his Lord chose him and made him of the righteous.<sup>355</sup>**

So Allāh ﷻ chose him and made him of the righteous.

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<sup>355</sup> Al-Qalam - 68:48-50

# Chapter 10

## The Story of Sayyidnā Mūsā عليه السلام

The next story is the longest story of a *Nabī* in Qur'ān. It is the story of Al-Kalīm; Mūsā عليه السلام. Sayyidnā Mūsā was mentioned in more than 30 positions or *Sūwar* in Qur'ān, and he was mentioned 124 times. One of the scholars said, “*Qur'ān was almost going to become the story of Mūsā.*” The story of Mūsā was mentioned so many times in Qur'ān, that this scholar said, ‘*Qur'ān was almost going to be the story of Sayyidnā Mūsā.*’ 124 times. There's no other *Nabī* in Qur'ān, who's mentioned more than Sayyidnā Mūsā, and there is no story that takes a longer space and span of Qur'ān, discussed in elaborate details in many positions of Qur'ān, like the story of Sayyidnā Mūsā عليه السلام.

Why? Is it because he's one of the greatest *Ambiyā*? He's one of *Ulul 'Azam* – the five strongest Prophets, who are: Muhammad ﷺ, 'Ibrāhīm, Mūsā, 'Īsā and Nūh [Peace be upon them], these are the five. Is it because of that? Well, 'Ibrāhīm is also one of *Ulul 'Azam*. In fact, Ibn Kathīr says, that the opinion of the scholars is, that the best *Nabī* after Muhammad ﷺ is 'Ibrāhīm. But the story of 'Ibrāhīm عليه السلام is not mentioned as frequently. It comes nowhere close to the details of the story of Sayyidnā Mūsā.

### **Reasons Why Mūsās Story is Mentioned Frequently in Qur'ān**

So how come this story was mentioned in so much details in Qur'ān? There are a few reasons. Let's go through them.

**Number one:** The Ummah of Banī Isrā'īl are the last Muslim Ummah before the Ummah of Muhammad ﷺ. You know that there were many Muslim nations throughout history? The Ummah of Nūh, the Ummah of Ādam, the

Ummah of Hūd, the Ummah of Sālih. The last Ummah is the Ummah of Banī Isrā'īl. So, they are the closest in proximity to the Ummah of Muhammad ﷺ, and since this Ummah of Muhammad ﷺ are the inheritors of all of the former and previous messages, it is important for us to know the Ummah that was right before us, the ones who are preceding us.

**Number two:** The history of Banī Isrā'īl is extremely rich with experiences. It is an Ummah that lived for a long time and lasted for a while. They went through a lot, they committed a lot of mistakes, there was a lot of misguidances, there was a lot of conflict. So Allāh ﷻ wanted us to have all of this experience in front of our eyes, so that we could use it in our Da'wah, in our long history as a Muslim Ummah.

The Ummah of Mūsā went through experiences; Banī Isrā'īl went through experiences, and they committed mistakes. Allāh ﷻ knew that the Ummah of Muhammad ﷺ would fall in the same, particular mistakes that Banī Isrā'īl fell into, and that's why it's important for us to have a history to look back to, because Rasūlullāh ﷺ says, *“You would follow the footsteps of the nation's before you; step by step, inch by inch, foot by foot, even if they are going to enter into a hole of a lizard, you would follow them and do it.”* The Sahāba said, *“Are you talking about the Jews and Christians?”* Rasūlullāh ﷺ said, *“Who else?”*<sup>356</sup> We are going to follow the tracks, we're going to follow their tracks, we're going to do the same things they did, we're going to commit the same mistakes. So Allāh ﷻ has given us this wealth of information and experience so that it could be light for us; for the Ummah of Muhammad ﷺ.

**Number three:** The nature of the conflict of Banī Isrā'īl is similar to the nature of the conflict of the Ummah of Muhammad ﷺ.

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<sup>356</sup> Sahīh Muslim 2669, - Sahīh Al-Bukhārī 3456,7320, - Sunan Ibn Mājah 3994



With the people of Hūd, how were they destroyed? By a violent wind. The people of Sālih, how were they destroyed? By the *Sayhā* [awful cry]. The people of Lūt, how were they destroyed? By the shaking of the earth, and lifting them up, and throwing them down. So, did Hūd عليه السلام and his followers fight in Jihād against their people? No. Did Sālih fight in Jihād against his people, actual war? No. What about with Banī Isrā'īl? Did they fight against their enemies? Yes, and that's why one of the scholars said, "*Since the Torah was revealed, it was Jihād.*" It wasn't special punishments coming from Allāh ﷻ, but it was punishing the enemy through the hands of the believers. Instead of Jibrīl destroying them, or a violent wind, now, since the Torah was revealed, it is Allāh ﷻ destroying the enemy with the hands of the believers, and that is *Al-Qitāl Fī Sabīl Lillāh*. And that is why the nature of the conflict between the Ummah of Mūsā and their enemies is similar to the nature of the conflict between the Ummah of Muhammad ﷺ and his enemies. With the Ummah of Muhammad ﷺ, we didn't have a violent wind destroying them, or earthquake, even though sometimes Allāh ﷻ would send these miracles, but overall, it is through the hands of the believers the enemy is destroyed. So, there's a similarity in the nature of the conflict.

**Number four:** There are two halves of the story of Mūsā; one half is Mūsā and Fir'aun, and the other half is Mūsā and Banī Isrā'īl. There are two parts. Both of these are very important for us to know.

The part of the conflict between Mūsā and Fir'aun is very important to us because Fir'aun is the symbol of tyranny, dictatorship, and oppression. And *Subhān'Allāh*, we find that, that is the problem that the Ummah of Muhammad ﷺ is suffering through. We have suffered from oppression, and tyranny, and dictatorship for a very long time, and that's why it is very helpful for us to know the story of Fir'aun, because that is something that this Ummah has suffered from for a long time. For centuries we have suffered oppression, and the symbol of oppression in Qur'ān is Fir'aun.

So how can we deal with that oppression? It is the way that Mūsā dealt with it. We learn a lot of experiences from that. And also, Fir'aun is a king; power through kingdom, and that is how Islām is being fought against; it is through the governments and powers of the throne, and Dajjāl is only an extension of that. Dajjāl is a king and a throne who will rule over the world. So that is why the story of Fir'aun would have a lot of similarities between it, and the story of Al-Dajjāl.

And then we have the other half of the story of Mūsā; is Mūsā dealing with his people. How Mūsā dealt with the Muslim Ummah of his time; Banī Isrā'īl. When you see the faults and the problems of Banī Isrā'īl, even though they were the Ummah of Tawhīd – the Ummah of Oneness of Allāh ﷻ, and you see the faults that we are falling into, and getting into, you see how important it is to know the story of Banī Isrā'īl. In Qur'ān, in Sūrah Al-Mā'idah, there are Āyāt where Allāh ﷻ says,

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ

**And whosoever does not judge by what Allāh has revealed, such are the Kāfirūn (i.e. disbelievers).**

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ

**And whosoever does not judge by that which Allāh has revealed, such are the Zālimūn (polytheists and wrong-doers).<sup>357</sup>**

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ

**And whosoever does not judge by what Allah has revealed (then) such (people) are the Fāsiqūn (the rebellious i.e. disobedient to Allāh.)<sup>358</sup>**

“The ones who did not rule according to the Book of Allāh are the non-believers.” [Al-Mā'idah 5:44].

In another place it says, “The corrupt” [Al-Mā'idah 5:47].

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<sup>357</sup> Al-Mā'idah - 5:44, 45

<sup>358</sup> Al-Mā'idah - 5:47

And in another place, it says, “The oppressors.” [Al-Mā'idah 5:45]. Hudhaifah bin Al-Yamān heard some of the Tābi'īn speaking about this and they said, “*These Āyāt were revealed, speaking about Banī Isrā'īl.*” He said, “*Allāhu Akbar. What better cousins, to you, are the Children of Isrā'īl? Whenever there is something bad in Qur'ān, you say it is speaking about them, and whenever there's something good in Qur'ān, you say it is speaking about you.*” He wants to teach them a lesson, that these Āyāt, even though they are speaking about Banī Isrā'īl, but whoever is similar to that and from this Ummah, would receive the same punishment. That is why Allāh ﷻ mentioned it in Qur'ān; if you do not rule with the Book of Allāh ﷻ, whether you are from Banī Isrā'īl or from any other nation, that is considered to be Kufr, and it is considered to be *Dhulm*, and it's considered to be to *Fisq*.

Finally, the last reason that I have listed, and there are many others. Allāh ﷻ has talked a lot about Al-Yahūd, because it was in the knowledge of Allāh ﷻ, Who knows everything – *Al-'Alīm*, that this band of people would be the enemies of the religion of Allāh ﷻ from day one, until the Day of Judgment. *Subhān'Allāh*, the Jews are a very small nation and they have been a very small nation for a very long time. For centuries, the numbers of the Jews are very limited. Why didn't Allāh ﷻ talk about the Hindus, or the Buddhist, or the Confucius, even though they are much more in numbers, like He has talked about Al-Yahūd? [The reason is] numbers are not the issue. Al-Yahūd, from day one, until this day, are the ones who are leading the war and the battle against Islām. They are the ones who are making the plans and the plots against this religion. The Yahūd are the ones who supported the Munāfiqīn in the time of Rasūlullāh ﷺ, and they are the ones who are supporting the Munāfiqīn today. Al-Yahūd are the ones who planned together and brought the Ahzāb – the different Arab tribes together to fight against Rasūlullāh ﷺ, and the Jews are the ones who are bringing today, the nations of the world against the Muslims.

The Yahūd are the ones who were taking care of the word propaganda against Islām, and the Jews today are the ones who are taking the lead in the media warfare against Islām. From day one, they have been the enemies of the religion of Muhammad ﷺ, and they will continue to be the enemies until the last generation of Al-Yahūd will be the soldiers and the supporters of Al-Dajjāl, and then it will be the end.

And that's why Allāh ﷻ has talked about this nation, so that we would know, *Allāhu A'lamu Bi A'dā'ikum* – Allāh ﷻ says, “He knows best who your enemies are.”<sup>359</sup>

The story of Mūsā is very long. It's a very detailed story. These Āyāt, or a summary of the story of Mūsā. Allāh ﷻ says,

طَسَمَ  
تِلْكَ ءَايَاتُ الْكِتَابِ الْمُبِينِ  
نَنْتَلُوْا عَلَیْكَ مِنْ نَّبَاٍ مُّوسَىٰ وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُوْنَ

**Tā-Sīn-Mīm [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings]. These are Verses of the manifest Book (that makes clear truth from falsehood, good from evil, etc.). We recite to you some of the news of Mūsā and Fir'aun in truth, for a people who believe (who believe in this Qur'ān, and in the Oneness of Allāh).<sup>360</sup>**

**“We recite to you some of the news.”** This is news. Allāh ﷻ is conveying to you, news of Mūsā and Fir'aun. The difference between this news and other news that you hear; Allāh ﷻ says that this news is **“Bil Haqq – in truth.”** Every other piece of news that you hear could be true and could be false, but this news, Allāh ﷻ tells you, **“Bil Haqq – it is the true news.”** And who is this directed to? ***Liqaawmin Yu'uminūna*** – for the believers.

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<sup>359</sup> An-Nisā' – 4:45

<sup>360</sup> Al-Qaṣaṣ - 28:1-3

**The Political and Social Situation in the Time of Mūsā عليه السلام**

Allāh ﷻ says, and this Āyah is describing the political and social situation in the time of Mūsā, **“Verily, Fir'aun (Pharaoh) exalted himself in the land.”**<sup>361</sup> This is the political situation in that time. Fir'aun was the only power figure, and he was so strong and powerful, and he had so much influence over the lives of people, that he thought that he is God. And he said, **“'Anā Rab-bukumu Al-'A`lá – I am your Lord.”** [An-Nāzi`āt - 79:24] And then he said, **“Wa Mā `Alimtu Lakum Min 'Ilahin Ghayrī – I don't know that you have any other God, but me.”** [Al-Qasas - 28:38] He had so much power. Allāh ﷻ has given him so much power, that he could get away with this claim, and nobody would protest it. When he said, ‘I am your Lord and I am your God’, nobody said, ‘You're wrong.’ He got away with it because he had so much influence and power over the lives of people.

**“And made its people sects.”**<sup>361</sup> He divided the people into parties, and that is how you rule; *Farriq Tasud* – divide and conquer. Allāh ﷻ says,

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضِعُّ طَائِفَةً مِّنْهُمْ يُدَبِّحُ  
أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ

**Verily, Fir'aun (Pharaoh) exalted himself in the land and made its people sects, weakening (oppressing) a group (i.e. Children of Israel) among them, killing their sons, and letting their females live. Verily, he was of the Mufsidūn (i.e. those who commit great sins and crimes, oppressors, tyrants, etc.).**<sup>361</sup>

He divided the people in Egypt into different classes, into different tribes. That is how you dominate; by class conflict, and by these conflicts in society, that is how the Kings rule. And Banī Isrā`īl were placed on the lowest level, lowest class, and then he placed these other groups from Egypt above them and over them, so Banī Isrā`īl were taken as slaves and servants.

<sup>361</sup> Al-Qaṣaṣ - 28:4

**'Yastad`ifu Jā'ifatan Minhum'** – he oppressed a group of them, which are the Children of Isrā'īl. The Children of Isrā'īl have multiplied a lot. They started by who? By Yūsuf and his brothers, but by now they were already a huge nation; it says they were about 600,000 at the time when Mūsā left with them out of Egypt.

### **The Dream of Fir'aun (Pharaoh) and his Orders**

Anyway, it says that Fir'aun saw a dream. In this dream, it was interpreted, that there is a child who will be born among the Children of Isrā'īl, who will take away your kingdom. When Fir'aun heard that interpretation, he said, 'Easy. We will take care of that. Any male child who is born, kill him.' So, he would kill all of the male children, and he would take the women as slaves and servants – **Wa Yastahyī Nisā'ahum**. So, he kills the sons, and he lets the females live. **"He was of those who commit great sins and crimes."** And then Allāh ﷻ says,

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ  
الْوَارِثِينَ

**And We wished to do a favour to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors,**<sup>362</sup>

Allāh ﷻ Wants, and Fir'aun wants, but whatever Allāh ﷻ Wills, will pass. Allāh ﷻ wanted to give His favor to the weak nation, Allāh ﷻ wanted to bring that weak nation from the bottom and put them on the top.

Allāh ﷻ says,

وَنُمَكِّنْ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا  
يَحْذَرُونَ

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<sup>362</sup> Al-Qaṣaṣ - 28:5

**And to establish them in the land, and We let Fir'aun (Pharaoh) and Hāmān and their hosts receive from them that which they feared.**<sup>363</sup>

Some of the Sahāba رضي الله عنهم said that Fir'aun saw a dream. He saw a dream where there is a light coming out from the Holy Land, Jerusalem, and this light or fire, *Allāhu A'lam*, swept through Egypt and it destroyed everyone, except for the houses of the Children of Isrā'īl. So, he asked for the interpretation of this dream. He was told that it means, that there will be a man from the Children of Isrā'īl who will take away your kingdom from you and will destroy your army and your people. This was the interpretation of the dream. So, he said, 'For Fir'aun it was easy, simple. He gave his orders to kill every male child who was born in the houses of Banī Isrā'īl.' And it says that he would send out spies, his security agents, to go and find out any women of the Children of Isrā'īl who's pregnant, and they would put her under surveillance before she even gives birth, and as soon as she delivers, if it's a boy, they would slaughter him. And if it's a girl, they would let her live. '***Yudhabbiĥu 'Abnā'ahum Wa Yastaĥyī Nisā'ahum – he kills the males and he allows the female to live.***' [Al-Qasas 28:4]

### **The Mother of Mūsā عليه السلام**

The mother of Mūsā became pregnant, but she concealed her pregnancy. And no matter how strong the security forces and the spying agency is, they are always going to miss something. There is some information which they're going to overlook. So, in this particular case, in the situation of the mother of Mūsā, they did not notice her pregnancy. So, she was able to conceal her pregnancy until she delivered.

And when she delivered Sayyidnā Mūsā, now it's even more difficult to hide the fact. So Allāh ﷻ told the mother of Mūsā عليه السلام, "*Wa 'Awĥaynā 'Ilá 'Ummi Mūsá.*" Now, this is not *Wahī* of *Nubūwwāh*. The word '*Wahī*' could

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<sup>363</sup> Al-Qaṣaṣ - 28:6

mean, either inspiration or it could mean revelation to a Nabī. In this particular situation, it is inspiration – *Ilhām*. It is not revelation to a Nabī, because when the word *Wahī* is mentioned in Qur’ān, it doesn't necessarily have to mean revelation of a Nabī because we have a place in Qur’ān where Allāh ﷻ says, in Sūrah Al-Nahl,

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ

**And your Lord inspired the bee.**<sup>364</sup>

Allāh ﷻ says, “**Revealed to the bees,**” so are the bees prophets? So, this revelation over here means inspiration.

**Inspiration to the Mother of Mūsā** عليه السلام

It's a strong inspiration in the heart of the mother of Mūsā. Allāh ﷻ tells her,

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكَ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ

**And We inspired the mother of Mūsā (Moses), (saying): “Suckle him [Mūsā], but when you fear for him, then cast him into the river and fear not, nor grieve. Verily! We shall bring him back to you, and shall make him one of (Our) Messengers.”**<sup>365</sup>

Now, this is a strong inspiration, because no mother would throw her child in a flowing river, and for any of you who have seen the Nile River, it's a very powerful and strong river. I mean, people who swim there put themselves at risk of drowning, strong swimmers, because it's a very violent and strong, moving current. So, this is a very strong inspiration because no mother would do this, unless she has a very strong feeling that this is a command from Allāh ﷻ. So Allāh ﷻ told her to breastfeed him, ‘Breastfeed him as

<sup>364</sup> Al-Nahl - 16:68

<sup>365</sup> Al-Qaṣaṣ - 28:7



usual, but whenever you feel danger on him, throw him in what seems to be the biggest danger; the river.'

Putting a child in the age of Mūsā, who might be a few days old, a baby who can barely see, cannot do himself any good, and you put him in a river, in a wooden box; that would seem, to our limited minds and rational unthinking, that that is throwing him to death. But because it's an order from Allāh ﷻ, this righteous mother was able to suppress her strong feelings of motherhood and care for the child, and to trust the child in the Hands of Allāh ﷻ, and to believe that Allāh ﷻ will take care of the child more than her. And Allāh ﷻ, in this verse, is telling her, "Do not fear nor grieve. Don't have fear and don't have grief. We shall bring him back to you and We will make him one of Our messengers."

By the way, this *Āyah*, it has two do's and two don'ts, and two pieces of good news. In this *Āyah*, there are two orders: '***Arđī`thi. Fa'idhā Khifti `Alayhi Fa'alqīhi Fī Al-Yammi*** – breastfeed him, and if you have fear on him, then throw him in the river. I mean, this shows you the *Balāgha* – the beauty of the Qur'ān; how, in one verse, you could have all of these different aspects of language. So, these are two orders: breastfeed and throw him or put him in the river. And then there are two don'ts, where it says, "***Wa Lā Takhāfi Wa Lā Taḥzanī*** – don't have any fear and don't have any sorrow." And then it has two promises in it, "***Innā Rāddūhu 'Ilayki*** – We will return him unto you," "***Wa Jā'ilūhu Mina Al-Mursalīna*** – and We will make him of the messengers." So, it has two promises to the mother of Mūsā; "We are going to bring him back to you, don't worry, and he's going to be of the messengers." This is a very strong test from Allāh ﷻ for this righteous mother; 'If you care for your child, throw him in the river!'

So, she breastfed Mūsā, she put him in a wooden casket, in a wooden box, and she put him in the Nile River, and she let her child go; in front of her eyes, just to fulfill this inspiration and promise of Allāh ﷻ, where Allāh ﷻ is telling her, "We are going to return him to you, and We are going to make him of the messengers."

This mother fulfilled the two promises of Allāh ﷻ or fulfilled the commandment of Allāh ﷻ to receive these promises.

How many promises do we have [from Allāh ﷻ in Qurān]? Nevertheless, we're not acting upon the orders of Allāh ﷻ. We are told that if we're going to strive and struggle in the sake of Allāh ﷻ, Allāh ﷻ is going to give us victory; we're not doing that. We are told that if you spend in the sake of Allāh ﷻ, Allāh ﷻ is going to give you more; we don't do that. We are told that if we have *Tawakkul* in Allāh ﷻ, Allāh ﷻ is going to provide for us more; we don't do that. We are told that if we have *Taqwā*, Allāh ﷻ is going to provide us with *Rizq* from sources we don't know. Allāh ﷻ says,

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا  
وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

**And whosoever fears Allāh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine.**<sup>366</sup>

And we don't do that. The mother of Mūsā did this, even though it is much more difficult for her to do it because she's a mother, and this is her few days old child, and she was ordered a drastic and very difficult thing to do, and that is to put him in the Nile River. But she did it and we are going to see the results of her actions. We're going to see what happens when you fulfill the Order of Allāh ﷻ. We're going to see how Allāh ﷻ fulfills His promises on to you.

When this wooden box was sent in the river, it kept on flowing through the Nile River. The waves are moving it around, and there are many houses and communities on this Nile River. I mean, all of the people of Egypt were living on that river; that was their livelihood. Egypt is desert, there's no rain. The people are living on the water of the Nile River, so that is where all of the communities of Egypt are, even until this day. You rarely find communities

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<sup>366</sup> Al-Talāq - 65:2, 3

living on the West or the East flanks of the river; everybody is surrounding this river. So, it is their houses lining up around the Nile River.

### **The Wooden Casket Makes a Stop at the Palace of Pharaoh**

This wooden casket is moving, and out of every house, out of all of the houses lining up on the west and the east side of the river, where does this wooden box choose to park? All of the people of Egypt are living on this river. This wooden box is swimming through the waves of the Nile River. Allāh ﷻ is directing it, and guiding it, and navigating it through this river, and Allāh ﷻ sends this wooden box right on the shores of the palace of Fir'aun (Pharaoh). The mother of Mūsā threw this child in the Nile River to get him away from Fir'aun! That's why she put him in the river in the first place; so that the child can run away from Fir'aun, but Allāh ﷻ wants this baby and child to go right to the palace of Fir'aun. And if the mother of Mūsā was watching this, she's going to say, "What promise is this? Allāh ﷻ promised me that He is going to save my child for me, and then my child goes and parks right next to the palace of Fir'aun?"

But her *Īmān* was firm. Allāh ﷻ says, "***Rabaṭnā `Alá Qalbihā - We tied her heart firm with Īmān.***" [Al-Qaṣaṣ 28:10] Allāh ﷻ has a plan, Allāh ﷻ says,

فَالْتَقَطَهُآءَالُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَرْنًا

**Then the household of Fir'aun (Pharaoh) picked him up, that he might become for them an enemy and a (cause of) grief.**<sup>367</sup>

This is the plan of Allāh ﷻ. Allāh ﷻ has a plan. Allāh ﷻ wants them to pick up Mūsā so that he will be grief for them, and he would be their enemy. And how could that work out? We have no way of understanding it, because this is a mystery of the Omnipotence of Allāh ﷻ and His *Qudrah*, the *Qudrah* of Allāh ﷻ and His Ability.

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<sup>367</sup> Al-Qaṣaṣ - 28:8

How could Mūsā end up being the grief for Fir'aun, when he will be raised up in the palace of Fir'aun? So, they picked him up. What happened is, some soldiers or servants saw this box, they opened it up and found a child in there. Where did they take it? Allāh ﷻ wants that child, not to land in the hands of Fir'aun, but to land in the hands of the wife of Fir'aun, Āsiyah. So Āsiyah picked up this wooden box and saw this baby in it, this child. She fell in love with him. Allāh ﷻ put the love of this righteous baby in the heart of this righteous woman.

Allāh ﷻ says,

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرَّتْ عَيْنِي لِي وَلَكَ لَا تَقْتُلُوهُ

**And the wife of Fir'aun (Pharaoh) said: "A comfort of the eye for me and for you. Kill him not."**<sup>368</sup>

So, we kind of sense here, that maybe Fir'aun wanted to kill this child, because the wife of Fir'aun is saying, "Don't kill him." So maybe there was an attempt to kill Mūsā. I mean, Fir'aun was killing right and left, all of the Children of Banī Isrā'īl, so he might have felt there's a possibility this could be from the Children of Isrā'īl, why not get rid of him? But Allāh ﷻ put some support for Mūsā in the palace of Fir'aun.

See, when Allāh ﷻ wants to help His servants, you don't know who the soldiers of Allāh ﷻ are. Allāh ﷻ put an insider in the palace of Fir'aun to support Sayyidnā Mūsā عليه السلام, and that is the wife of Fir'aun; she's an insider, she's the queen. Allāh ﷻ made her a supporter of Mūsā عليه السلام.

Just like in Quraish, when the non-believers surrounded the Muslims in Al-Sha'b, and they boycotted them for three years, Allāh ﷻ put in the hearts of some of the strong men of Quraish, the intention of breaking up this embargo, even though they were non-Muslims. But Allāh ﷻ can use anyone He wants for the sake of His religion, even if they're non-Muslim, even if they intend to be enemies of Islām, Allāh ﷻ can use their actions against

<sup>368</sup> Al-Qaṣaṣ - 28:9

them. So, we should always have trust in Allāh ﷻ, that no matter how strong the enemy is, no matter how powerful the devil's work seems to be, Allāh ﷻ can provide us with victory if we fulfill the requirements of victory. ***Yā 'Ayyuhā Al-Ladhīna 'Āmanū 'In Tanṣurū Allāha Yanṣurkum Wa Yuthab-bit 'Aqdāmakum - O you who believe! If you help (in the cause of) Allah, He will help you, and make your foothold firm. [Muḥammad – 47:7].***

If you give victory to Allāh, Allāh will give victory to you. So Allāh ﷻ provided for the helpless child; an insider to take care of him, and that is the wife of Fir'aun. She said, "***Qurratu 'Aynin Lī Wa Laka*** – he would be comfort for my eyes and comfort for your eyes. And we will take him as an adopted son," because they did not have any children.

It is said that Fir'aun said, "***Qurratu 'Aynin Laki, Wa Laysa Qurratu 'Aynin Lī*** – he will be a comfort for your eyes, but I don't want him to be comfort for mine." Actually, he's making *Du'ā* against himself. He said, "I don't want this man to be comfort for my eyes. Let him be comfort for your eyes," and he was comfort for the eyes of Āsiyah, but he was not comfort for the eyes of Fir'aun. So, these words of Fir'aun were fulfilled.

لَا تَقْتُلُوهُ عَسَىٰ أَن يَنفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا

**Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son.**<sup>369</sup> Allāh ﷻ says,

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَارِغًا

**And the heart of the mother of Mūsā (Moses) became empty [from every thought, except the thought of Mūsā (Moses)].**<sup>370</sup> Look at the expression; her heart was empty, it was completely drained, because she does not have her son in her hands, she does not know where he is, her heart was completely drained – ***Fārighāan***. Allāh ﷻ says,

<sup>369</sup> Al-Qaṣaṣ - 28:9

<sup>370</sup> Al-Qaṣaṣ - 28:10

إِنْ كَادَتْ لَتُبْدِي بِهِ

**She was very near to disclose his (case, i.e. the child is her son)**

She was about to go out in the streets of Egypt saying, “Where’s my child?” And if she did that, then his case would be exposed because it would be known that he is from the Children of Isrā’īl and he would be killed. So Allāh ﷻ says,

لَوْلَا أَنْ رَّبَّطْنَا عَلَىٰ قَلْبِهَا لَتَكُونَ مِنَ الْمُؤْمِنِينَ

**Had We not strengthened her heart (with Faith), so that she might remain as one of the believers.**

Allāh ﷻ strengthened that empty heart with Īmān. Nothing can fill an empty heart, but Īmān. So Allāh ﷻ filled the heart of the righteous Mother of Mūsā with Īmān and that kept her quiet; she was able to conceal this issue and she did not speak out about it, but she told the sister of Mūsā, her daughter, she said, “Go and find out what happened to Mūsā.”

When the mother put her baby in the river, this wooden casket was moving in the Nile River and this sister of Mūsā was following it on the shore. So, the casket is moving in the river, and this girl is running along the river. So, she knew where the final destination was. She knew that it was in the palace of Fir'aun. Allāh ﷻ did not allow Mūsā to suck milk from any breast feeder. They brought for him women to feed him, and he would refuse. Allāh ﷻ did not allow Mūsā to drink from anyone because Allāh ﷻ has a plan.

So now, Mūsā is in the hands of the queen, but he's refusing to suckle any milk. He does not want to breastfeed. And then the sister of Mūsā arrives and she says, “I can provide you with someone who will breastfeed this child.” She's talking about the mother of Mūsā.

**The Benefits of Having Taqwā (Fear of Allāh ﷻ)**

وَقَالَتْ لِأُخْتِهِ قُصِّيهٖ فَبَصُرَتْ بِهِ عَن جُنُبٍ وَهُمْ لَا يَشْعُرُونَ

وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ  
وَهُمْ لَهُ نَاصِحُونَ

And she [Mūsā's mother] said to his [Mūsā's] sister: “Follow him.” So she (his sister) watched him from a far place secretly, while they perceived not. And We had already forbidden (other) foster suckling mothers for him, until she (his sister came up and) said: “Shall I direct you to a household who will rear him for you, and sincerely they will look after him in a good manner?”<sup>371</sup>

So, they said, ‘Okay, we'll try.’ They took the child to the mother of Mūsā, and immediately Mūsā started to breastfeed. Now, the Queen said, “I'm inviting you to come and breastfeed him in the palace.”

But now, the mother of Mūsā has leverage, she has monopoly over this issue; nobody else can breastfeed Mūsā, but her, so she is setting the terms now. She said, “No, I have a husband and I have children, I have to take care of them at home, so you have to bring the child to me, to my house, to breastfeed.”

Look at this. Mūsā, who was dropped in the river alone by the mother of Mūsā because of her Īmān, is now leaving the Palace of Fir'aun under Royal Guards, and going to the house of his parents, and the mother of Mūsā is being paid to take care of her own child. Allāh ﷻ says, **Wa Man Yattaqī Allāha Yaj`al Lahu Makhrajāan** – the one who has Taqwā, Allāh ﷻ will provide a way out for him. If the mother of Mūsā did not believe in the Promise of Allāh ﷻ, and kept the child with her, the child would have been killed; Mūsā would have been killed, but because she believed in the promise of Allāh ﷻ and she let him go, now Mūsā is protected by the security guards of Fir'aun, and he became a source of *Rizq* for the whole family because they're paying her to take care of Mūsā, and the whole family is honored because they're taking care of the adopted son of Fir'aun. Look at the result

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<sup>371</sup> Al-Qaṣaṣ 28:11, 12

of *Taqwā*. This is the result of *Taqwā*. ***Wa Man Yattaqi Allāha Yaj`al Lahu Makhrajaan. Wa Yarzuqhu Min Haythu La Yahtasibu*** – If you have *Taqwā*, Allāh ﷻ is going to provide a way out for you, and He is going to provide for you from sources you perceive not. Allāh ﷻ says,

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَىٰ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۗ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

**So did We restore him to his mother, that she might be delighted, and that she might not grieve, and that she might know that the Promise of Allāh is true. But most of them know not.**<sup>372</sup>

Who is the One who returned Mūsā to his mother? Allāh ﷻ. ***Kay Taqarra `Aynuhā Wa Lā Tahzana*** – that she might be delighted. Allāh ﷻ wants to delight her, Allāh ﷻ wants to make her happy, and that she might not grieve. Allāh ﷻ does not want her to grieve. Why? Because of her righteousness and her *Taqwā*. ***Wa Lita`lama `Anna Wa`da Allāhi Haqqun*** – and so that she might know that the Promise of Allāh ﷻ is true, ***Wa Lakinna `Aktharahum Lā Ya`lamūna*** – but most of them know not. Most of the people do not know that the Promise of Allāh ﷻ is true. Unfortunately, we all say we believe in the Promise of Allāh ﷻ. We say that but it's lip service. Deep in our hearts, we don't act that way. ***Wa Lakinna `Aktharahum Lā Ya`lamūna*** – most of the people do not know this. And when Allāh ﷻ says this, it means they don't act upon that. They might say that they believe in the Promise of Allāh, but who acts upon that and who fulfills these commandments of Allāh ﷻ to receive the Promise of Allāh.

I think this part of the story of Mūsā, if we think about it, it is an example of the ultimate level of weakness. When you depend on Allāh ﷻ, no matter how weak you are, Allāh ﷻ can provide you with the most strength, because Banī Isrā'īl were helpless, and Mūsā was a helpless child, but Allāh ﷻ provided for him protection from all sources.

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<sup>372</sup> Al-Qaṣaṣ - 28:13



Our Ummah is in a similar situation now; we are in a very weak state. If we would put our trust in Allāh ﷻ, Allāh ﷻ is going to protect us from sources we perceive not, because no way could the mother of Mūsā have imagined what would happen. No way could anyone decode the Plan of Allāh ﷻ and understand the mystery of the Ability of Allāh ﷻ, and how the Plan of Allāh ﷻ works. Mūsā is being raised up in the palace of Fir'aun and he's receiving the best treatment because he's their adopted son.

### **Mūsā عليه السلام Grows up in the Palace**

Mūsā عليه السلام grew up in the Palace of Fir'aun. Allāh ﷻ says,

وَلَمَّا بَلَغَ أَشُدَّهُ وَوَأَسْتَوَىٰ ۖ ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا ۖ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ

**And when he attained his full strength, and was perfect (in manhood), We bestowed on him Hukman (Prophethood, right judgement of the affairs) and religious knowledge [of the religion of his forefathers i.e. Islamic Monotheism]. And thus do We reward the Muhsinūn (i.e. good doers).<sup>373</sup>**

*Hukum* – is the good and right judgment. *‘Ilm* – is knowledge. And we talked about the importance of these two when we were talking about Sayyidnā Yūsuf. ***Hūkmāan Wa ‘Ilmāan***. Allāh ﷻ gave the Ambiyā both; not knowledge alone, and not good judgment alone. Allāh ﷻ gave them good judgment AND knowledge, together, because these two things work together to form a complete personality. ***Wa Kadhalika Najzī Al-Muhsinīna – and thus do We reward the righteous.***

So Mūsā was described by Rasūlullāh ﷺ as being a very large and well-built person. Rasūlullāh ﷺ says, ‘He was very dark skinned, and his hair was curly.’<sup>374</sup> These were the descriptions of Sayyidnā Mūsā in the Hadīth, and he had a very strong presence and personality.

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<sup>373</sup> Al-Qaṣaṣ - 28:14

<sup>374</sup> Saḥīḥ Al-Bukhārī 3355, 5913, - Saḥīḥ Muslim 166

## Mūsā Kills Unintentionally an Egyptian Man

Mūsā entered into the town one day. *'Alá Ĥīni Ghaflatin* – Allāh ﷻ says, “When the people were unaware.” This could have been at noon time or at nighttime. The streets were empty, there weren't a lot of people around. Mūsā saw two men fighting, and we would see throughout the story of Mūsā that Mūsā was the type of personality that would not let mistakes pass in front of his eyes, without him intervening. He had a personality where, if he sees something wrong, he can't let it pass by; he has to do something, he has to intervene.

So Mūsā saw these two men fighting. He came to see what's happening. He saw that one of them is from his people, the Children of Isrā'īl, and the other one was an Egyptian, and they were fighting together. So Mūsā intervened to support the Isrā'īlite against the Egyptian. What he did is, Mūsā had a stick in his hand, so he pushed the Egyptian with his stick, he just pushed him. The man fell down, dead. Mūsā was strong. Mūsā did not intend to kill. This was unintentional murder [homicide], but he pushed the man, it was a little bit strong, so the man fell down dead.

The next day, Mūsā came in the town, and he saw the same man from Banī Isrā'īl fighting with another Egyptian. The next day, he already picked up another fight. Troublemaker; he's looking for trouble. Now, Mūsā rushed ahead. Mūsā, this time when he rushed ahead, the man from the Children of Isrā'īl thought that Mūsā, this time, is going to hit him. So, he backed away and he said, *“Do you want to kill me like you've killed somebody yesterday?”* Until that moment, nobody knew that Mūsā is the one who killed the Egyptian. And now this Isrā'īlite leaked the word out in front of the other man, because the other Egyptian was there. He told Mūsā, *“Do you want to kill me like you've killed somebody yesterday?”*

Now, this wasn't a regular or usual homicide, a crime of murder. This was a big issue, and it made headlines all over Egypt because it was a political

issue, because it was a dispute between an Egyptian and a member of the weak community, Banī Isrā'īl; the oppressed and the enslaved. So how can someone from the low class kill someone from the high class? Because by now, it was already known that Mūsā was from Banī Isrā'īl, as some of the Mufassirīn say. But anyway, even if it wasn't the case, it was a big issue, and it was so big, that Fir'aun and his government met together, and his counsel they met together to discuss this issue. That is how big it was. It wasn't an issue that would just go to court. No, it went all the way up to Fir'aun and his cabinet, and his counsel, and they met together to discuss this issue. Because for them, this was an issue of what? It wasn't a regular murder; it was an issue of terrorism. It was a terrorist act. That is what this issue was; because a Muslim has killed a member of the non-Muslim community, so it's not dealt with the same way they would deal with the other crimes which are similar, no. Because this was committed by a Muslim, it has to be classified as terrorism. So, this was an issue that was discussed by Fir'aun, and his cabinet, and the government to fight terrorism through their Anti-Terrorism Task Force. So, they decided that they have to kill Mūsā.

What happened is, that Allāh ﷻ made this news leak out through one member of the community, so he came from the other end of town, rushing to convey the news to Mūsā and to tell him, ***"Inna Al-Mala'a Ya'tamirūna Bika Liyaqtulūka*** – the leaders are making a plan to kill you, so you better leave immediately."

So Mūsā was told aforetime that he will be killed. I just want to add one thing about this man from Banī Isrā'īl. When Mūsā saw him causing trouble again, what did he tell him? He told him, ***"Innaka Laghawīyun Mubīnun*** – you are a plain misleader" because he was causing too much trouble. When Mūsā told him, "You are a plain misleader," the Isrā'īlite interpreted this as Mūsā wanting to attack him, he thought that Mūsā is going to attack him. So, when Mūsā was moving ahead, he said, ***"You want to kill me just like you have killed someone the day before?"*** Who did Mūsā help the day before? He helped this man. The next day, the man was willing to betray Mūsā, who

just saved him the day before. Mūsā did this man a favor; helped him and supported him, but the next day, this man betrayed Mūsā and disclosed the secret that happened the day before.

### **The Characteristics of Oppressed People**

This shows you something. It shows you some of the qualities of people who are humiliated and oppressed. When people and societies go under oppression and humiliation for a long time, they become very weak personalities, and they become very selfish. You find that people who are living under oppression are very selfish people. If they have been undergoing oppression for a very long time, and they do nothing to stop it, you can find that the reason is because they are selfish. Everybody's saying, "*Myself! myself!*", because if they were considering the community, the oppression wouldn't continue; they would stop it. But these people are going through this oppression continuously, and suffering the humiliation, because they don't want to work together. They are selfish, and everyone is looking at his own benefit and gain. So, this man is an example, he is a representation of people who are humiliated, and these are the type of people that Mūsā had to deal with. He had to deal with people who lived under the oppression and the tyranny of Fir'aun for a very long time. So, their whole personality; see, people when they go under long periods of oppression, they lose dignity. So, this man doesn't have any dignity. He said, he doesn't care if he betrays. As long as it's going to save his life, he'll do anything. They lose dignity and honor, because an honorable and dignified person is not going to do this to somebody who did him a favor; he's going to be grateful, and he's willing to die to help Mūsā. He's willing to sacrifice his life to support Mūsā, rather than betray Mūsā and cause him all of this suffering and pain. And that could happen to the Muslim Ummah today, if we do not stop the oppression that our Ummah is going through, this is the type of personalities that we're going to reap in the end.

### **Mūsā Flees from Egypt and Reaches to Madyān (Midian)**

Mūsā عليه السلام did not have any time to prepare his belongings, and his luggage, he had to immediately flee out of Egypt, and he headed for east. That's the way to get out. And he immediately rushed out of Egypt. There was no time to do anything because the warrant for his arrest was already out, so he had to leave immediately. So, he left out of Egypt, to the direction of the east, and he traveled all the way out of Egypt.

It is said that he had shoes on; he kept on walking until his shoes were torn apart, and then he was walking on his barefoot until his skin peeled out, and he would eat whatever he would find; he was eating the leaves of the trees until, surrounding his lips was a green layer because of the dryness and the harshness of the leaves of trees. It came out from his mouth. And he was alone, with no food, no supporters, no friends, no family, and he kept on walking to the east because he doesn't know how far he needs to move to get out of Egypt, until he arrived to an area called Madyān. Mūsā is continuing out, he's just marching out of Egypt. He reached to this area called Madyān, and there were some wells in that area – *Ābār*, there's some water.

There were men picking up water, drinking for themselves, feeding their goats and their camels. But then there were two women on the side, who had their sheep with them, and they cannot drink any water. Keep in mind that Mūsā is exhausted, tired from a long trip, the skin of his feet is peeled out. It is not time to intervene and help anyone, but because the personality of Mūsā would not let any mistake pass by, he wanted to see why these two women are not drinking. So, he walked up to them, and he said, *“What is the matter with you?”* They said, *“We cannot drink until these men leave because these men are pushing each other, and fighting next to the water, and everyone is getting water out, by the strength of his muscles.”* How can these two women go and fight with them?

Now Mūsā, who's exhausted and tired, can barely walk, he went in, and he fought with these men, and he pushed them aside, and he brought out a few buckets of water. He provided it for the two women and for their sheep.

**Allāh ﷻ Sends Help for Mūsā عليه السلام**

And then Mūsā could not handle it any further, he went, and he laid down under a tree; completely exhausted. So he went down under a tree, and he said,

فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

**Then he turned back to shade, and said: “My Lord! Truly, I am in need of whatever good that You bestow on me!”<sup>375</sup>**

He said, “Oh Allāh, I am in need of any good that You can send down on me.” Mūsā was broke, he had nothing. So, he's telling Allāh ﷻ, ‘Anything, anything that You can give me, I need it in this moment.’

**“Innī Limā 'Anzalta 'lawayya Min Khayrin Faqīrun – Oh Allāh, whatever You are going to bestow on me, I need it.”<sup>375</sup>**

Mūsā is making this Du'ā, and before the Du'ā is over, the Help of Allāh ﷻ was already on its way. The Du'ā is not done yet, and Allāh ﷻ is already sending the help to the direction of Mūsā. Who came and met Mūsā under the tree? It was one of the women whom he supported. She came to Mūsā and said,

فَجَاءَتْهُ إِحْدَاهُمَا تَمْسِي عَلَى أَسْتَحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا

**Then there came to him one of the two women, walking shyly. She said: “Verily, my father calls you that he may reward you for having watered (our flocks) for us.”<sup>376</sup>**

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<sup>375</sup> Al-Qaṣaṣ - 28:24

<sup>376</sup> Al-Qaṣaṣ - 28:25

## Hayāh (Shyness) is a Quality of the Pious Man and Woman

Allāh ﷻ says, “**Alá Astīhyā'in – she was walking with Hayāh.**” she had shyness. Shyness – *Hayāh* is a quality that men and women in the West have lost. By the way, *Hayāh* is not only for women; it's for men and women.

We know that Sayyidnā 'Uthmān ibn 'Affān رضي الله عنه was described as a man who has a lot of *Hayāh*, and Rasūlullāh ﷺ would sit in a certain way and present himself to 'Uthmān ibn 'Affān in a certain way, and when he was asked, “Why? Why don't you do that with Abū Bakr and 'Umar?” Rasūlullāh ﷺ said, “Shouldn't I be shy from a man who the angels are shy from?”<sup>377</sup>

So, this is not a quality only for women, it's also for men. *Hayāh* – shyness is a branch of *Īmān* – *Shu'bah Min Shu'b Al-Īmān*.

This woman came to Sayyidnā Mūsā, walking very shy; shy because she's dealing with an alien or foreign man. She doesn't know him. She was shy. The Muslim sister came, **Tamshī `Alá Astīhyā'in – walking with shyness.** She said, “My father wants to pay you, reward you for what you have done.” So Sayyidnā Mūsā followed her, and some of the Salāf say, that Sayyidnā Mūsā walked in front of her.

Anyway, they reached there to meet this old man. He's old because in the *Āyah*, the woman said, “**Abūnā Shaykhun Kabīrun** - Our father is old.

So Mūsā went to visit this old man. Some of the Mufasssīrīn, actually many of the Mufasssīrīn, say that this man was Sayyidnā Shu'aib عليه السلام. There is no evidence to support that from Qur'ān or from Sunnah, but this is a strong opinion among many of the scholars of Tafsīr of the Salāf. They say that he was Sayyidnā Shu'aib عليه السلام.

So Sayyidnā Mūsā عليه السلام went and met with him. Allāh ﷻ says, “**Falammā Jā'ahu Wa Qaṣṣa `Alayhi Al-Qaṣṣa – So Mūsā started narrating**

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<sup>377</sup> Musnad Ahmad 514

his story, telling him the story of his life.” It's a very interesting story, and Mūsā started narrating that story to this old man. Allāh ﷻ says,

فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقِصَصَ قَالَ لَا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ

**So when he came to him and narrated the story, he said: “Fear you not. You have escaped from the people who are Zālimūn (polytheists, disbelievers, and wrong-doers).”<sup>378</sup>**

When Mūsā mentioned his story to the old man, the old man told him, “Do not fear. You are now safe from the oppressor people.” He's telling him, ‘You have crossed the border. You're out of Egypt now, so don't worry, it's safe for you over here.’ He was now in Madyān. Sayyidnā Mūsā عليه السلام, when he left from Egypt, he didn't know where he's going. He never traveled out of Egypt. He just walked toward the East, trying to get out of Egypt, and now this man is telling him, ‘You have crossed the border and now you have reached to safety.’ Allāh ﷻ says, ‘You have escaped from the people who are Zālimīn – the oppressors.’

This daughter, she went to her father, and she gave him a wonderful advice. Allāh ﷻ says,

قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ

**One of the two women said: “O my father! Hire him!”<sup>379</sup>**

And she gave the reasons why you should hire him. What did she say? They said that this woman was very wise. What did she say?

إِنَّ خَيْرَ مَنْ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ

**“Verily, the best of men for you to hire is the strong, the trustworthy.”<sup>379</sup>**

These are two qualities you want to search for in the employer: strength and trustworthiness. What does strength mean?

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<sup>378</sup> Al-Qaṣaṣ - 28:25

<sup>379</sup> Al-Qaṣaṣ - 28:26



**1. Qūwa; Qawī** – he is strong. This is relevant to the kind of job that will be done. If it is a physically demanding job, then the strength means strong in his physical body. If it's an intellectual kind of job, then you need to be strong in your mind. To summarize it, you need to be very strong in your field. That is what is meant by *Qawī* – strong.

**2. Al-Amīn** – trustworthy. It's not enough to be strong, because you could be strong but you're using your strength against your organization. You could be using it for your own benefit and harming the others. So, you have to be trustworthy too. And that's why Abū Bakr رضي الله عنه, when he appointed 'Umar bin Khattāb to be the Khalīfah, he told the Muslims why he appointed him. He said, "The best man to appoint on you is *Al-Qawī Al-Amīn* – the strong and the trustworthy. They learn their rules from Qur'ān. Abū Bakr did not go through any political science classes or degrees. He learned the politics of Islām from Qur'ān. So, when he wanted to hire somebody or to appoint somebody to the position of Khilāfah, he has a whole generation of Sahāba in front of his eyes; all of them are righteous. Righteousness is common among all of the Sahāba. So how can he choose among them? He looked for these two qualities: *Qūwa* and *Amānah* – strength and trustworthiness.

So, the father offered a job to Sayyidnā Mūsā, but he went a little further, and he also offered Mūsā one of his daughters. Allāh ﷻ says,

قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَنِي حِجَابٍ فَإِنْ  
 أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَسُقَّ عَلَيْكَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ  
 الصَّالِحِينَ

He said: "I intend to wed one of these two daughters of mine to you, on condition that you serve me for eight years, but if you complete ten years,

**it will be (a favour) from you. But I intend not to place you under a difficulty. If Allāh will, you will find me one of the righteous.”<sup>380</sup>**

So, he said, “I will marry you one of my daughters.” What is the *Maher* that you will pay me? ‘You work for me for eight years, and if you want to complete it, 10 years. That’s up to you. It’s not part of our agreement, but I would suggest it. If you want to work for 10 years, that will be better. But the bottom line is, you have to work for a minimum of eight.’

Sayyidnā Mūsā عليه السلام, to make it clear, said,

قَالَ ذَٰلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ وَاللَّهُ عَلَىٰ مَا نَقُولُ  
وَكِيلٌ

**He [Mūsā] said: “That (is settled) between me and you whichever of the two terms I fulfill, there will be no injustice to me, and Allāh is Surety over what we say.”<sup>381</sup>**

So Mūsā is saying, ‘If I work for eight years, don’t blame me. Don’t commit any injustice to me. The agreement is that I work for eight years, with you.’ Rasūlullāh ﷺ asked Jibrīl, “Which of the two terms did Mūsā fulfill? Did he work for eight, or did he work for ten?”

Jibrīl عليه السلام told Muhammad ﷺ that, “He worked for the best and the most complete, and that is 10 years.”<sup>382</sup> This is the *Ihsān* and *Itqān* – the perfection of your work. Even though the agreement was clear that, ‘I have to work for eight years’, but he completed it, and he worked for 10 years.

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<sup>380</sup> Al-Qaṣaṣ - 28:27

<sup>381</sup> Al-Qaṣaṣ - 28:28

<sup>382</sup> Sahih al-Bukhari 2684

# Chapter 11

## Mūsā عليه السلام and Fir'aun (Pharaoh) 2

Before I go to next section of the story of Mūsā عليه السلام, let's look at the story of Mūsā up till this point. Until now, Mūsā is not a Prophet yet, he is not a Messenger. So why is Allāh ﷻ telling us all of this history, the record of the life of Mūsā before *Risālah* – before the Message-hood or Prophethood? You know it's very important for us to know this background of Sayyidnā Mūsā, because Allāh ﷻ is putting Mūsā through experiences that he will need in his mission as a messenger.

First of all, Allāh ﷻ raised up Mūsā in the palace of Fir'aun so that Mūsā can be an insider; he sees how the government functions from the inside, so he has expertise, he knows what's happening. Just like what happened with Yūsuf; where was he raised? He was raised in the house of the prime minister or the treasurer, so he has knowledge of how the government functions and works. Also, Mūsā has first-hand knowledge of the corruption of Fir'aun because he has seen it with his own eyes.

### **The Benefits of Travelling**

And look at the travelling of Mūsā. Allāh ﷻ made Mūsā عليه السلام travel out of Egypt, and we know that Imām al-Shāfi'ī says, "Leave your country in search of exaltation, and travel, because there are five benefits in travelling:

1. To relieve your despair
2. To seek a livelihood
3. To seek knowledge
4. To seek manners and new behaviours
5. To be accompanying somebody who is righteous"

These are benefits that you could get through travelling. So Allāh ﷻ made Sayyidnā Mūsā عليه السلام travel in the land so that he can learn.

### **The Job of being a Shepherd is a Preparation for Every Nabī**

Number three; what type of job did Mūsā serve when he was working with this man? *Ra'ya al-ghanam* – a shepherd of goat or sheep. Rasūlullāh ﷺ says, “*Mā min Nabi illā ra'ya al-ghanam* - every Prophet has been a shepherd of sheep.”<sup>383</sup> Why specifically sheep, and why specifically a shepherd? Because being a shepherd is being responsible. And why being a shepherd of sheep? Because sheep are the weakest of the livestock that we have. It is weaker than cows and it's weaker than camels, and that weakness makes the shepherd very alert. He has to have his eyes always open to take care and guard these sheep from a wolf, to take care of them of being lost, because a sheep cannot survive on its own, but a camel can.

So, the shepherd learns how to be very alert, because the Ambiyā are going to be protecting a whole nation; a whole nation of weak people, because Allāh ﷻ says,

وَخَلِقَ الْإِنْسَانَ ضَعِيفًا

**And man was created weak.**<sup>384</sup>

So, Allāh ﷻ makes them go through this training of being shepherds, so that they learn how to be responsible, because it's the responsibility of the shepherd to take care of the flock. Allāh ﷻ was preparing Mūsā for what? Allāh ﷻ was preparing him for the most difficult job of all. The most difficult job of all is the job of the Ambiyā. That's the most difficult work, it is the work of the Ambiyā of Allāh ﷻ, and the particular work of Sayyidnā Mūsā, was going to be one of the most challenging works that any Nabī has faced, because who is Mūsā going to be dealing with? Allāh ﷻ is sending him to

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<sup>383</sup> Sahīh al-Bukhārī 2262, 3406, 5453, - Sahīh Muslim 2050, - Sunan Ibn Mājah 2149

<sup>384</sup> An-Nisā' - 4:280

Fir'aun. Allāh ﷻ is sending him to the man who claimed to be God. The man who said: **"I am your lord, most high" [An-Nāzi'āt - 79:24]**. And who said: **"O chiefs! I know not that you have an ilah (a god) other than me" [Al-Qaṣaṣ - 28:38]**. Allāh ﷻ is sending Sayyidnā Mūsā to face the oldest monarchy living on the face of the earth, and that is the family of Fir'aun. This family, who believed that divine blood is running through their veins, they believe that they are the seeds of God, that they are the children of God. This family that ruled over an empire of the rich Nile River, they have been ruling for centuries and centuries, and nobody dares to stand against them. Allāh ﷻ is going to send one man against this strong, powerful family, headed by Fir'aun: a superpower, or an empire, or a civilization of its time. That's on one hand.

On the other hand, Allāh ﷻ is sending Sayyidnā Mūsā to deal with Banī Isrā'īl; a nation that has some remnants of the religion of Allāh ﷻ, but it has been mixed with so much culture and tradition, that it has a different face. And they have been living under oppression for a very long time, and that oppression has eroded the dignity that they have, and it has caused their personalities to be humiliated. And that is what happens to people when they live under oppression for a long time, and we found that in the story of Mūsā and the two men who were fighting, that one of them was from the children of Isrā'īl and the other one was from the Egyptians. When Mūsā came to interfere, what did the Banī Isrā'īli say? He said, *"You want to kill me like you have killed somebody the day before?!"* So, he betrayed Mūsā, who helped him the day before.

So, you find that the people who live under oppression for a very long time, they become very selfish because the government makes sure that they are divided; because if they are united, the government will not survive. So, they divide the people, they plant the seeds of division among them, so then you have people who are living in their own islands; they are thinking

individualistically, in a selfish way. These are the kind of people that Mūsā is going to deal with; a kind of people who lost dignity, [who said to Mūsā],

فَاذْهَبْ أَنتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ

**“So go you and your Lord and fight you two, we are sitting right here.”**<sup>385</sup>

So, this was the mission, the difficult mission, that Sayyidnā Mūsā عليه السلام was going to be faced with. But until now, Mūsā has no idea what Allāh ﷻ is hiding for him in the future.

### **Mūsā عليه السلام Travels Back to Egypt and Finds a Light in the Desert**

Mūsā has been away from his mother, and his family, and his country for ten years. He feels homesick, he misses his family. He wants to go back and visit his mother. He wants to visit his family.

So, he decided that he's going to go to Egypt secretly; he will sneak in without the government knowing and go and meet with his family and relatives. So, he took with him his wife, and he started travelling towards Egypt. Mūsā got lost, he lost the directions. It was a very cold and dark night, and Mūsā is travelling in this cold and dark night, he lost direction, there is no light, it was completely dark, and it was very cold. And Mūsā is with his wife, alone, in this very difficult environment; it is desert, that area which is between ash-Shaam and Egypt is desert.

Mūsā saw what appeared to be fire, far away. And it seems, from the *Āyāt*, that only Mūsā was able to see it but his wife didn't see it, **“'Innī 'Ānastu Nārāan – I have seen light”**. It seems that this light, because it was a special light, only Mūsā was seeing it, his wife couldn't recognize it. Allāh ﷻ says,

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<sup>385</sup> Al-Mā'idah - 5:24

فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ  
 امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ  
 تَصْطَلُونَ

Then, when Mūsā (Moses) had fulfilled the term, and was travelling with his family, he saw a fire in the direction of Tūr (Mount). He said to his family: “Wait, I have seen a fire; perhaps I may bring to you from there some information, or a burning fire-brand that you may warm yourselves.”<sup>386</sup>

إِذْ رَأَىٰ نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ أَوْ أَجْدٍ  
 عَلَى النَّارِ هُدًى

When he saw a fire, he said to his family: “Wait! Verily, I have seen a fire, perhaps I can bring you some burning brand therefrom, or find some guidance at the fire.”<sup>387</sup>

And he was travelling with his family, he saw a fire in the direction of At-Tūr. He told his wife, “Wait here. I will go and, either try to find directions, because that fire must be burnt by some people. There must be some people around it, so they'll give me directions, I need guidance,” Mūsā needs guidance. He says, “*La'allī 'Ajidu `Alá An-Nāri Hudan* – that I will find guidance next to the fire”. What guidance is he talking about? Directions to Egypt. ‘So that I could either bring you some light’ because we need light, we are in complete darkness, ‘Or I will find guidance’.

**Allāh ﷻ Talks to Mūsā عليه السلام**

So Mūsā عليه السلام walked to that direction. Mūsā doesn't know what he's going to face in front of him. He walks there, and Allāh ﷻ tells us about one

<sup>386</sup> Al-Qaşaş - 28:29

<sup>387</sup> Tāhā - 20:10

of the most amazing conversations that happened in the history of the universe. Allāh ﷻ says,

فَلَمَّا أَنهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَا  
مُوسَىٰ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ

**So when he reached it (the fire), he was called from the right side of the valley, in the blessed place from the tree: “O Mūsā (Moses)! Verily! I am Allāh, the Lord of the 'Alamin (mankind, jinns and all that exists)!<sup>388</sup>**

And then Allāh ﷻ told Mūsā,

إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى

**“Verily! I am your Lord! So take off your shoes, you are in the sacred valley, Tuwa.<sup>389</sup>**

You have to come into this meeting with preparation, therefore ‘Take off your shoes’, just like we enter into *Salāh* with *Wudū’*. So, he went into that sacred valley in At-Tūr, and then he saw this green tree. There was fire burning in it, but the tree is becoming greener and greener, and that fire was not fire, but it was light. And then he watched, and he saw that light was extending up to the *Samāwāt* [Heavens]. And then Allāh ﷻ spoke to Mūsā in those special moments. Allāh ﷻ told Sayyidnā Mūsā,

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

**Verily! I am Allāh! La ilaha illa Ana (none has the right to be worshipped but I), so worship Me, and perform As-Salat for My Remembrance.<sup>390</sup>**

And then [in the next ayah] Allāh ﷻ told Mūsā about the Hour, the Day of Judgement, Al-Ākhirah [The End - The Afterlife],

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَ

<sup>388</sup> Al-Qaṣaṣ - 28:30

<sup>389</sup> Tāhā - 20:12

<sup>390</sup> Tāhā - 20:14



**Verily, the Hour is coming and My Will is to keep it hidden that every person may be rewarded for that which he strives.**<sup>391</sup>

Now let's go back a little bit. What did Mūsā want from this fire? He wanted two things:

1. He wanted light; to light up the small area which he, and his wife, and his sheep are sitting in, but he came back with light for humanity.
2. Mūsā went to that fire because he wants guidance, so that someone will tell him the direction to Egypt.

But he came back with guidance for mankind. Allāh ﷻ told him, "I am Allāh, so worship Me". Number one: Tawhīd – Oneness of Allāh ﷻ. And what was the next order after Tawhīd? It was '**Aqimi Aṣ-Ṣalāata Lidhikrī – establish prayer for My remembrance.**' *Salāh* was prescribed on Mūsā in a direct conversation between him and Allāh ﷻ. And how was *Salāh* prescribed on Muhammad ﷺ? It was prescribed on him in the trip of *Al-Mi'rāj*, without anyone in between. That is the importance of *Salāh*. And then Allāh ﷻ told him, what He has told every prophet, and that is, 'The people need to believe in the Ākhirah – in the afterlife.'

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ

**"Verily, the Hour is coming and My Will is to keep it hidden that every person may be rewarded for that which he strives."**<sup>391</sup>

*As-Sā`ata 'Ātiyatun* – the Hour will come. '*Akādu 'Ukhfihā* – I am hiding it, it is so close, as if it is there. Allāh ﷻ is just hiding it away from the people.

**Allāh ﷻ Puts Life in The Stick of Mūsā** عليه السلام

In this wonderful conversation between the Creator and the servant Mūsā عليه السلام, Mūsā is holding his stick. He is holding his stick, which he has lived

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<sup>391</sup> Tāhā - 20:15

with for a very long time, and Mūsā knows his stick very well. So Allāh ﷻ asks him about his stick,

وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَىٰ

**“And what is that in your right hand, O Mūsā (Moses)?”<sup>392</sup>**

Allāh ﷻ wants him to say, what he knows about his stick, because Allāh ﷻ wants to show him what he doesn’t know. So Mūsā told Allāh ﷻ, according to his knowledge, what he knows about this stick which he has owned for a very long time.

قَالَ هِيَ عَصَايَ أَنُوتُكُ عَلَيْهَا وَأَهشُّ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَىٰ

**He [Mūsā] said: “This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses.”<sup>393</sup>**

‘I use it to lean on when I need to climb, and I use it to beat down branches and leaves to feed my sheep, and I also use it for other things.’

**Allāh ﷻ is Preparing Mūsā for the Confrontation with Fir’aun**

Allāh ﷻ told Mūsā,

وَأَنْ أَلْقِ عَصَاكَ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ

**“And throw your stick!” But when he saw it moving as if it were a snake, he turned in flight, and looked not back.”<sup>394</sup>**

“Throw it!” So Mūsā threw away his stick, and what happened? Allāh ﷻ says, “So he threw his stick from his hand, and it started to shake.” The stick is dead, but Allāh ﷻ is the One who created life and death. So that stick that is dead, Allāh ﷻ put in it a soul of a snake. For Allāh ﷻ, it is exactly as creating anything else, for Allāh ﷻ it is, ‘*Kun Fayakūn – Be and it is*’. But this is unusual for Mūsā, who knows his stick for a very long time. So, when

<sup>392</sup> Tāhā - 20:17

<sup>393</sup> Tāhā - 20:18

<sup>394</sup> Al-Qaṣaṣ - 28:31

it started shaking like a huge serpent, what was Mūsā's first reaction? It was a reaction of a human being; **Wallā Mudbirāan Wa Lam Yu`aqqib – he ran away, and he did not look back.** He ran away, and he didn't even look back, because this is his stick which he knew for a very long time, and now suddenly it's a huge snake.

Allāh ﷻ is training Mūsā. This natural human fear has to get out of his heart. This is natural, it is a natural human trait; to have fear in your heart. But Mūsā is going to be dealing with situations, and he has to have a strong heart, so Allāh ﷻ is preparing him for that. Allāh ﷻ told Mūsā,

يَا مُوسَى أَقْبِلْ وَلَا تَخَفْ إِنَّكَ مِنَ الْآمِنِينَ

**“O Mūsā (Moses)! Draw near, and fear not. Verily, you are of those who are secure.”**

So Mūsā came back. And then Allāh ﷻ told him,

وَاضْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجَ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ آيَةً أُخْرَىٰ

**“And press your (right) hand to your (left) side, it will come forth white (and shining), without any disease as another sign.”<sup>395</sup>**

‘Put your right hand under your arm.’ Mūsā was dark skinned, as we said. He pulled out his hand and it was white and shining like the moon. Allāh ﷻ told him to put his hand back, he put his hand back, it returned to his natural colour. Two signs [already given to Mūsā], and Allāh ﷻ says,

لِنُرِيكَ مِنْ آيَاتِنَا الْكُبْرَىٰ

**“That We may show you (some) of Our Greater Signs.”<sup>396</sup>**

These are two out of nine signs, which Allāh ﷻ has given Mūsā, and we'll talk about the other signs later.

<sup>395</sup> Tāhā - 20:22

<sup>396</sup> Tāhā - 20:23

### Allāh ﷻ Commands Mūsā عليه السلام to Confront Fir'aun (Pharaoh)

Now, hold your breath for the next thing. This is a short conversation between Allāh ﷻ and Mūsā. Mūsā is just confronted with the responsibility; Allāh ﷻ is handing down Sayyidnā Mūsā the responsibility of Message-hood, of Prophethood. But what was the first command that Allāh ﷻ has given Mūsā?

اَذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ

**“Go to Fir'aun! Verily, he has transgressed (all bounds in disbelief and disobedience, and has behaved as an arrogant, and as a tyrant).”<sup>397</sup>**

“Go to Fir'aun, immediately!” Mūsā just received the message right now, and in this conversation between him and Allāh ﷻ, Allāh ﷻ is already handing him the challenging mission of going and facing Fir'aun. **“Idh'hab 'Ilā Fir'awna 'Innahu Ṭaghá – go to Fir'aun because he has transgressed all bounds.”**

This is a very heavy order. ‘Qawl thaqīl’ – this is heavy. Mūsā ran out of Egypt for ten years because of fear of Fir'aun. And he just wants to visit his family, and his mother, and his relatives, and his home country; he's not going there because of the fear of Fir'aun. And now Allāh ﷻ is telling him not to go into Egypt, but to go to Fir'aun and tell him to follow you. But Mūsā عليه السلام, Allāh ﷻ chose him; chose him because of his strength, and his *īmān*. Allāh ﷻ *Yajtabi* – He chooses out of His creation the best for this mission of Prophethood.

### Mūsā عليه السلام asks Allāh ﷻ for Help to Carry out his First Command

So, Mūsā did not reject the Command of Allāh ﷻ, but he asked Allāh ﷻ for help because this is not an easy thing to do. So, he told Allāh ﷻ, **“Qāla Rabbi**

<sup>397</sup> Tāhā - 20:24

***Ashraḥ Lī Ṣadrī***, and look at this wonderful *Du'ā* of Mūsā, what he is asking from Allāh ﷻ. Number one,

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي

**[Mūsā (Moses)] said: "O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness)."**<sup>398</sup>

'This mission of facing Fir'aun needs to have a very strong heart, so open for me my heart. Give me strength, give me confidence.'

وَيَسِّرْ لِي أَمْرِي

**"And ease my task for me;"**<sup>398</sup>

'Make my mission easy', because Allāh ﷻ can make the difficult easy,

وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي

**"And make loose the knot (the defect) from my tongue," (i.e. remove the incorrectness from my speech) [That occurred as a result of a brand of fire which Mūsā put in his mouth when he was an infant].**<sup>398</sup>

Mūsā had a problem with speech. We do not know what exactly; there's that story of the charcoal and all of that, but there's no evidence for it. Anyway, we know from the *Nas* of Qur'ān – from the text of Qur'ān, that Mūsā had a problem with the way he used to speak; either it was difficulty in pronouncing letters, or it was difficulty in expressing himself, or he was stuttering, *Allāhu A'lam*. But he had a certain defect in the way he used to speak, so he asked Allāh ﷻ, "and release one of the knots from my tongue." He didn't ask Allāh ﷻ to make him the most fluent, he asked Allāh ﷻ to release that knot, as much as he would need.

**Mūsā عليه السلام did the Greatest Favour on his Brother Hārūn**

'Āisha رضي الله عنها was going to Hajj, and she heard some men talking outside. And one of them is asking, he is giving them a quiz. He said, "*Man*

<sup>398</sup> Tāhā - 20:25-27

*ammanun nāsi 'alā akhi?* - who did the greatest favour on his brother?" He is asking these men, "Who did the biggest favour to his brother?" 'Āisha رضي الله عنها, from inside her *Hawdij* – from over the camels, she responded and said, "Mūsā. He is the one who did the biggest favour on his brother Hārūn", because the biggest favour is that Mūsā asked Allāh ﷻ to make Hārūn a Prophet. What bigger favour could you do for your brother? He asked Allāh ﷻ, "Oh Allāh, make my brother a Prophet". No brother has done his brother a favour like Mūsā has done to Hārūn.

وَأَجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي  
هَارُونَ أَخِي

**"And appoint for me a helper from my family, Hārūn (Aaron), my brother."**<sup>399</sup>

### The Rules of Brotherhood in Islam

And then notice here, the rules of brotherhood in Islam are in the following *Āyāt*. Why does he want help from his brother Hārūn?

اشْدُدْ بِهِ أَزْرِي

To, **"Increase my strength with him."**<sup>400</sup>

Your brother and you are stronger together. That's one purpose of brotherhood in Islam; you become stronger when you have a brother. When you are alone, you're not as strong as when you have a brother. And that's why Rasūlullāh ﷺ has always told us to be with the *Jamā'ah*. Don't think that you can survive alone in the wilderness, outside. Outside it's a jungle. It's a jungle, and you need to be with the Muslims, because you are like sheep. Rasūlullāh ﷺ said, "the wolf eats from the stray sheep. The wolf

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<sup>399</sup> Tāhā - 20:29, 30

<sup>400</sup> Tāhā - 20:31

will not attack the pack, the flock, but the wolf will attack the sheep which is alone.”<sup>401</sup> *Ashdud Bihi~ 'Azrī*, that's number one. And then,

وَأَشْرِكُهُ فِي أَمْرِي

“And let him share my task (of conveying Allāh's Message and Prophethood).”<sup>402</sup> “So, he will help me in my task.” Brotherhood in Islam is not for worldly benefit, or gain. Brotherhood in Islam is for,

كَيْ نُسَبِّحَكَ كَثِيرًا  
وَنَذْكُرَكَ كَثِيرًا  
إِنَّكَ كُنْتَ بِنَا بَصِيرًا

“That we may glorify You much, And remember You much, Verily! You are of us Ever a Well-Seer.”<sup>403</sup>

We can worship you together. That's why I want to have a brother; so that we can both worship Allāh ﷻ and make Tasbīh and Dhikr for Allāh ﷻ.

Allāh ﷻ said,

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَى

“You are granted your request, O Mūsā (Moses)!”<sup>404</sup>

Allāh ﷻ granted him his request. Now, there are a few other points which Mūsā wants to ask Allāh ﷻ about. Mūsā has left Egypt because of the murder case that happened. There was a warrant against Mūsā. So, he wants to ask Allāh ﷻ about this. Allāh ﷻ says,

قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ  
وَإِخِي هَارُونَ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ أَنْ  
يُكَذِّبُونِ

<sup>401</sup> Sunan an-Nasa'i 847, -Mishkat al-Masabih 184, 185

<sup>402</sup> Tāhā - 20:32

<sup>403</sup> Tāhā - 20:33-35

<sup>404</sup> Tāhā - 20:36

قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكَ مَوْلًى فَتَكُونُ مِنَ الْغَالِبِينَ  
أَنْتُمْ وَمَنِ اتَّبَعَكُمْ الْغَالِبُونَ

Mūsā said: “My Lord! I have killed a man among them, and I fear that they will kill me. And my brother Hārūn (Aaron) he is more eloquent in speech than me so send him with me as a helper to confirm me. Verily! I fear that they will belie me.”

Allāh said: “We will strengthen your arm through your brother, and give you both power, so they shall not be able to harm you, with Our Āyāt (proofs, evidences, verses, lessons, signs, revelations, etc.), you two as well as those who follow you will be the victors.”<sup>405</sup>

### Manners of Da’wah [Invitation to Islām]

And Allāh ﷻ told Mūsā, now to go to Fir’aun. ‘Go with your brother to Fir’aun.’ And Allāh ﷻ gave him advice. Allāh ﷻ says,

اٰذْهَبَا۟ اِلٰى فِرْعَوْنَ اِنَّهُ طَغٰ۟  
فَقُوْلَا لَهٗ قَوْلًا لَّيِّنًا لَّعَلَّهٗ يَتَذَكَّرْ اَوْ يَخْشٰ۟

“Go, both of you, to Fir’aun (Pharaoh), verily, he has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant and as a tyrant). And speak to him mildly, perhaps he may accept admonition or fear Allāh.”<sup>406</sup>

And what is the advice? Allāh ﷻ said, “*Qawlāan Layyināan* - and speak to him mildly.” *Layyināan* means soft and mild. What is the wisdom behind that Allāh ﷻ says, “*La`allahu Yatadhakkaru 'Aw Yakhshá* – perhaps he may accept admonition, or fear Allāh.” If you speak to someone mildly and softly, there is a possibility that he will fear Allāh ﷻ and he would remember. If you speak to them roughly, most likely they won't. So Allāh ﷻ

<sup>405</sup> Al-Qaşaş - 28:33-35

<sup>406</sup> Tāhā - 20:43, 44



is telling Mūsā the manners of *Da'wah*; it has to be done in a soft manner, it has to be done in a mild way. That is how *Da'wah* should be done.

I want to mention one thing in regard to *Da'wah* here. Sometimes we think that part of being mild in *Da'wah* is to not threaten the other side or make them worry. Sometimes in our *Da'wah*, we tell the people about Islam, but we shy away from mentioning to them the consequences of not believing. We sometimes hold back telling the people, 'If you don't believe, this is what will happen to you. You will be in hellfire.' We think that that is too harsh. Is that true or not? We find here the answer in the *Āyāt*. The *Āyah* that says, "Talk to Fir'aun in a mild fashion", is *Āyah* 44 in *Sūrah* Tāhā. *Āyah* 48 in *Sūrah* Tāhā, Allāh ﷻ is telling Mūsā and Hārūn, or actually, Mūsā is saying to Fir'aun,

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَنْ كَذَّبَ وَتَوَلَّىٰ

**"Truly, it has been revealed to us that the torment will be for him who denies [believes not in the Oneness of Allāh, and in His Messengers, etc.], and turns away.' (from the truth and obedience of Allāh)"<sup>407</sup>**

So Mūsā is telling Fir'aun, "I have received revelation that, if you don't believe in Allāh ﷻ, you will be punished in hellfire." Therefore, Allāh ﷻ tells us that we should be mild and soft in our *Da'wah*, but this is part of it. Why? Because this is part of the honesty of conveying the message. The *Ambiyā* of Allāh ﷻ have been given an *Amānah* – trust, and they have to be honest. They cannot hold back information from people. They have to tell them the truth, *Bashīrāan Wa Nadhīrāan* – to give them the glad tidings and to give them the warning; if you believe, you would receive *Jannah*, if you don't believe you would receive hellfire.

Anyway, Mūsā and Hārūn said,

قَالَا رَبَّنَا إِنَّنَا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطْغَىٰ

<sup>407</sup> Tāhā - 20:48

قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَى

**They said: “Our Lord! Verily! We fear lest he should hasten to punish us or lest he should transgress (all bounds against us).” Allāh ﷻ told them, He (Allāh ﷻ) said: “Fear not, verily! I am with you both, hearing and seeing.”<sup>408</sup>**

### The Conversations with Fir’aun

So Mūsā and Hārūn had different conversations with Fir'aun, and Allāh ﷻ mentions that in many parts of Qur’ān. We will talk about this one here. Allāh ﷻ, in many *Āyāt* mentions this. This one is in Sūrah Ash-Shu’arā’. When Mūsā went to Fir'aun, and asked him to believe in Allāh ﷻ, Fir’aun immediately started reminding Mūsā with his previous crime, and he also started reminding Mūsā with his favours on him. Allāh ﷻ says,

قَالَ أَلَمْ نُزِقْكَ فِيْنَا وَلِيْدًا وَلَبِئْتَ فِيْنَا مِنْ عُمْرِكَ سِنِيْنَ

**[Fir'aun (Pharaoh)] said [to Mūsā (Moses)]: “Did we not bring you up among us as a child? And you did dwell many years of your life with us.”<sup>409</sup>**

‘I am the one who raised you up, I am the one who fed you, I am the one who took care of you, and this is what you end up doing to me?’

And the other thing he said,

وَفَعَلْتَ فَعَلْتِكَ الَّتِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِيْنَ

**“And you did your deed, which you did (i.e. the crime of killing a man). And you are one of the ingrates.”<sup>410</sup>** ‘You were ungrateful! We took care of you, and then you ended up killing one of our people.’

The response of Mūsā was amazing, a very interesting response. Fir'aun has done Mūsā a favour, right? A big favour. He raised him up for years in his

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<sup>408</sup> Tāhā - 20:45,46

<sup>409</sup> Ash-Shu’arā’ - 26:18

<sup>410</sup> Ash-Shu’arā’ -26:19

palace, as an adopted son, and took care of him for all of his life. How could you, now, come and talk to me this way? It's a big favour. But look at the response of Sayyidnā Mūsā. He said,

وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدتَّ بَنِي إِسْرَائِيلَ

**“And this is the past favour with which you reproach me, that you have enslaved the Children of Israel.”<sup>411</sup>**

What was the reason Mūsā was raised up in the house of Fir'aun? It is because of the oppression of Fir'aun to Banī Isrā'īl. If it wasn't for that oppression, Mūsā would have been raised by his own parents, he did not need Fir'aun. The only reason why Mūsā was raised by Fir'aun, is because of the oppression of Fir'aun against Banī Isrā'īl, and because of that oppression, he ended up raising up Mūsā. Otherwise Mūsā would have been in his house, and his mother would not put him in the river.

His mother put him in the river because of the fear of Fir'aun. If Fir'aun was not a *Dhālim* [Oppressor], he would have been raised in his own house. So Mūsā is telling him, ‘What favour are you talking about? That's not a favour. That is because of your oppression against Banī Isrā'īl. So don't tell me that that's a favour! And then you talk about the crime?’ Allāh ﷻ says,

قَالَ فَعَلْتُهَا إِذًا وَأَنَا مِنَ الضَّالِّينَ

فَقَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ

**Mūsā said: “I did it then, when I was an ignorant (as regards my Lord and His Message). So I fled from you when I feared you. But my Lord has granted me Hukmān (i.e. right judgement of the affairs and Prophethood), and appointed me as one of the Messengers.”<sup>412</sup>**

‘I was ignorant at that time and then I ran away from you, and then Allāh ﷻ has given me the message. So don't hold me accountable for something that

<sup>411</sup> Ash-Shu'arā' - 26:22

<sup>412</sup> Ash-Shu'arā' - 26:20, 21

I did then, because at that time, I was ignorant. But now, I have the message from Allāh ﷻ, and He made me of the Messengers.'

### **Fir'aun Challenges Mūsā** عليه السلام

Allāh ﷻ says,

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ

**Fir'aun (Pharaoh) said: “And what is the Lord of the 'Alamin (mankind, jinns and all that exists)?”**<sup>413</sup> Fir'aun said, 'Who is the God of the worlds? Who is he? Who are you talking about? Who is your Lord?' Allāh ﷻ says,

قَالَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ

**Mūsā (Moses) said: “Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty.”**<sup>413</sup>

Mūsā is talking serious. He is saying, “Allāh ﷻ is the Lord of the heavens and the earth.” Fir'aun wants to turn it into a joke and entertainment, so he started making fun of Mūsā. Allāh ﷻ says,

قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْتَمِعُونَ

**Fir'aun said to those around: “Do you not hear (what he says)?”**<sup>413</sup>

So, he is starting to make fool out of Sayyidnā Mūsā, mocking at Sayyidnā Mūsā عليه السلام. Mūsā did not respond to that, he was not side tracked. Mūsā continued and said,

قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ

**Moses said: “Your Lord and the Lord of your ancient fathers!”**<sup>414</sup>

Now Fir'aun got angry.

قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ

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<sup>413</sup> Ash-Shu'arā' - 26:23-25

<sup>414</sup> Ash-Shu'arā' - 26:26-30

**Fir'aun said: “Verily, your Messenger who has been sent to you is a madman!”**<sup>414</sup> Now he started getting serious and angry and is accusing Sayyidnā Mūsā of insanity. Mūsā did not respond to that either and he continued. Look at the *Dā’iyah* [the caller to Islam].

قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ تَعْقِلُونَ

**Mūsā (Moses) said: “Lord of the east and the west, and all that is between them, if you did but understand!”**<sup>414</sup>

And this is an important lesson of Da’wah; don't protect your own self in Da'wah. We would be talking with somebody about Da'wah, giving them the message, they would attack us, we would start defending our own selves. And we would get into the conversation and the debate of defending our own selves. Fir'aun starts accusing him, Mūsā is continuing with the signs of Allāh ﷻ. And now Fir'aun goes from the next step; he started with mockery, and then accusing, and then, now threatening.

قَالَ لَئِنِ اتَّخَذْتَ إِلَهًا غَيْرِي لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ

**Fir'aun (Pharaoh) said: “If you choose an ilah (god) other than me, I will certainly put you among the prisoners.”**<sup>414</sup>

Fir'aun said, “If you take any other lord besides me, I will throw you in jail”. Mūsā said,

قَالَ أَوْلَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ

**Mūsā said: “Even if I bring you something manifest (and convincing)?”**<sup>414</sup>

“What if I bring you clear signs from Allāh ﷻ?” Fir'aun told him, “Show me what you have.” So, Mūsā threw his stick,

فَإِذَا هِيَ تُعْبَانُ مُبِينٌ

**And behold, it was a serpent, manifest.**<sup>415</sup> It turned into a snake.

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ

<sup>415</sup> Ash-Shu'arā' - 26:32-34

**And he drew out his hand, and behold, it was white to all beholders!**<sup>415</sup>

‘And he took out his hand from under his arm, and it was white, for all of them around him.’ Now, Fir'aun said that Mūsā is a magician.

قَالَ لِلْمَلَإِ حَوْلَهُ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ

**[Fir'aun (Pharaoh)] said to the chiefs around him: “Verily! This is indeed a well-versed sorcerer.”**<sup>415</sup>

Allāh ﷻ has given Sayyidnā Mūsā the *Āyāt*. Fir'aun refused to follow the signs, which he has seen with his own eyes, and accused Mūsā of being a sorcerer, a magician. Fir'aun announced that he will gather all of the magicians of Egypt and bring them to challenge Sayyidnā Mūsā عليه السلام. Allāh ﷻ says,

قَالَ أَجِئْتَنَا لِنُخْرِجَكَ مِنْ أَرْضِنَا بِسِحْرِكَ يَا مُوسَى

**He [Fir'aun (Pharaoh)] said: “Have you come to drive us out of our land with your magic, O Mūsā?”**<sup>416</sup>

So, he accused Mūsā of trying to take over the government and drive them out of the land. This is the thing he accused Mūsā of doing; *‘Litukhrijanā Min 'Arđinā – and you want to drive us out of our land, take over the government, and kick us out.’* He said, “You want to do that with your magic? We have stronger magic than yours.”

فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِثْلِهِ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سُوًى

**“Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we, nor you shall fail to keep, in an open wide place where both shall have a just and equal chance (and beholders could witness the competition).”**<sup>416</sup>

‘We are going to bring you with magic similar to it, and better. So, let's have an appointed time.’ Mūsā chose the day of *Al-Zinah* – this is the festival of

<sup>416</sup> Tāhā - 20:57,58

the people of Egypt. On that day, all of the people would gather together, and they would have a big celebration. Mūsā chose that day because he wants everybody to be there, and he wants everyone to see the signs of Allāh ﷻ. Allāh ﷻ says,

قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْتَةِ وَأَنَّ يُحْشَرَ النَّاسُ ضُحَىٰ

**[Mūsā (Moses)] said: “Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon).”<sup>417</sup>**

‘The appointed time is your festival day, and we will meet in the early morning when all of the people come together, then we're going to start our competition.’

### **Fir'aun Gathers All of the Magicians of Egypt**

Allāh ﷻ says,

فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَىٰ

**So Fir'aun (Pharaoh) withdrew, devised his plot and then came back.<sup>417</sup>**

‘Fir'aun left, and he brought together all of his strength and power.’

When Mūsā عليه السلام saw all of the magicians present, it says in another *Āyah* that Fir'aun has sent to all of the towns of Egypt to gather all of the magicians. He has sent his orders to bring all of the magicians from Egypt. What was the role of the magicians in Egypt?

First of all, we need to realize that Allāh ﷻ, when he sends a prophet, He provides the Nabī with miracles that challenge the people in their field of expertise. So, the people of Egypt, the most high-ranking science that they had, and their field of expertise was the field of magic. They were very powerful in that field, and maybe the world, until today, has never seen such powerful magic like what existed in Egypt. They were the top in magic. Fir'aun used to use the magicians to control and dominate the minds of the

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<sup>417</sup> Tāhā - 20:59,60

society. He would use them to influence and control the minds of people. So, they were working with Fir'aun, and that's why they say in another *Āyah*,

وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ

**And the magic to which you did compel us.**<sup>418</sup>

They were forced to learn this, and Fir'aun would have schools where they would teach them the magic, and then he would use it to control the minds of people through magic, and to give the people the impression that Fir'aun is God. And these magicians would commit these strange acts of magic, and they would do it in the name of Fir'aun, and that is how they controlled the lives of people in Egypt. But Fir'aun was very terrified from this single man: Sayyidnā Mūsā عليه السلام. So, he didn't bring one magician, or two, he brought the best magicians that Egypt could offer, and there are different narrations, we don't know how much for sure; Ibn Ishāq goes as far as saying fifteen thousand, but Ibn 'Abbās says seventy. So, let's go with the least, and that is the narration of Ibn 'Abbās; seventy magicians.

These seventy magicians were standing in front of Mūsā. Mūsā's point is not to win. His point is to give *Dā'wah*. So, he wanted to give them another chance. So Mūsā told them,

قَالَ لَهُمْ مُوسَىٰ وَيْلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ ۚ وَقَدْ خَابَ  
مَنْ افْتَرَىٰ

**Mūsā (Moses) said to them: "Woe unto you! Invent not a lie against Allāh, lest He should destroy you completely by a torment. And surely, he who invents a lie (against Allāh ﷻ) will fail miserably."**<sup>419</sup>

He is giving them another chance. He is saying, 'This is a lie against Allāh ﷻ, and if you continue with that, you will end up failing.' These words were discussed by the magicians. Allāh ﷻ says,

<sup>418</sup> Tāhā - 20:73

<sup>419</sup> Tāhā - 20:61



فَتَنَارَعُوا أَمْرَهُمْ بَيْنَهُمْ وَأَسْرُوا النَّجْوَى

**Then they debated with one another what they must do, and they kept their talk secret.**<sup>420</sup> They were discussing [the question], “Is this man really a Prophet, or is he the magician?” In the end, they settled the argument and said, “He is a magician, and this is our plan, and this is what we’re going to do.” And Fir'aun said, and they said with him,

قَالُوا إِنَّ هَٰذَانِ لَسَاحِرَانِ يُرِيدَانِ أَنْ يُخْرِجَاكُم مِّنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا  
بِطَرِيقَتِكُمُ الْمُثَلَىٰ  
فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ ائْتُوا صَفًّا وَقَدْ أَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلَىٰ

**They said: “Verily! These are two magicians. Their object is to drive you out from your land with magic, and overcome your chiefs and nobles. So, devise your plot, and then assemble in line. And whoever overcomes this day will be indeed successful.”**<sup>420</sup>

### Mūsā and his Brother Hārūn Versus Fir’aun and his Magicians

He told them, “Assemble in a line.” So, imagine with me: this is a festival. All of the people of Egypt are there, surrounding this battlefield. On one side of the battlefield, seventy magicians, lined up with all of their equipment. And on the other side, Mūsā standing alone, and his brother behind him. Imagine the scene: seventy magicians, that is the minimum number, imagine it fifteen thousand, in ranks, lines, with all of their equipment, with all of their tools. And Mūsā, standing alone on the other side, and all of the people of Egypt are surrounding them and watching. And they devise their plan. Allāh ﷻ says,

قَالُوا يَا مُوسَىٰ إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوْلَٰئِكَ مِنَ الْقَوَائِدِ  
قَالَ بَلْ أَلْقُوا ۚ فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَىٰ

<sup>420</sup> Tāhā - 20:62-66

They said: “O Mūsā! Either you throw first or we be the first to throw?”

Mūsā said: “Nay, throw you (first)!” Then behold, their ropes and their sticks, by their magic, appeared to him as though they moved fast.<sup>420</sup>

And these were not amateur magicians or weak in their field. These were strong professionals, and they were the best. Maybe the best, that the world has ever seen, in magic. Because Allāh ﷻ says in the other *Āyah*,

فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَزْهَبُوهُمْ وَجَاءُوا بِسِحْرِ عَظِيمٍ

So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great magic.<sup>421</sup>

*Wa Astarhabūhum* – they put fear in the hearts of people. *Wa Jā’ū Bisīhrin`Aẓīmīn* – This is great magic. Imagine how powerful it would have been! First of all, *Saḥarū`A`yuna An-Nāsi* – the magic was on the eyes of men, meaning that these sticks and ropes weren’t really snakes, because we cannot give life to the dead. Therefore, it was an illusion; an optical illusion, that is what it is, because we do not control the difference between life and death, and that is *Ar-Rūh* [the soul]. Allāh ﷻ says,

وَيَسْأَلُونَكَ عَنِ الرُّوحِ  
قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

And they ask you (O Muhammad ﷺ) concerning the Ruh (the Spirit);

Say: “The Ruh (the Spirit): it is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.”<sup>422</sup> ‘Tell them that the soul, the knowledge of the soul belongs to Allāh ﷻ, and you only have a little knowledge.’ This is something that only Allāh ﷻ controls. So, this magic was an illusion, but Allāh ﷻ says, “*Wa Astarhabūhum*” – when the people saw this, they were afraid and terrified. So, imagine, the people of Egypt surrounding this stadium or this battlefield, and all of them were afraid and terrified when they saw what the magicians

<sup>421</sup> Al-A’rāf - 7:116

<sup>422</sup> Al-’Isrā’ - 17:85

have done. What do you think the response of Mūsā would be? And he is with them in the field. Remember what happened before with Mūsā when his stick started moving. What happened? **“Fa Wallā Mudbirāan Wa Lam Yu`aqqib – he ran away and he did not look back.”** [Al-Qaṣaṣ - 28:31]. And it was one stick. But now, look at the response of Mūsā. Seventy magicians, or fifteen thousand, throwing their sticks and their ropes. All the people around them are terrified, Allāh ﷻ says,

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى

**So Mūsā (Moses) conceived a fear in himself.**<sup>423</sup>

Where did Mūsā conceive fear? In his heart, but it did not show on his reaction, it did not show on his action. It did not show at all on Sayyidnā Mūsā. It remained a natural human response in the heart, and Allāh ﷻ then said,

فُلْنَا لَا تَخَفُ إِنَّكَ أَنْتَ الْأَعْلَى

**We (Allāh ﷻ) said: “Fear not! Surely, you will have the upper hand.”**<sup>423</sup>

Before, he had fear in his heart and he acted upon it; he ran away and he didn’t look back. Now, it was a natural human fear in the heart, but it didn’t affect Sayyidnā Mūsā, and that is what *īmān* does. You still go through the natural human reactions, or feelings, of fear and doubts, all of these things that come to the heart, but the believer is able to suppress them and is able to eliminate them. And that is the difference between the believer and the non-believer. So Mūsā, here, only conceived a little bit of fear in his heart, but it did not affect him whatsoever. And Allāh ﷻ, then, gave Mūsā *Iṭma’anān* – He gave him tranquillity, so that small fear in the heart was eliminated and taken out of his heart. Now, the seventy magicians have their sticks and the ropes shaking and moving, and then Allāh ﷻ tells Mūsā,

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<sup>423</sup> Tāhā - 20:67, 68

وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدٌ سَاحِرٌ وَلَا يُفْلِحُ السَّاحِرُ  
حَيْثُ أَتَى

**“And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, no matter whatever amount (of skill) he may attain.”**<sup>424</sup>

*“Throw what is in your right hand! Talqaf Mā Ṣana`ū – it will eat up everything that they made.”* What is the difference between the stick of Mūsā and the sticks of the magicians? The difference is that the stick of Mūsā had a living soul in it, that transformed the stick into a real snake.

So, it ate up all of their ropes. Now, what was the response of the magicians? Who are the ones, among all of these people who are watching, who are the experts? Who are the ones who understand what is going on? The magicians. Fir'aun is stubborn; he knows the truth. *'Astayqanat/hā 'Anfusuhum* – they knew it, he knew the truth, but he doesn't want to believe. The people of Egypt, surrounding, are followers of Fir'aun; *“Whatever Fir'aun says, we are going to follow him.” Fāstakḥaffa Qawmahu Fa'aṭā`ūhu* – he belittled his people, so they followed him. But the ones who have understanding of the reality of the situation are the magicians. So, when they saw this, they understood that this is not magic. *“We are the experts in magic. We know magic from A to Z, we know everything about it. This is not magic! This is a miracle from Allāh ﷻ.”* So, when they saw that, their reaction was, Allāh ﷻ says,

فَأَلْقَى السَّحْرَةَ سُجَّدًا قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَى

**So the magicians fell down prostrate. They said: “We believe in the Lord of Hārūn (Aaron) and Mūsā (Moses).”**<sup>425</sup> They made *Sujūd* to Allāh ﷻ and

<sup>424</sup> Tāhā - 20:69

<sup>425</sup> Tāhā - 20:70

said, “*Qālū 'Āmannā Birabbi Hārūna Wa Mūsā – we believe in the Lord of Hārūn and Mūsā.*” Fir'aun said,

قَالَ آمَنْتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ

**Pharaoh said: “Believe in him [Musa] before I give you permission?”**<sup>426</sup>

Look at how much control Fir'aun had over people; he even wants them to take permission from him, when they want to become Muslim. ‘You have to get a permission, a permit, to believe in Mūsā.’ That is how much control Fir'aun had over the lives of people. Fir'aun then said,

إِنَّهُ لَكَيْبُرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ

**“Verily! He is your chief who taught you magic.”**<sup>426</sup> “Mūsā is your teacher who taught you magic.” And then he threatened them and said,

فَلَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَاصْلَابَتِكُمْ فِي جُذُوعِ النَّخْلِ وَتَعْلَمَنَّ  
أَيُّنَا أَشَدُّ عَذَابًا وَأَبْقَى

**“So I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date-palms, and you shall surely know which of us [I (Fir'aun ) or the Lord of Mūsā (Allāh ﷻ)] can give the severe and more lasting torment.”**<sup>426</sup> And then notice what Fir'aun said,

إِنَّ هَذَا لَمَكْرٌ مَكْرْتُمُوهُ فِي الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا فَسَوْفَ تَعْلَمُونَ

**“Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know.”**<sup>427</sup> “This is a conspiracy, between you and Mūsā, which you have agreed about in the town before you came here.” A blunt lie. He said, “*This is a conspiracy. You were conspiring with Mūsā before you came here.*”

Allāh ﷻ says in Sūrah Ash-Shu'arā', that when the magicians came and had their first meeting with Fir'aun, the magicians were gathered from all over

<sup>426</sup> Tāhā - 20:71

<sup>427</sup> Al-A'rāf - 7:123

Egypt. When they arrived to Egypt and they had their first meeting with Fir'aun, what did they say? What was the first thing the magicians told Fir'aun when they met with him? Allāh ﷻ says,

فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَئِنَّا لَمَّا لَأَجْرًا إِنَّا كُنَّا نَحْنُ الْغَالِبِينَ

**So when the sorcerers arrived, they said to Fir'aun (Pharaoh): “Will there surely be a reward for us if we are the winners?”<sup>428</sup> “Are you going to reward us if we win?”** So, they were in it for the money. That is why they came; they want the reward. What did Fir'aun say? Allāh ﷻ says,

قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَمِنَ الْمُقَرَّبِينَ

**He said: “Yes, and you shall then verily be of those brought near (to myself).”<sup>429</sup>** So Fir'aun, not only is going to give them wealth, but he is going to give them power and position. They came for small worldly gain, and when they went into the field, Ibn Kathīr says, these magicians stood up,

فَأَلْقَوْا حِبَالَهُمْ وَعَصِيَّهُمْ وَقَالُوا بِعِرَّةٍ فِرْعَوْنِ إِنَّا لَنَحْنُ الْغَالِبُونَ

**So they threw their ropes and their sticks, and said: “By the might of Fir'aun (Pharaoh), it is we who will certainly win!”<sup>430</sup>**

And they were chanting, *“Bi`izzati Fir`awna Innā Lanaĥnu Al-Ghālibūna! – In the name of Fir'aun, we are going to win! In the name of Fir'aun, we are going to win!”* And they were chanting these words. These magicians, now, became believers, and Fir'aun told them, *“I will kill you, and I will crucify you.”* He will kill them in a cruel way. He is going to chop out their arms and their legs, and he is going to crucify them on palm trees. What was the response of the magicians now? Allāh ﷻ says,

قَالُوا لَنْ نُؤْتِرَكَ عَلَىٰ مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرْنَا ۗ فَاقْضِ مَا أَنْتَ قَاضٍ ۗ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا

<sup>428</sup> Ash-Shu'arā' - 26:41

<sup>429</sup> Ash-Shu'arā' - 26:42

<sup>430</sup> Ash-Shu'arā' - 26:44

إِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَايَانَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السَّحْرِ وَاللَّهُ خَيْرٌ وَأَبْقَى

**They said: “We prefer you not over the clear signs that have come to us, and to Him (Allāh) Who created us. So decree whatever you desire to decree, for you can only decree (regarding) this life of the world.**

**Verily! We have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allāh is better as regards reward in comparison to your (Pharaohs)] reward, and more lasting (as regards punishment in comparison to your punishment).”<sup>431</sup>**

*‘The reward of Allāh ﷻ is better than yours.’* Look at what *Īmān* does. These same people, who came and were asking for money are now saying, “*We are not only willing to give our wealth, but we are willing to give our life for the sake of Allāh ﷻ, because the reward of Allāh ﷻ is better.*” That is what *Īmān* does. And if our *Īmān* is not carrying us to that level, then that means our *Īmān* is very weak, because with the magicians, their *Īmān* transformed them from people who came to beg from Fir'aun, to people who are willing to give their lives in the sake of Allāh ﷻ. That is because of *Īmān*. If our *Īmān* is not transforming us in that way, then we have a problem with our *Īmān*. If we are not willing to give in the sake of Allāh ﷻ, and to provide, and to sacrifice, what *Īmān* do we have? Because *Dīn* is *Tadh'hiyah* – it is sacrifice. And they died on *Īmān*, and they were *Shuhadā*. They died in the sake of Allāh ﷻ; these magicians who were committing one of the major crimes and sins of magic, *Īmān* transformed them, and Allāh ﷻ accepts the *Tawbāh* of anyone, and then they became *Shuhadā* in the end.

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<sup>431</sup> Tāhā - 20:72, 73

## Chapter 12

### Mūsā عليه السلام and Fir'aun (Pharaoh) 3

#### The Evil Advisors of Fir'aun

Now, things were getting a little bit difficult on Fir'aun because this embarrassing event happened in front of all of the people of Egypt. So, the evil advisors of Fir'aun came to him and said, “*You need to do something. You can't let things get out of control.*” And these are the parasites living under Fir'aun, who are benefiting from the situation, benefiting from the status quo; because these oppressive leaders, they don't exist in a vacuum. *Adh-Dhalamat* – the oppressors, these kings, they don't live in a vacuum, they have an underlying power under them; they have chiefs – *Al-Mala'*, they have advisors, they have a government, they have people who are serving them and helping them, otherwise they can't exist alone. And Fir'aun, even though he claimed to be God and he claimed to be ‘*limulku Misr*’ - the owner of Egypt, nevertheless, he still had to depend on these people under him. And these were parasites who are benefiting financially, and benefiting from the positions they are getting, under the leadership of Fir'aun, so they are looking for their benefit also. Allāh ﷻ says,

وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَدْرُ مُوسَى وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرَكَ  
وَأَلِهَتَكَ

**The chiefs of Fir'aun's people said: “Will you leave Mūsā and his people to spread mischief in the land, and to abandon you and your gods?”<sup>432</sup>**

‘Are you going to let this happen? Are you going to let this go?’ So, they pushed Fir'aun. So, he said,

قَالَ سَنَقْتُلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ

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<sup>432</sup> Al-A'rāf - 7:127



**He said: “We will kill their sons, and let live their women, and we have indeed irresistible power over them.”<sup>432</sup>**

Didn't Fir'aun issue this order before? When did he issue it? He issued it when Mūsā was born.

### **Banī Isrā'īl Complains about Mūsā عليه السلام**

What did Banī Isrā'īl say when this issue was decreed?

They said: **“We have received harm when you were born, and we are receiving harm from you now.” [Al-A'rāf - 7:129].**

*'All this trouble is because of you. They were killing us in the beginning because of you, because of your birth. That is why our children were killed, and now our children are killed again, why? Because of you another time.'*

And this is the nature of the people who are not willing to sacrifice anything for the sake of Allāh ﷻ. People who are already humiliated are crushed, and they don't want to move ahead and they're not willing to give anything. They want victory, they want success, they want position, but they're not willing to pay the price for it.

### **The Muslim Ummah is One Ummah!**

And, unfortunately, sometimes we are guilty of doing the same thing.

[A Muslim who asks:] “How come Islam is not established? How come there is no Khilāfah? How come?” And, this person, you find him, and he is not doing anything, and he is blaming the whole Ummah, and he is the only one who is innocent. [Complaining all the time:] *“Look at the Muslims! Look at the Muslims!”*, and he is speaking about everyone, but himself.

Why is the problem in Chechnya happening? Why is the problem in Iraq happening? Why is the problem in Palestine happening? Why is it happening in Kashmir? It is because of the faults of me and you! Don't think that the problem of Kashmir, is a Kashmiri problem, or the problem of the Chechens is a Chechnyan problem, or the problem of Palestine is a Palestinian problem.

This is a problem of the Muslim Ummah, because Allāh ﷻ does not know [allow/ accept] these different states and nations. Allāh ﷻ knows one Ummah. ONE UMMAH! So, whenever there is a punishment, or there is a problem, or there is suffering in one part of the Ummah, it is a suffering for all of us. And we are all held responsible for it. So, the problems we are going through now, are because of us, and we are responsible for solving them.

قَالُوا أُودِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا

**They said: “We (Children of Israel) had suffered troubles before you came to us, and since you have come to us.”**<sup>433</sup> But Mūsā told them,

قَالَ عَسَىٰ رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ  
**“It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?”**<sup>433</sup>

‘Allāh ﷻ will give you victory over your enemy, and Allāh ﷻ will give you Khilāfah, but you have to go through the sacrifice; that’s the natural path to achieve victory.’ And then Mūsā told his people in the Āyah before,

قَالَ مُوسَىٰ لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ  
 عِبَادِهِ ۗ وَالْعَاقِبَةُ لِلْمُتَّقِينَ

**Mūsā said to his people: “Seek help in Allāh and be patient.”** We have to be patient! **“Verily, the earth is Allāh's. He gives it as a heritage to whom He will of His slaves, and the (blessed) end is for the Muttaqun (pious).”**<sup>434</sup>

### **Allāh ﷻ Sends Banī Isrā’īl More Signs - Drought and Scarcity of Fruits**

Allāh ﷻ sent to Mūsā, Āyāt – signs. How many signs do we already know of up till this moment? Two, which are the stick and the hand. And the Āyāt in total were nine. Allāh ﷻ says,

وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصِ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَذَّكَّرُونَ

<sup>433</sup> Al-A’rāf - 7:129

<sup>434</sup> Al-A’rāf - 7:128

**And indeed We punished the people of Fir'aun with years of drought and shortness of fruits (crops, etc.), that they might remember (take heed).**<sup>435</sup>

So, these are another two signs, which are: the drought, and [the absence of fruits, ]they don't have any fruits. So now we have four signs. And then we have another five mentioned in another Āyah. Allāh ﷻ is sending them Āyāt. And Allāh ﷻ says, **"Whenever we send them a sign, we send them a following sign, which is greater than the one before it."**<sup>436</sup> So Allāh ﷻ is sending them powerful signs. Why? For them to remember. The stick was not enough, the hand was not enough, so Allāh ﷻ sent on them drought; they would get no rain. And *Naqşin Mina Ath-Thamarāti* – they would have less fruits. Al-Hassan says, *"These two signs, are one."* And he would replace another one with *Al-Bahr*; he would count the splitting of the sea as one sign. So, then we have five left.

Ok now, when these two signs occurred, Fir'aun and his people came to Mūsā and they told him, "Can you please ask you Lord to release us from this drought, and from this problem?" So, they sent him a delegation from the government to meet with Mūsā and tell him, "Please release us from this problem." Mūsā made a *Du'ā* to Allāh ﷻ, so Allāh ﷻ provided them with rain and fruits again, but ***Fa 'Idhā Hum Yankuthūna*** – they broke their promise to Mūsā. Allāh ﷻ says,

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ

**So We sent on them: the flood.**<sup>437</sup>

The next sign was the flood; Allāh ﷻ made the Nile River flood. So, it would flood on the banks, it would cover their fields, and then the water would stick there, so they cannot plant in the fields. The water doesn't want to go anywhere. It was an amazing flood; it is a miracle.

The Nile River flooded, and the water went over the banks, and then the water stayed right there; it didn't move so all of the fields were covered, so they cannot plant. So, they went to Mūsā, and they said,

<sup>435</sup> Al-A'rāf - 7:130

<sup>436</sup> Az-Zukhruf – 43:48

<sup>437</sup> Al-A'rāf - 7:133, 134

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَا مُوسَى ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لِئَلَّا يَكْفُتَ  
عَنَّا الرِّجْزُ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَائِيلَ

**And when the punishment fell on them, they said: "O Mūsā! Invoke your Lord for us because of His Promise to you. If you will remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you."**<sup>437</sup>

Mūsā wanted two things:

1. He wanted them to believe,
2. and he wanted Fir'aun to release Banī Isrā'īl from the slavery.

Fir'aun said, 'I will give you the two things you want from me: I'm going to believe, and I'm going to release the Children of Isrā'īl with you.' Why was Fir'aun saying that? Because he needs Mūsā, otherwise his kingdom is going to be lost. They think in their interest. Interest rules.

So, they went to Mūsā, and they said, 'Please ask Allāh ﷻ, your Lord, to release us from this punishment, and if you do so, we are going to believe in you and we are going to send Banī Isrā'īl.' Mūsā made *Du'ā* to Allāh ﷻ, so the water receded.

### **The Sign of the Locusts/ Grasshoppers**

Now they went to their fields, and they started planting again. They said, "We don't know who you are, we are not going to believe, and we are not going to send Banī Isrā'īl."

Allāh ﷻ sent on them another sign; after ***Aṭ-Ṭūfāna, Wa Al-Jarāda***. Allāh ﷻ sent on them locusts, grasshoppers. Allāh ﷻ sent on them clouds of locusts that would block the sun, and these clouds would march over their fields, and eat anything they find in front of them. They would eat all of the plants, and the trees in the field; they would leave them dead, and then they would march on the houses and eat the wood. Miracle from Allāh ﷻ. Destruction that went over Egypt. Clouds of locusts marching over the land of Egypt, destroying everything.

They went to Mūsā begging, “Oh Mūsā! Ask Allāh ﷻ to release us from this punishment! We are going to believe and send Banī Isrā’īl with you.” So Allāh ﷻ released that punishment from them, **Fa 'Idhā Hum Yankuthūna** – they broke their promise again. Allāh ﷻ says,

وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِنَسْحَرَنَّ بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ

**They said (to Mūsā): “Whatever Āyāt (proofs, evidences, verses, lessons, signs, revelations, etc.) you may bring to us, to work there with your sorcery on us, we shall never believe in you.”<sup>438</sup>**

Allāh ﷻ says about these people,

وَإِنْ يَرَوْا كَلَّ آيَةٍ لَا يُؤْمِنُوهَا

**“If they see all the Āyāt (signs), they will not believe in them.”<sup>439</sup>**

### The Sign of the Lice/ Ticks

So Allāh ﷻ sent on them another sign, which is: *Al-Qummala* – lice or ticks. Allāh ﷻ sent on them lice and ticks; these insects that bite your body and they suck the blood. Allāh ﷻ sent these insects on them in millions. Millions! Their clothes would be filled inside with lice and ticks. When they would go in their beds, it would be lined up with lice and ticks. Wherever they go, these ticks are flying around in their houses and over their bodies. Their life became terrible and miserable. They couldn’t stand it. And who can release them from that? Allāh ﷻ. They went to Mūsā, Mūsā made Du’ā, Allāh ﷻ took away the punishment, but ‘*Fa 'Idhā Hum Yankuthūna* – they broke their promise again.’ Subhān’Allāh, look at the insistence on *Kufr*.

### The Sign of the Frogs

So Allāh ﷻ sent on them another sign: frogs. One of them would put his clothes on and frogs would jump on his body. He would open up his mouth

<sup>438</sup> Al-A’rāf - 7:132

<sup>439</sup> Al-A’rāf - 7:146

to eat and a frog would hop in his mouth. He is eating his food; a frog would land right over it. He goes to bed; he is crushing frogs under him. Frogs wherever they go.

It says in the Tafsīr, that a group of them would be eating and frogs would jump in their food. They would open their mouths and their mouths would be filled with frogs. They went to Mūsā, “*Oh Mūsā, release us from this punishment – ‘Adhāb, Rijz!’*”

Allāh ﷻ released them from this, but ‘*Fa 'Idhā Hum Yankuthūna* – they broke the promise another time.’

### The Sign of the Blood

So Allāh ﷻ then sent on them: *Ad-Dama* – blood. *Allāhu A'lam* what the exact punishment was in blood, but some of the *Mufassirīn* say, that the people of Fir'aun, the people of Egypt, would go and take water from the Nile River, by the time they reach home it is thick blood. They would take water out of their wells and by the time they want to drink it, it is thick blood. Banī Isrā'īl would take water from the Nile River, and they were drinking this water, they would take water from the wells, it would be water. With the Egyptians and the people of Fir'aun, it would turn into blood. What can they do? They need to drink. They went to Mūsā and said, “*Release us from this punishment.*” Allāh ﷻ released them from this punishment, but that was the last sign that they would receive.

### The Arrogance of Fir'aun and his Insistence upon Kufr

Allāh ﷻ gave them enough chances, and they committed their *Kufr* with insistence, and they have seen all of the signs, and they were still on the *Kufr* of Allāh ﷻ. So Allāh ﷻ says, that Fir'aun after that, said,

وَنَادَى فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَا قَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي  
 مِن تَحْتِي أَفَلَا تُبْصِرُونَ  
 أَمْ أَنَا خَيْرٌ مِّنْ هَذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ يُبِينُ

And Fir'aun proclaimed among his people, saying: "O my people! Is not mine the dominion of Egypt, and these rivers flowing underneath me. See you not then? Am I not better than this one (Moses), who is Mahin [has no honour nor any respect, and is weak and despicable] and can scarcely express himself clearly?"<sup>440</sup>

Fir'aun is saying, "Am I not better than this man, who is *Mahīnun* – who is degraded, who is weak?" He is saying this about Mūsā. "***Wa Lā Yakādu Yubīnu* – he is not even able to speak**"; he is making fun of the speech of Mūsā, because we said Mūsā had a problem in speaking. Fir'aun was making fun of that. And then, look at the standards of Fir'aun. Fir'aun is saying that he is *Mahīnun* – he is degraded, he is low class. Fir'aun says,

فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلَائِكَةُ مُقْتَرِنِينَ

**"Why then are not golden bracelets bestowed on him, or angels sent along with him?"**<sup>441</sup>

'How come Mūsā does not have any gold bracelets?' Look at the standard of thinking of Fir'aun. 'How come he doesn't have any gold? Why is he poor? Why doesn't he have angels with him? Why does he need to seek assistance from the weak slaves of Banī Isrā'īl?' That is the way they think.

## The Acceptance of Oppression is a Sign of Corruption

Allāh ﷻ says,

فَاسْتَحَفَّ قَوْمَهُ فَأَطَاعُوهُ ۗ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ

**Thus he (Pharaoh) befooled and misled his people, and they obeyed him. Verily, they were ever a people who were Fasiqun (rebellious, disobedient to Allāh).**<sup>442</sup> *Allāhu Akbar*, we need to understand this Āyah!

Fir'aun misled his people and they obeyed him. Fir'aun treated them with humiliation, and they obeyed him. Why? ***'Innahum Kānū Qawmān***

<sup>440</sup> Az-Zukhruf - 43:51, 52

<sup>441</sup> Az-Zukhruf - 43:53

<sup>442</sup> Az-Zukhruf - 43:54

**Fāsiqīna – because they were corrupt people.** Any people who would fall into the trap of following a man like Fir'aun, are corrupt. Any people who receive the oppression, and then they give loyalty to that king or leader are corrupt. How could you give loyalty to a man like Fir'aun, who was oppressive – *Dhālim*? That is because of their corruption. If they were not corrupt, they would not agree to live under the dominion, under the rule, of Fir'aun. And this *Āyah* describes a lot; when the leaders belittle the people and treat them with humility, and the people follow them, that's a sign of their corruption.

### The Youth Followed Mūsā عليه السلام

Allāh ﷻ says,

فَمَا آمَنَ لِمُوسَىٰ إِلَّا ذُرِّيَّتُهُ مِّنْ قَوْمِهِ عَلَىٰ خَوْفٍ مِّنْ فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ ؕ  
وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ

**But none believed in Musa except the offspring of his people, because of the fear of Fir'aun and his chiefs, lest they should persecute them; and verily, Fir'aun (Pharaoh) was arrogant tyrant on the earth, he was indeed one of the Musrifun (polytheists, sinners and transgressors, those who give up the truth and follow the evil, and commit all kinds of great sins).**<sup>443</sup>

'But none believed in Mūsā except the offspring of his people.' *Dhurriyatun* means young. Who are the people who believed in Mūsā? The young!

There are two Tafsīr given of this *Āyah*:

1. Either it is talking about the young of Banī Isrā'īl; meaning that the youth of Banī Isrā'īl followed Mūsā, but the elders didn't.
2. The other Tafsīr is that all of Banī Isrā'īl followed Mūsā and some of the youth of the people of Egypt also followed him.

And these are the ones who followed Rasūlullāh ﷺ, and these are the ones who follow the *Ambiyā*; they are the youth. Because the elders are already

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<sup>443</sup> Yūnus - 10:83



established; they have a business, they have a wife, they have children, they have a job, they're not willing to sacrifice any of that and follow a Nabi. So, they're willing to live subdued, as long they will still have the wealth, and the family, and the kids. And the ones who are willing to sacrifice and go ahead and give to Allāh ﷻ, are the youth.

*"But even though they still had fear that Fir'aun would kill them"* This regime was unbelievable. I mean, people would hear the name of Fir'aun, their knees would shake. It was a very difficult situation. Allāh ﷻ says, "Fir'aun was an arrogant tyrant on the earth, and he was indeed one of *Al-Musrifina*. *Al-Musrifina* are the ones who transgress the bounds. He was powerful, a powerful tyrant, so even these youth who followed him still had fear from Fir'aun; that he might kill them.

### The Path of Suffering and Difficulty Requires Tawakkul

Sayyidnā Mūsā عليه السلام was beginning to feel that the end with Fir'aun is soon. He has given him all of the signs which he received from Allāh ﷻ, nevertheless, Fir'aun is still insisting on disbelief. And things were becoming more difficult on Banī Isrā'īl. So Allāh ﷻ says,

وَقَالَ مُوسَىٰ يَا قَوْمِ إِن كُنتُمْ آمَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنتُمْ مُسْلِمِينَ

**And Mūsā said: "O my people! If you have believed in Allāh, then put your trust in Him if you are Muslims (those who submit to Allāhs Will)."**<sup>444</sup>

He is preparing them. 'Put your trust in Allāh ﷻ, have *Tawakkul* in Allāh ﷻ.' Because Mūsā knows that this path, is a path of difficulty and suffering. So, he is telling his people, "You need to have *Tawakkul*." And Banī Isrā'īl said,

فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ

**They said: "In Allāh we put our trust. Our Lord! Make us not a trial for the folk who are Zalimun (polytheists and wrong-doing) (i.e. do not make**

<sup>444</sup> Yūnus - 10:84

**them overpower us).**<sup>445</sup> What does this mean: “Oh Allāh! Do not make us *Fitnah* for the non-believers”?

The *Mufassirīn* give a few meanings to that:

1. One meaning of ‘*Lā Taj’alnā Fitnatan* is, ‘Don’t give the non-believers the ability to make for us *Fitnah* in our religion and drive us out of Islam. That’s one meaning. So, they’re asking Allāh ﷻ to give them firmness and *Sabr*, so that they would not lose under the oppression of *Až-Žālimīn*.
2. Another meaning is, ‘Don’t make us the cause of their disbelief.’ These oppressors or wrongdoers would see that we are weak, and poor, and enslaved, and they would refuse and reject Islam because of that. So don’t make us the cause for the disbelief of the disbelievers.

And then they said,

وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ

**“And save us by Your Mercy from the disbelieving folk.”**<sup>446</sup> Mūsā received *Wāhi* from Allāh ﷻ. Allāh ﷻ is telling him, “Mark the houses of Banī Isrā’īl”. Mark them either with certain code, or sign, or have a certain flag on them. Or it could mean that, we need a map of where the houses of Banī Isrā’īl are. Regardless of what it means, the essence of this Āyah, or the understanding that we get from this Āyah, is that Mūsā and Banī Isrā’īl, they knew the houses of each other; whether it is with a certain mark or a flag, or they knew the directions. Anyway, somehow, they knew. Allāh ﷻ is telling Mūsā, “Tell your people to mark the houses, in some way or another.” The *Tafsīr* give different meanings to that, but Allāh ﷻ says,

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوَّأَ لِقَوْمِكُمْ مَا بَمَضَرَ بُيُوتًا

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<sup>445</sup> Yūnus - 10:85

<sup>446</sup> Yūnus - 10:86

**And We inspired Mūsā (Moses) and his brother (saying): “Take dwellings for your people in Egypt.”**<sup>447</sup> This is one order.

The second order that Mūsā عليه السلام received in this revelation is,

وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَاةَ

**And make your dwellings as places for your worship, and perform As-Salāt (Iqāmat-as-Salāt).**<sup>447</sup> Turn your houses into *Masājid*.

What is a *Masjid*? The word *Masjid* is from *Sujūd*. *Masjid* is a place where you make a lot of *Sujūd*. And that’s why our Worship places are called *Masājid*, because we make a lot of *Sujūd* in them. So, this means that Allāh ﷻ is telling Banī Isrā’īl to make their houses, centres of worship, centres of *Sujūd* to Allāh ﷻ. **Wa ‘Aqimū Aṣ-Ṣalāata – and establish prayer.** Why? Because difficult moments are lying ahead.

What would Rasūlullāh ﷺ do when he was facing difficulty? He would pray. Whenever Rasūlullāh ﷺ would be in a difficult situation, he would immediately rush into *Salāh*.

So Allāh ﷻ is telling Banī Isrā’īl, “You need to prepare yourselves, and you need to make a lot of *Sujūd*, and you need to turn your houses into places of ‘*ibādah*, and you need to establish *Salāh*. And then in the end,

وَبَشِّرِ الْمُؤْمِنِينَ

**And give glad tidings to the believers.**<sup>447</sup> The victory is soon.

### **Mūsā عليه السلام Makes Du’ā Against Fir’aun and his Chiefs**

Mūsā made his *Du’ā* against Fir’aun, but he did not do it until he exhausted all means possible. He used every possible mean. **“He was presented with all of Our signs, but he disbelieved in them and rejected them.”**

Mūsā tried everything possible: soft words, presenting him with nine *Āyāt*, one after another, giving him *Targhīb* [encouragement], and giving him *Tarhīb* [warning]; nothing worked with Fir’aun. In the end, when Mūsā used

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<sup>447</sup> Yūnus - 10:87

all possible means, only then Mūsā made the *Du'ā* against Fir'aun. And what did he say?

وَقَالَ مُوسَى رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا  
لِيُضِلُّوا عَنْ سَبِيلِكَ

**And Mūsā said: “Our Lord! You have indeed bestowed on Fir'aun and his chiefs splendor and wealth in the life of this world, our Lord! That they may lead men astray from Your Path.”<sup>448</sup>**

Mūsā is saying, ‘Oh Allāh, you’ve given Fir'aun a lot, but they are using this wealth to mislead people from your path. This wealth, which is in the hands of Fir'aun, is not used for Your sake, but it’s used against Your religion.’

رَبَّنَا اطْمِسْ عَلَى أَمْوَالِهِمْ وَاشْدُدْ عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّى يَرَوْا الْعَذَابَ  
الْأَلِيمَ

**“Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment.”<sup>448</sup>**

‘This wealth, which they are using against Islam and against Your religion, oh Allāh destroy it – **“*Wa Ashdud `Alá Qulūbihim* – and harden their hearts.**”

Mūsā is making *Du'ā*, saying, ‘Don’t guide Fir'aun! Oh, Allāh do not guide him, don’t make him believe until he sees the punishment, until it is too late.’ It is an interesting *Du'ā*, because we usually, always make *Du'ā*, “*Oh Allāh, guide.*” Mūsā, over here, is making a *Du'ā*, “*Oh Allāh don’t make him believe until he sees the painful punishment in front of his eyes*”, but then it’s too late. This *Du'ā* was not made in the first year or the second year, this *Du'ā* was made when Mūsā reached to the conclusion, that there is no hope in Fir'aun. He tried every means possible.

And why is he making this *Du'ā*? Because he has seen that Fir'aun and the evil of Fir'aun, it is going to cause the misleading of the believers. So, the *Maslahah* – the interest is in destroying Fir'aun and getting rid of him, because he has become a cause of misguidance for the guided.

<sup>448</sup> Yūnus - 10:88

And that is why, Mūsā and Nūh were the two *Ambiyā* whom Rasūlullāh ﷺ said were strong and were harsh on the non-believers. And then who were the two ones which were mild? 'Īsā and who? 'Īsā and 'Ibrāhīm. And that is why in one Hadīth, Rasūlullāh ﷺ says that “You, Abū Bakr, you are similar to 'Īsā and 'Ibrāhīm. And you, 'Umar, you are similar to Mūsā and Nūh”<sup>449</sup>, because Nūh has also made a *Du'ā*, “*Oh Allāh ﷻ destroy the non-believers.*” While we know that Sayyidnā 'Īsā and Sayyidnā 'Ibrāhīm, they always were giving another chance. Allāh ﷻ said,

قَدْ أُجِيبَتْ دَعْوَتُكُمَا

**“Verily, the invocation of you both is accepted.”**<sup>450</sup>

Who was making the *Du'a* in the *Āyah* before? It was Mūsā عليه السلام, but in the following *Āyah*, Allāh ﷻ says, “**Verily the invocation of you both is accepted.**” So why does it say, “The two of you?”

The *Mufasssīrīn* say that Mūsā was making the *Du'ā*, and Hārūn was saying, “*Āmīn*”. That’s the explanation that the *Mufasssīrīn* give. Therefore, the *Du'ā* was actually done by both; even though Mūsā was the one who was saying it, but Hārūn was saying, “*Āmīn*”, and that’s why, when we are in *Salāh* and the Imām is making *Du'ā*, it is all of us who are making *Du'ā* together, because when you say ‘*Āmīn*’, and that’s why we say after Al-Fātihah, “*Āmīn*”. What is the *Du'ā* in Al-Fātihah that we say ‘*Āmīn*’ for?

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

**Guide us to the Straight Way.**<sup>451</sup>

So, all of us say, “*Āmīn*”, which means, “Oh Allāh, accept!”.

### Banī Isrā'īl Were Told to Leave Their Houses at Night

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِيٰ إِنَّكُمْ مَّتَّبِعُونَ

<sup>449</sup> Imam Ahmad 3625

<sup>450</sup> Yūnus - 10:89

<sup>451</sup> Al-Fātihah - 1:6

**And We inspired Mūsā, saying: “Take away My slaves by night, verily, you will be pursued.”**<sup>452</sup>

Now we understand why the houses were marked; because the order of Allāh ﷻ to Banī Isrā’īl to leave, will be sudden. So Mūsā needs to know where the homes of Banī Isrā’īl are located, so that they can immediately leave when the order of Allāh ﷻ comes, because Fir’aun was preventing them from leaving; Fir’aun has taken them as slaves and servants, so he doesn’t want to release Banī Isrā’īl.

One of the things that Mūsā has called Fir’aun to, from the first meeting that he had with him, **“‘An ‘Arsil Ma`anā Banī ‘Isrā’īla – send with me the children of Isrā’īl.”** ‘Release them!’ So, when the order of Allāh ﷻ was revealed for Mūsā to leave with the children of Isrā’īl, they have to have a plan, already prepared, so that they could leave suddenly, without Fir’aun knowing. So, the commandment from Allāh ﷻ came in the form of revelation to Sayyidnā Mūsā عليه السلام. Allāh ﷻ revealed the order to him, **‘An ‘Asri Bi`ibādī** – means leave at night-time. So, they left at night-time; all of them. We don’t know exactly how many they were, but the *Mufasssīrīn*, say, that they were 600 000 fighters, and then add to that: the women, and the children and the old. So, this was a huge nation, and they say that they have been in Egypt for a little over 400 years, because how did Banī Isrā’īl get into Egypt? With Yūsuf عليه السلام and his 11 brothers. They lived in Egypt, and they multiplied, and within 400 years they were a nation of 600.000. So, this nation left at night-time. The news was conveyed to Fir’aun, and his spies obviously knew about it.

**Fir’aun and his Army Pursue Mūsā عليه السلام and Banī Isrā’īl**

So Allāh ﷻ says,

فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ حَاشِرِينَ  
 إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ  
 وَإِنَّهُمْ لَنَا لِعَائِطُونَ

<sup>452</sup> Ash-Shu’arā’ - 26:52

وَأَنَا لَجَمِيعٌ حَازِرُونَ

**Then Fir'aun sent callers to (all) the cities. (Saying): "Verily! These indeed are but a small band. And verily, they have done what has enraged us; But we are host all assembled, amply fore-warned."**<sup>453</sup>

Let us look at these Āyāt: Fir'aun is now mobilising his army, he is gathering and collecting his soldiers to follow Banī Isrā'īl. Banī Isrā'īl left, and look at what Fir'aun says, "**These are a small group**", that's number one.

He said, "**And they are enraging us; But we are all going to be cautious.**" Fir'aun, even though he is saying, "They are a small group", but he is saying that "We are going to prepare for this a lot, and we are going to gather all of our army for the purpose."

I find that a little bit similar to the situation in the world today. They always say that the Islamic fundamentalists are few; it's not a lot of people. Nevertheless, they are having high profile meetings all over the world to counter their effect. And you find that the biggest leaders of the world will come together to discuss the children who are throwing rocks in Palestine. Kids who are throwing stones in Palestine, you would find the presidents and the kings of the world, coming and discussing, "How can we deal with this problem?" They say they are a small group, kids, children.

It's very similar to what Fir'aun did; even though it's a small group, but Allāh ﷻ puts the fear in the hearts of the enemy from the believer, even if it's a small group. Allāh ﷻ says,

فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ  
وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ

**So, We expelled them from gardens and springs. Treasures, and every kind of honourable place.**<sup>454</sup>

Fir'aun was gathering all of his army. Notice, Fir'aun was gathering not half of it, not 75%, he was gathering all of his army. But Allāh ﷻ says, "**We expelled them from gardens and springs.**" Allāh ﷻ was expelling them,

<sup>453</sup> Ash-Shu'arā' - 26:53-56

<sup>454</sup> Ash-Shu'arā' - 26:57, 58

Fir'aun was gathering all of his army to follow Mūsā. Allāh ﷻ wanted Fir'aun to gather all of his army, so that they can all be expelled. Allāh ﷻ says,

كَذٰلِكَ وَاَوْرَثْنٰهَا بَنِيۤ اِسْرٰٓئِيْلَ  
فَاَتَّبَعُوْهُمْ مُّشْرِقِيْنَ

**Thus [We turned them (Pharaoh's people) out] and We caused the Children of Israel to inherit them. So they pursued them at sunrise.**<sup>455</sup>

Mūsā and Banī Isrā'īl left at dark, at night. Fir'aun and his army were ready by the morning. Fir'aun and his army have better equipment, stronger weapons, more powerful weapons, a larger army. So, they were able to catch up, they were faster than Mūsā and Banī Isrā'īl.

Mūsā and Banī Isrā'īl were travelling East, and Fir'aun and his army was following them. Mūsā and Banī Isrā'īl reached to the Red Sea; actually, they were moving and Fir'aun is behind them, following them, and then the group of Banī Isrā'īl, the end of the group of Banī Isrā'īl, the ones who are towards the end, they started seeing in the back, in the horizon, Fir'aun and his army. And they kept on trying to move as fast as they can, but then suddenly the Red Sea was in front of them so they couldn't move.

And now, Banī Isrā'īl are looking to their back, and they see that Fir'aun is coming closer and closer, and they look to the front, and they find the Red Sea. What was the reaction of Banī Isrā'īl?

### **Mūsā Has Absolute Trust (Tawakkul) in the Promise of Allāh ﷻ**

Allāh ﷻ says,

فَلَمَّا تَرٰٓءٰى الْجَمْعَانِ قَالِ اَصْحٰبُ مُوسٰى اِنَّا لَمُدْرِكُوْنَ

**And when the two hosts saw each other, the companions of Mūsā (Moses) said: "We are sure to be overtaken."**<sup>455</sup>

*"The sea is in front us, Fir'aun is behind us, we are dead!"* And it is said that there are mountains on the side; there is no where we can go. It is said that Mūsā was towards the end. So, Mūsā, Hārūn and Yūsha' Bin Nūn made it all

<sup>455</sup> Ash-Shu'arā' - 26:59-61



the way to the front to the sea, and they stood there. Banī Isrā'īl are looking at Fir'aun, he's coming closer and closer and they're putting pressure on Mūsā, *"What are you doing?! They're going to overtake us; they're going to kill us! The sea is in front of us, Fir'aun is towards our back, mountains on the side."* Mūsā does not believe all of this. Allāh ﷻ says,

قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ

**[Mūsā] said: "Nay, verily! With me is my Lord, He will guide me."**<sup>456</sup>

He does not believe what he sees, he does not believe what he hears, but he believes the unseen, which he can neither hear nor see. The sea is in front of him, the army of Fir'aun is towards his back, mountains on the side, where can he go? What can he do? Mūsā is saying, ***"Kallā – Nay, 'Inna Ma`iya Rabbī Sayahdīni – I believe in Allāh ﷻ, that he will guide me."***

Allāh ﷻ has promised me, I believe in the promise of Allāh ﷻ.' Fir'aun is closing in and he's getting closer and closer, and they can start seeing the individual soldiers of the army of Fir'aun right towards their back, and they're putting pressure. Banī Isrā'īl are putting pressure on Mūsā and they're telling him, *"What are you doing?"* And imagine the situation of the leadership in that situation; he is telling them, *"Allāh ﷻ has promised me that He will guide us"*, and they see Fir'aun is catching up on them, and he's still telling them, *"No, 'Inna Ma`iya Rabbī Sayahdīni – I believe in Allāh ﷻ, I don't believe what you're saying and I don't believe that Fir'aun will be able to overtake us."* A test from Allāh ﷻ.

In that difficult moment, that is when the victory of Allāh ﷻ descends. When things become very difficult and people start failing, like what happened with Banī Isrā'īl, because they failed in this test. It is a test for the believers and the ones who were able to pass it are: Mūsā, Hārūn and Yūsha' Bin Nūn and some of the other elders and leaders of Banī Isrā'īl.

## The Stick of Mūsā عليه السلام and the Splitting of the Sea

<sup>456</sup> Ash-Shu'arā' - 26:62

Then Allāh ﷻ revealed his order,

فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ ۖ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ

**Then We inspired Mūsā (Moses) (saying): “Strike the sea with your stick.” And it parted, and each separate part (of that sea water) became like the huge, firm mass of a mountain.**<sup>457</sup> Mūsā hit the sea with his stick. Allāh ﷻ says, “*Fakāna Kullu Firqin Kāltṭawdi Al-`Aẓīmi* – the sea split up, and every portion was like a huge mountain.”

Mūsā is seeing in front of his eyes this water spins up and break into two pieces and then stand up like two huge mountains: in front of his eyes and in front of the eyes of Banī Isrā’īl. They are seeing another *Āyah* [miracle, Sign] in front of their eyes.

And then Allāh ﷻ says in Sūrah Tāhā, *Āyah* 77, “*Yabasāan*”. The bottom, the basin of the sea is wet, there’s water in it and its mud. How can they walk on it? Allāh ﷻ made it dry. Not only did the sea split, but also the basin became dry. It is said that some wind came, and it took all of the moisture away from it, so it was firm – *Yabasāan*, Allāh ﷻ says, “Dry”; prepared for Mūsā and Banī Isrā’īl. Mūsā stood and he made all of Banī Isrā’īl pass through, and then he was the last one to go. When they reached to the other side, Mūsā hit the sea with his stick because he wanted to close it. He hit the sea with his stick, and what divided the sea? The stick. But is it really the stick that divided the sea? It is Allāh ﷻ. If you take a stick and you hit it with the water, what will happen? You will splash water; you will just wet your clothes. It is not the stick that divided the sea, it is the will of Allāh ﷻ that divided the sea. So why did Mūsā have to use the stick? Allāh ﷻ will not give you victory until you do your part, and if the most you could do is hit the water with your stick, then do it. The victory of Allāh ﷻ will not come until you do your part. But Allāh ﷻ wants Mūsā to do his part, and we are complaining that the victory is not here? And the reason is because we are not doing our part. Allāh ﷻ is going to perform miracles, and He is going to

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<sup>457</sup> Ash-Shu’arā’ - 26:63

give His victory to the ones who He loves; to the *Awliyā* of Allāh ﷻ, but they need to do their part.

Rasūlullāh ﷺ put the believers in the battle of Badr in ranks, he fixed them together, he did everything that is humanly possible, and then what did he do? He went on a hill, and he started making *Du'ā*. He did everything that he can do, and now it's time to ask help from Allāh ﷻ. Allāh ﷻ sent down 2000 angels to fight with them. They had to go out, and they had to take all preparations possible. Everything humanly possible, and then when they fulfilled that, then they make Tawakkul on Allāh ﷻ and Allāh ﷻ will give the victory.

### Allāh ﷻ Drowns Fir'aun and his Soldiers in front of Banī Isrā'īl

So Allāh ﷻ wants Mūsā to do his part; the best he can do is hit the water with his stick. Now Mūsā عليه السلام, on the other side, thinks that the stick can close it again, so he's hitting the water with his stick, and he's splashing water but it's not moving. Allāh ﷻ told Mūsā,

وَأَثْرُكَ الْبَحْرِ رَهْوًا

**And leave the sea as it is (quiet and divided).<sup>458</sup>**

Why did Mūsā عليه السلام want to close the sea? To prevent Fir'aun from coming. Mūsā is planning. Allāh ﷻ told him, "***Wa Atruki Al-Baḥra Rahwan*** – leave the sea alone". Why? '***Innahum Jundun Mughraqūna*** - because they are going to drown. After all of Banī Isrā'īl passed and Mūsā passed, Fir'aun and his army, they went through the basin, all of them. And when all of the army of Fir'aun was on the basin of the sea, all of them: from Fir'aun to the last soldier, then Allāh ﷻ told the water to return to its natural state of water again. And it closed on Fir'aun and his army because the state of water changed for a temporary moment. Water is water, but Allāh ﷻ made it change for a while. Allāh ﷻ gave it different qualities and then Allāh ﷻ told the water to return to its natural state of being water again, and Allāh ﷻ destroyed Fir'aun with one of his soldiers, and that's an interesting

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<sup>458</sup> Ad-Dukhān - 44:24

soldier. Allāh ﷻ destroyed Fir'aun with a source of life, which is Water. Allāh ﷻ can use it as a soldier.

So, it destroyed Fir'aun, and it says in the *Tafsīr* that the body of Fir'aun was spinning up and down in the water, in front of the eyes of Banī Isrā'īl so that they can see the fate of the enemy of Allāh ﷻ; the tyrant Fir'aun. Fir'aun who said, **"I am your lord, most high."**<sup>459</sup> **I know not that you have an ilah (a god) other than me.**<sup>460</sup>, was drowning in front of their eyes.

### The Fulfilment of the Du'ā of Mūsā عليه السلام

And now, the fulfilment of the *Du'ā* of Mūsā. When Fir'aun saw the punishment of Allāh ﷻ, Fir'aun raised up his finger and he said,

حَتَّىٰ إِذَا أَذْرَكَهُ الْعَرَقُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتَ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا  
مِنَ الْمُسْلِمِينَ

**Till when drowning overtook him, he said: "I believe that La ilaha illa (Huwa): (none has the right to be worshipped but) He," in Whom the Children of Israel believe, and I am one of the Muslims (those who submit to Allah's Will)."**<sup>461</sup> *"I believe that there is no God, but the God of the Children of Isrā'īl, and I am a Muslim."* He believed in Islam, but he believed when it was too late because Rasūlullāh ﷺ says, *"Ta'arraḥ ilā Allāhi fī Al-ra'khā'i ya'rifuka fī al-shaddah* – remember Allāh in moments of ease, Allāh will remember you in moments of difficulty."<sup>462</sup>

Fir'aun did not remember Allāh ﷻ in moments of ease; he had wealth, he did not remember Allāh ﷻ, he had health, he did not remember Allāh ﷻ, he had life, he did not remember Allāh ﷻ, he had power, he did not remember Allāh ﷻ, he had youth, he did not remember Allāh ﷻ. But now when he's facing death, when he was seeing the angels of Allāh ﷻ descending on him, he said, *"I believe."* Allāh ﷻ said,

<sup>459</sup> An-Nāzi'āt - 79:24

<sup>460</sup> Al-Qaṣaṣ - 28:38

<sup>461</sup> Yūnus - 10:90

<sup>462</sup> Hadīth 19, 40 Hadīth an-Nawawi

الآن وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ

**Now (you believe) while you refused to believe before and you were one of the Mufsidun (evil-doers, corrupts, etc.).**<sup>463</sup>

‘When you have disbelieved before and you have committed corruption?’

### The Body of Fir’aun Left as a Sign for the People on Earth

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَ آيَةً ۚ وَإِنَّ كَثِيرًا مِنَ النَّاسِ عَنْ آيَاتِنَا لَعَافِلُونَ

**So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our Āyāt (verses, signs, revelations, etc.).**<sup>464</sup>

Allāh ﷻ said, ‘Your *Tawbāh* is not accepted when the soul is already coming out, and you see the angels in front of your eyes’, it’s too late.

Jibrīl عليه السلام came to Muhammad ﷺ and said, “If you have just seen me when Fir’aun was drowning and I was stuffing his mouth with mud, so that the mercy of Allāh ﷻ would not come on him.”<sup>465</sup>

Look at how much, not only Mūsā hated Fir’aun, even Jibrīl. Jibrīl said that he was stuffing dirt in the mouth of Fir’aun, when he saw that he wants to say *Lā ilāha ill Allāh*, he started stuffing that dirt in his mouth so that the mercy would not come on this man. You can see that this man was unbelievable, he was a tyrant. For Mūsā to make such a *Du’ā* against him, and to say, “*Oh Allāh don’t guide him!*”, and for Jibrīl عليه السلام, the angel who would come with *Al-Wāhi* from Allāh ﷻ to the *Ambiyā*. Jibrīl is stuffing the dirt in his mouth so that he cannot speak. That is how bad the tyranny of Fir’aun was. Allāh ﷻ destroyed Fir’aun. And Allāh ﷻ says, “*Today we will preserve your body.*” Why? “*So that you can be a sign for the people after you.*” The body of Fir’aun is being carried from one place to another around the world, mummified. Allāh ﷻ has saved that body, and one of the

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<sup>463</sup> Yūnus - 10:91

<sup>464</sup> Yūnus - 10:92

<sup>465</sup> Jāmi’ At-Tirmidhi Vol. 5, Book 44, Hadith 3107

researchers said they made some research on the body of Fir'aun; they found a very high concentration of salt in it, he drowned in salt water. Allāh ﷻ said that we preserved the body of Fir'aun, not to show you the glory of the Fir'aunic civilisation, not for you to put him in a museum and you go and visit to see the magnificent heritage of Fir'aun, not to go and take pictures of the body of Fir'aun, to show how great that civilisation was. Fir'aun, who was the worst whom Allāh ﷻ kept his body so that it would be a sign for us. The people are treating his body and his existence the exact opposite way of how it was intended. And that's why Allāh ﷻ closes this *Āyah* with, "*but most of the people are unaware of our signs.*" People in the world today are unaware of this sign of Allāh ﷻ. Fir'aun was left behind to be a reminder for us for what will happen to Al-Kāfirīn. This is the end result, that is what will happen to them.

### **'Āsiyah, the wife of Fir'aun and the Queen of Egypt**

There's something that I want to mention about Mūsā and Fir'aun. From the people of Fir'aun, very few followed the *Dā'wah* of Sayyidnā Mūsā. One of them was *Mu'min Āl Fir'aun*, and the story is mentioned in Qur'ān and it's a long story. And his story, *Inshā'Allāh*, we can talk about it in a separate series about *Al-Qasas Al-Qur'āni* – the stories of Qur'ān. And then there's also 'Āsiyah, *Imra'atu Fir'aun*, who believed; 'Āsiyah, the wife of Fir'aun. She believed in Allāh ﷻ and the message of Sayyidnā Mūsā. And 'Āsiyah is the one who raised up Sayyidnā Mūsā, so for him she was like his second mother. And Allāh ﷻ talked about 'Āsiyah in Qur'ān and Rasūlullāh ﷺ also mentioned her in few Ahādīth. Allāh ﷻ says,

وَصَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي  
الْجَنَّةِ وَنَجِّنِي مِنَ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ

**And Allāh has set forth an example for those who believe, the wife of Fir'aun, when she said: "My Lord! Build for me a home with You in**

**Paradise, and save me from Fir'aun and his work, and save me from the people who are Zalimun (wrong-doers and disbelievers in Allāh).**<sup>466</sup>

She made a *Du'ā* to Allāh ﷻ, which is an interesting *Du'ā*. She said, “**Rabbi Abni Lī `Indaka Baytāan Fī Al-Jannati – Oh Allāh build for me a house in Jannah.**” You might be amazed; why did she specifically ask for a house in Jannah? Why specifically a house? If you would look at her situation that she would live in, then you would understand why she is asking for a house. She was living in the palace of Fir'aun; she's the queen, she has everything a woman seeking *Dunyā* would ask for, she has everything that *Dunyā* can offer, but the thing that was missing there was Islam and Īmān. So, she was living in that place like an alien or a stranger who doesn't belong there. She was saying, “Oh Allāh, build for me a house in Jannah.” ‘I'm not going to live in it now but one day, *Inshā'Allāh*, I'll be able to be there. So, prepare it for me, build it for me.’ And then after that, she said, “**Wa Najjinī Min Fir`awna Wa `Amalihi – and save me from Fir'aun and his deeds**”. So, build for me a house in Jannah, and then take me out of this environment, this place. She has gold, she has silver, she has the servants. She is the queen over Egypt, but she's saying, “Oh Allāh take me out of this environment. I don't want to be there!”. “**Wa Najjinī Mina Al-Qawmi Až-Žālimīna – and take me away from these oppressive people.**”

And that is why `Āsiyah qualified to be one of the four women whom Rasūlullāh ﷺ praised in a Hadīth. Rasūlullāh ﷺ says, “The men who were complete were many, but the women who were complete were only four.” Rasūlullāh ﷺ said, “These four were:

1. Maryam, *Ibnatu `Imrān* [the daughter of Imrān]
2. `Āsiyah, *Imra'atu Fir'aun* [the wife of Fir'aun]
3. Khadījah [the wife of Rasūlullāh ﷺ]
4. Fātimah [the daughter of Rasūlullāh ﷺ]<sup>467</sup>

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<sup>466</sup> At-Tahrīm - 66:11

<sup>467</sup> Musnad Ahmad 2663, - Jāmi' At-Tirmidhi 1834, - Sahih al-Bukhari 3433

And we find that these four women are related, in some way or another to an *Ambiyā*. Two of them raised up *Ambiyā*, and one of them was a wife of a *Nabī*, and the other one was the daughter of a *Nabī*.

Maryam and ‘Āsiyah raised up *Ambiyā*; Maryam raised up ‘Īsā, and ‘Āsiyah raised up Mūsā. And Khadījah is the wife of a *Nabī*, and Fātimah bintu Muhammad is the daughter of the leader of the *Ambiyā*, Muhammad ﷺ. These are the only four, complete women.

‘Āsiyah believed in the message of Sayyidnā Mūsā, so did *Mu’min Āl Fir’aun* [*Family of Pharaoh*], and then the rest, if we would take the Tafsīr of,

فَمَا آمَنَ لِمُوسَىٰ إِلَّا ذُرِّيَّةٌ مِّنْ قَوْمِهِ

**But none believed in Mūsā (Moses) except the offspring of his people,**<sup>468</sup> that that would mean some children from the people of Fir’aun. And there is also *Māshitut Āl Fir’aun* – there is one woman who used to comb for the daughters, but to sum it up, there are only a few who believed.

This is the end of the story of Mūsā عليه السلام and Fir’aun. Now we will start with a new chapter, and that is the story of Mūsā and Banī Isrā’īl.

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<sup>468</sup> Yūnus - 10:83



# Chapter 13

## Mūsā عليه السلام and Banī Isrā'īl 1

We praise Allāh ﷻ, whom without Him no good could happen and all blessings are from Him. We thank Allāh ﷻ and we say, Alhamdulillah and then Alhamdulillah, and then Alhamdulillah, who made it possible for us to worship Him. If it wasn't for Him allowing us and assisting us to do so, we wouldn't have been able to make one *Tasbīh* or one *Tahlīla* or one *Takbīra* or one *Rak'āh* or to fast one day; it is all from Allāh ﷻ and His *Tawfiq* [success] and assistance.

Allāh ﷻ saved Mūsā عليه السلام and Banī Isrā'īl from the strongest man, and regime, and army, and nation on the face of the earth. To Allāh ﷻ there is nothing that is a superpower, there is no one who is strong, there is no government that is powerful. For Allāh ﷻ they are all under Him and they are all His servants, and for Allāh ﷻ with '*Kun Fayakūn*', everything is created, or anything can be destroyed.

### **Banī Isrā'īl's Ungratefulness after being Saved**

Allāh ﷻ says,

وَإِذْ نَجَّيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ

**We saved you from Fir'aun and his people.**<sup>469</sup>

Blessings from Allāh ﷻ. Banū Isrā'īl saw the miracle of Allāh ﷻ in front of their own eyes, they saw the sea split into two portions which seemed like mountains and then they saw Fir'aun and his army drowning. And they saw how Allāh ﷻ delivered them to safety. [But for all that], what was the first

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<sup>469</sup> Al-Baqarah - 2:49

thing they did when they reached the safety? Banū Isrā'īl, the first thing they did when they were with Mūsā عليه السلام, when they were traveling into a new land, finally they are in freedom now, released from the servitude of Fir'aun; Banū Isrā'īl saw some men worshipping some idols and they went to Mūsā عليه السلام and, "They said, "O Mūsā, can you make for us a God, like they have God's?" Allāh ﷻ says,

وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامٍ لَهُمْ ؕ قَالُوا يَا مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ

**And we brought the Children of Israel with safety across the sea, and they came upon a people devoted to some of their idols in worship. They said, Oh, Moses [Mūsā], make for us a God as they have gods...<sup>470</sup>**

*SubhanAllāh'il-adhim!* You just came out from Egypt and Allāh ﷻ saved you, and you saw the miracles of Allāh ﷻ with your own eyes. You saw the miracles of Allāh ﷻ, assisting Mūsā عليه السلام and assisting you and you were helpless, and you couldn't do anything for yourself. And Allāh ﷻ performs His miracles in front of your own eyes and then you ask Mūsā to create for you a god like they have gods!? Banū Isrā'īl, they knew about Allāh ﷻ and they believed in Allāh ﷻ, so don't understand this wrong. Don't think that the Banū Isrā'īl wanted to replace the religion with something else, No. They believed in Allāh ﷻ and they knew that Allāh ﷻ is the one who helped them and assisted them but when they saw what the other people are doing, they wanted to have something similar to them, they are not satisfied with what they had, they have an inferiority complex. So, they think that these gods are going to bring them closer to Allāh ﷻ or something.

### ***"Weaker Nations Always Imitate Stronger Nations"***

Ibn Al-Khaldūn says something interesting. He says, that "always, weak

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<sup>470</sup> Al-A'raf - 7:138

*nations imitate the strong nations, - Ad Dha'if yata Shab'bahu bil Qawwi' - the weak imitates the strong."* Banū Isrā'īl were weak in Egypt, and they came out of Egypt, now they are in freedom, but they're still thinking with the weak mentality. So, they always think that the others have something better than them.

And you find among the Muslims who are weak today, those of them who are not proud with what Allāh ﷻ has given them. They're always trying to find ways to imitate the others. And who are they imitating? They're imitating the West because the West is strong. So, you find that the Muslim wants to look like the non-Believers, he wants to act like the non-Believers, he wants to celebrate like the non-Believers, he wants to do everything the way the non-Believers are acting.

One of the prominent priests of the Catholic Church in Italy; So, this priest wrote a letter to the Pope. In that letter, he said, if you were just seeing the state of our Christian men, he was talking about Al-Fursān, and these are the Knights. The Christian churches used to send these Knights to raid the Muslim world, they would go to the Holy Land, and these were very powerful small bands of horsemen and then they would dispatch them to the Muslim world to cause corruption. And by the way, not only were they causing corruption on land, but it also happened in the sea.

### **The Truth About the Emergence of Piracy**

Do you know who the pirates are? What are the pirates? How were the pirates founded? And do you know who they were fighting? Piracy, the whole issue of piracy and pirates in the sea, which we see a lot of cartoons and movies about, it was started and invented to fight the Muslims in the Mediterranean Sea. That is how piracy started. Because the Mediterranean Sea was an Islamic Sea for a very long time, with Al-Abbasiyeen and then Al-'Uthmaniyeen, was the power in the Mediterranean Sea. So, these pirates would go, and they would raid the Muslim merchants who are travelling in

the Mediterranean Sea. Anyway, so, this priest wrote a letter to the Pope, he said, "If you would see how our men try to dress like the Muslims, and they learn Arabic, and they write poetry of romance and love in Arabic better than the Arabs", because the Muslims in that time were strong.

So, you find that the weak is always trying to imitate the strong, and now things reversed. So, you have now, the Muslim is trying to imitate the ones who are strong, but the Muslim should always believe that the strength is from Allāh ﷻ and the honour belongs to Allāh ﷻ, and Allāh ﷻ says,

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ

**All honour, power and glory belong to Allah, His Messenger (Muhammad), and to the believers,**<sup>471</sup>

What we are going through now is a temporary state, it is not permanent.

### **Banī Isrā'īl is Asking Mūsā for a God besides Allāh ﷻ**

So Banī Isrā'īl are still thinking with that inferior, weak mentality. So, they said, "O Mūsā, can you make for us a God, like they have God's?"<sup>472</sup> This action in itself, is it a sin or is it Kufr? It is Kufr, it is Disbelief. When you're asking for a god besides Allāh ﷻ, that is Kufr, but what did Mūsā عليه السلام tell them? Did he say, "You are non-Believers, you are Kuffar"? No, he didn't. He said, "**Innakum Qawmun Tajhalūn - You are people who are ignorant.**"<sup>472</sup> And he taught them and whoever refuses after they received the message, then that is disbelief. So Mūsā now is teaching them.

Allāh ﷻ says,

قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ إِنَّ هَؤُلَاءِ مُتَّبِعُونَ مَا هُمْ فِيهِ وَبَاطِلٌ مَا كَانُوا يَعْمَلُونَ

**He said: "Verily, you are a people who know not. [Mūsā added:] "Verily, these people will be destroyed for that which they are engaged in (idols-**

<sup>471</sup> Al-Munāfiqūn - 63:8

**worship). And all that they are doing is in vain.”<sup>472</sup>**

These people: don't think that they're strong, don't think that they're powerful, they are going to be destroyed; what they're doing is wrong.

Allāh ﷻ says,

قَالَ أَعْيَرَ اللَّهُ أَبْغِيكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ

**He said: “Shall I seek for you an Ilahan (a God) other than Allah, while He has given you superiority over the 'Alamin (mankind and jinns of your time).”<sup>473</sup>** Mūsā عليه السلام is telling Banī Isrā'īl, “Allāh ﷻ has chosen you.”

They were the chosen people of Allāh ﷻ, they were the nation whom Allāh ﷻ chose even though up to that moment, they were still weak, and they didn't have any Khilāfah, and they didn't have any nation and they didn't have any power. Nevertheless, they were still the best. And the Muslims need to read the Āyah in the Quran where Allāh ﷻ says,

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَنَهَوْنَ عَنِ الْمُنْكَرِ  
وَتُؤْمِنُونَ بِاللَّهِ

**You are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah.<sup>474</sup>** You are the best nation that was brought forth for humanity. So even if you are in a slum, in a weak moment, we should still understand and realize that we have what can make us the best and the chosen people of Allāh ﷻ. So Mūsā عليه السلام is telling Banī Isrā'īl that, Allāh ﷻ has given you superiority over mankind, he has chosen you.

**Banī Isrā'īl Refuses to Fight Alongside Mūsā for Allāh ﷻ**

<sup>472</sup> Al-A'raf - 7:138-139

<sup>473</sup> Al-A'raf - 7:140

<sup>474</sup> 'Āli 'Imrān - 3:110

Mūsā عليه السلام and Banī Isrā'īl, left Egypt and they were promised the Holy Land, Jerusalem, and the land surrounding. So Mūsā and Banī Isrā'īl are traveling towards that direction, and they arrived next to Jerusalem. Mūsā عليه السلام told his people, "Let's attack, here's Jerusalem, we can see with our own eyes, let's attack." In that time, it was ruled by Al-'Amaliq, a certain disbelieving nation, they were the rulers of the Holy Land, and Mūsā عليه السلام told Banī Isrā'īl, "Allāh ﷻ has promised you with this land, so let's attack." Mūsā said to his people,

يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَزِرُكُمُ وَعَلَىٰ أَدْبَارِكُمْ  
فَتَنْقَلِبُوا خَاسِرِينَ

**"O my people! Enter the holy land (Palestine) which Allah has assigned to you, and turn not back (in flight) for then you will be returned as losers."**<sup>475</sup>

'Al Firaruw min Al Zahf'- And turning your back in the battle is one of the major sins in Islam. Rasūlullāh ﷺ has counted in one Hadith seven major sins; one of them is 'Al Firaruw min Al Zahf'-, turning your back to the battlefield and running away.<sup>476</sup>

It's a major sin, and the 'Ulamā say, doing that can destroy your deeds, just destroy all what you have done - "Tuh'bitul 'A'maal". And Mūsā عليه السلام told his people, "**Wa Lā Tartaddū**"; do not turn your back in fighting. "**Fatanqalibū Khāsirīn**"; then you will be returned as losers. If you turn your back away, you will return as losers.

Not only did Banī Isrā'īl turn their back to their enemy, but they also refused to fight, to start with. It wasn't a matter of turning your back in the battlefield. They said, "*we are not going to fight, period.*" Allāh ﷻ says,

قَالُوا يَا مُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَنَ نَدْخُلُهَا حَتَّىٰ يَخْرُجُوا مِنْهَا فَإِنِ  
يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ

<sup>475</sup> Al-Mā'idah - 5:21

<sup>476</sup> Sahīh al-Bukhārī 2766, 6857, - Sunan an-Nasa'i 3671, 4009, 4012

**They said: “O Mūsā! In it (this holy land) are a people of great strength, and we shall never enter it, till they leave it; when they leave, then we will enter.”<sup>477</sup>** So, what if there are people of great strength? Look at this, they said, *‘the people in there are powerful and strong. ‘So, we’re not going to get in there until these people leave.’* How do you think people who are powerful and strong are going to vacate it for you? You already said that they’re powerful and strong. Do you expect them to walk out and tell you, *‘Come on in?’* You already said that these are people who are strong. But this is the negative passive stance of people who are humiliated, they want victory without paying the price; *‘just let them leave and then we’re going to walk in.’* In other words, we want the victory, we want the Holy Land, but we don't want to fight, we don't want to sacrifice, we don't want to pay any wealth, we don't want to give our souls, we don't want to put any effort, we want to go in there, in an effortless fashion. **“Fa'in Yakhrujū Minhā Fa'innā Dākhilūn - Let them leave first, and then we're going to walk in.”<sup>477</sup>**

But there's still some good among them so two men came ahead,

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا  
دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ

**Two men of those who feared (Allah and) on whom Allah had bestowed His Grace [they were Yusha' (Joshua) and Kalab (Caleb)] said: “Assault them through the gate, for when you are in, victory will be yours, and put your trust in Allah if you are believers indeed.”<sup>478</sup>**

They said, you attack them, open up the gate, and that will be enough to defeat the enemy. Does this mean, that it's a miracle? They just have to break in the gate and the enemy will leave? Or does it mean that if you break in the gate, the enemy will immediately lose? *Allāhu A'lam*, but these two men told them, *‘Enter the gate and if you enter the gate you will win. That's*

<sup>477</sup> Al-Mā'idah - 5:22

<sup>478</sup> Al-Mā'idah - 5:23

all what you need to do, just open up that gate and walk in.' So, these two men are willing to go in and fight, and they're encouraging their people to fight. With what quality did Allāh ﷻ describe these two men? What quality do these two men have? Fear: ***Yakhāfūn*** - who feared Allāh.

### **As a Believer, You Have to Fear Allāh ﷻ and Not the Creation!**

This is a very important thing to notice, that you cannot fight the enemy, unless you fear Allāh ﷻ more than you fear the enemy. You have to have *Khash'ya* of Allāh ﷻ, you cannot face the enemy because as a human being, you have natural fear, you have natural fear from death but if you have the fear of Allāh ﷻ, and you are afraid of Allāh ﷻ more than you are afraid of the creation, then nothing can stand in front of you. And that's why the Mujahideen in the sake of Allāh ﷻ, nothing can stand in front of them. Nothing! Because nothing can put fear in their hearts. They have no fear of the creation. The creation can present a bigger army, they can present stronger weapons, but they can never put in their hearts fear more than the fear of Allāh ﷻ. Allāh ﷻ says,

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُونِ إِنْ كُنْتُمْ مُؤْمِنِينَ

**“It is only Shaitan (Satan) that suggests to you the fear of his Awliyā' (polytheists, disbelievers in the Oneness of Allah and in His Messenger, Muhammad), so fear them not, but fear Me, if you are (true) believers.”<sup>479</sup>**

Allāh ﷻ is the one whom should be feared, we should not fear the creation. And that's why the men of Allāh ﷻ, who have the *Khash'yā*, nothing can shake their hearts. Al-Izz al-Din ibn Abdel-Salam when he walked to meet with the leader of At Tatar, an emperor, who was powerful and mighty leader. And Al-Izz al-Din ibn Abdel-Salam walked in to meet with him, and this man was famous, with power. He was a blood thirsty leader, from Al-Moghul [Mongol], who attacked the Muslim world and was destroying

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<sup>479</sup> 'Āli `Imrān - 3:175



everything that he would see. In Baghdad, they sacked it and they killed 2 million [Muslims], and Al-Izz al-Din ibn Abdel-Salam went with his students to meet with this, leader of At Tatar. So, he started speaking to him and then he started raising his voice and pointing his finger in his face and threatening him with Hellfire, and threatening him with the punishment of Allāh ﷻ, and making Du'ā against him. The students who came with Al-Izz al-Din ibn Abdel-Salam started wrapping up their clothes. Why? They were waiting for the sword to cut his head and blood to splash all over the place. So, they were wrapping up their clothes, so that the blood will not splash on them. When they walked out, they went to Al-Izz al-Din ibn Abdel-Salam said, *"What were you doing, how were you able to do that?"* He said, *"When I imagined the greatness of Allāh ﷻ in front of my eyes, then this man became smaller than a cat."* When I imagined the greatness of Allāh ﷻ, this man, this mighty, powerful, military general became smaller than a cat; that is the *Khash'yā* of Allāh ﷻ.

So, these two men said, just break the door open, and they're going to lose. And they said,

وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ

**"...And put your trust in Allāh, if you are believers indeed."**<sup>480</sup> What was the response of Banī Isrā'īl, right after they heard the order from Mūsā and they heard the advice from these two men? Allāh ﷻ says,

قَالُوا يَا مُوسَى إِنَّا لَنَ نَدْخُلَهَا أَبَدًا مَا دَامُوا فِيهَا

**They said: "O Mūsā! We shall never enter it as long as they are there."**<sup>480</sup> 'We're not going to go in, period. Don't try neither will your order work, nor will the advice do any good. We're not going to go in.' And then look at what they said,

فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ

<sup>480</sup> Al-Mā'idah - 5:23, 24

**“So go you and your Lord and fight you two, we are sitting right here.”<sup>480</sup>**

‘Qā`idūn’ means sitting down, look at the passiveness. Sitting down; that is the state of many of us and I want you throughout the period of the story of Mūsā and Banī Isrā`īl, [because] now we're finished with Mūsā and Fir'aun, we're done with Mūsā and Fir'aun, you're not going to hear about Fir'aun anymore.

### **Qur`ān Mentions these Stories for Us to Relate and Derive Lessons**

Now we are talking about Mūsā عليه السلام and Banī Isrā`īl. From now on, I want you to always think about our situation comparing it with the story of Banī Isrā`īl, because Allāh ﷻ did not mention to us those stories in the Qur`ān for historical purposes. Allāh ﷻ has mentioned for us those stories because we are going to fall in the same traps, but we have the guidance that will save us out of it. That is why Allāh ﷻ told us these stories. Banī Isrā`īl, they fell in those traps, and they couldn't get out. So, they became **‘Al-Maghdubi Alaihim’<sup>481</sup>** And this ummah will commit the same mistakes, but because of the blessing of Allāh ﷻ, a group of them will always be on the right path. So, we want to learn about this for our own benefit. They said, ‘We're going to sit down. We're not going to do anything. We're going to sit down here and Filistin [Palestine] is going to be free.’ The problems of the Muslims around the world are going to be taken care of, as if we are saying that the problems we are living through now, are caused by our fathers, and our children are going to solve them and we don't want to do anything, or we will be waiting for the Mahdi to come. This is a state of passiveness and ‘Qā`idūn’ means sitting down. They are not doing anything, but they want Mūsā عليه السلام to go and fight with his Lord; *‘he is your Lord, He has promised you, He is going to do you good, so go with Him and fight.’*

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<sup>481</sup> Al-Fātihah – 1:7; And in the Tafsir of ibn Kathīr, it says, that “the Jews abandoned practicing the religion; this is why ‘anger’ descended upon the Jews”.

Now compare these people with the Sahaba of Rasūlullāh ﷺ in the battle of Badr, when Rasūlullāh ﷺ said “*Ashiruu Alayha ya Ay'yuhan Nas* - give me your opinion, shall we fight the enemy or not?”

“Al-Maḡdād Ibn Aswad stood up and spoke and ‘Abdullāh Ibn Mas‘ūd said regarding this, “Al-Maḡdād stood up and spoke some words; I would sacrifice the world to be the one who spoke those words.” Al-Maḡdād, he stood up and said, “O Messenger of Allāh! Go forth to what Allāh ﷻ has commanded you to do, and we are not going to tell you like the Children of Israel told Mūsā, ‘Go and fight with your Lord, we are going to stay here’, but we will fight in front of you, and behind you, and on your right, and to your left, and we will say go forth and fight with your Lord, we will fight with you.” Rasūlullāh صلى الله عليه وسلم, as it says in Al-Bukhārī, his face lit up, it was shining and he was happy, and he stood up. So those words of Al-Maḡdād strengthened the Sahāba,”<sup>482</sup>

Mūsā عليه السلام is one step away from Jerusalem, the promise of Allāh ﷻ which he has been waiting for, for years. Mūsā عليه السلام is almost there, he got it. He was freed from Egypt and Fir'aun was destroyed. And now they are on the Gates of Jerusalem, he can see it with his own eyes, he can see the promise of Allāh ﷻ right in front of him and in that critical moment, Banī Isrā'īl betrayed him. It was a grim moment for Sayyidnā Mūsā عليه السلام. Sayyidnā Mūsā عليه السلام after that he raised his hand to Allāh ﷻ and said,

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ بَيْنَنَا وَقَوْمِ الْفَاسِقِينَ

He, [Mūsā] said: “O my Lord! I have power only over myself and my brother, so separate us from the people who are the Fasiqun (rebellious and disobedient to Allah)!”<sup>483</sup>

‘I have no control over these people. I have control only on myself and my

<sup>482</sup> I took this part from “The Life of Muhammad ﷺ”, page 486 by Imām Anwar Al-Awlakī رحمه الله , because the Hadith here is described more in detail.

<sup>483</sup> Al-Mā'idah - 5:25

brother. All of these are not doing me anything. So Allāh ﷻ please separate me from the people who are rebellious.’ Because he saw that this nation who he served and he brought them and he delivered them to safety now, and when they’re one step away from Jerusalem they betrayed him, and they refused to enter. Allāh ﷻ has punished Banī Isrā'īl because of that must,

### Allāh ﷻ Punishes Banī Isrā'īl for Their Betrayal

Allāh says,

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ ۗ أَرْبَعِينَ سَنَةً ۖ يَتِيهُونَ فِي الْأَرْضِ ۗ فَلَا تَأْسَ عَلَى الْقَوْمِ  
الْفَاسِقِينَ

**Therefore it (this holy land) is forbidden to them for forty years; in distraction they will wander through the land. So be not sorrowful over the people who are the Fasiqun (rebellious and disobedient to Allah).**<sup>484</sup>

Allāh ﷻ made them wander in the desert for 40 years because of this sin of refusing to fight in the sake of Allāh ﷻ, so they were in a small area called Sinaa’, and they were going around in circles trying to find the way out, in a very small area; Sinaa’ is not very big but Allāh ﷻ made them lose directions. So, they were going in circles traveling in Sinaa’ for 40 years.

### Allāh ﷻ Makes an Appointment with Mūsā عليه السلام

Allāh ﷻ wanted to meet Mūsā عليه السلام, and he gave an appointment with Mūsā to meet him after 30 days. He said, *‘after 30 days we meet in the holy place, next to At Tur, next to the mountain.’*

Allāh ﷻ says, **“And We appointed for Mūsā (Moses) thirty nights”**<sup>485</sup>

Mūsā عليه السلام was in a hurry to meet with Allāh ﷻ so he went early. The Mufasssīrīn say, what happened was, that Mūsā was commanded too fast for 30 days because fasting is purification. So Mūsā will go through a period of

<sup>484</sup> Al-Mā'idah - 5:26

purification for 30 days before he meets with Allāh. Subhān'Allāh, fasting is a purification – *Tazkiyyah* - It is a purification for us. So Mūsā went through that period of purification for 30 days. Because of the smell, and this is something that some of the Mufasssirīn say, because of the smell of his mouth which is natural due to the hunger Mūsā عليه السلام used Miswak to change that smell and he went to meet with Allāh ﷻ. Allāh ﷻ told him, “*Oh Mūsā, don't you know that I love the smell of the mouth of the person who's fasting more than I love the smell of musk? Go and fast for another 10 days.*” So that's the reason why Allāh ﷻ said, “*and we added 10 days to it*”. So, the total was 40 days. During that period, completely, during those 40 days Mūsā عليه السلام was fasting. Allāh says,

وَوَاعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً وَأَتَمَّمْنَاهَا بِعَشْرِ فِتْمَمٍ مِّمَقَاتُ رَبِّهِ أَزْبَعِينَ لَيْلَةً

**And We appointed for Mūsā thirty nights and added (to the period) ten (more), and he completed the term, appointed by his Lord, of forty nights.”**<sup>485</sup> Mūsā عليه السلام told his brother,

وَقَالَ مُوسَىٰ لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ

**And Mūsā said to his brother Harun: “Replace me among my people, act in the Right Way (by ordering them to obey and worship Allah Alone) and follow not the way of the Mufsidūn (mischief makers).”**<sup>485</sup>

So, the leader of Banī Isrā'īl left, [and Mūsā] has to appoint somebody else to lead them and the best was the Nabi; Hārūn عليه السلام. And then Mūsā went to meet Allāh ﷻ. Allāh ﷻ says,

وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ

**And when Musa (Moses) came at the time and place appointed by Us, and his Lord spoke to him,**<sup>486</sup> Mūsā عليه السلام went to speak with Allāh ﷻ. So Mūsā is *Kalimul'Ilāh*, the one whom Allāh ﷻ spoke with, and *Kalīm* means Allāh ﷻ spoke with him many times, it's not once or twice, it's many times.

<sup>485</sup> Al-'A`rāf - 7:142

<sup>486</sup> Al-'A`rāf - 7:143

**Mūsā عليه السلام Wants to See Allāh ﷻ**

Mūsā now reached to the level where Allāh ﷻ is speaking with him. Mūsā wanted to get one step higher, he wanted to see Allāh ﷻ. So, he said,

رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ

**“O my Lord! Show me (Yourself), that I may look upon You.”**<sup>486</sup> Did Mūsā say this because he is in doubt? No, he said it because he wants to achieve that high status and to enjoy the pleasure of seeing Allāh ﷻ, which is the greatest pleasure. Allāh ﷻ told Mūsā,

قَالَ لَنْ تَرَانِي وَلَكِنْ أَنْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي

**Allah said: “You cannot see Me, but look upon the mountain if it stands still in its place then you shall see Me.”**<sup>486</sup> Allāh ﷻ wants to show him a proof that he cannot see Allāh. So Allāh ﷻ is going to show himself to the mountain and Mūsā عليه السلام is staring at the mountain. So Allāh ﷻ revealed himself to the mountain and Ibn ‘Abbās رَضِيَ اللهُ عَنْهُ says, Allāh ﷻ only revealed part of himself to the mountain. Allāh ﷻ says,

فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا

**So when his Lord appeared to the mountain, He made it collapse to dust, and Musa (Moses) fell down unconscious.**<sup>486</sup> The mountain was destroyed and crushed down and turned into dust, the mountain, could not stand the power of Allāh ﷻ. So, the mountain was crushed and destroyed and vanished. It Completely, **“Fasakhil Jabal”**, it just went down in the earth because of humbleness to Allāh ﷻ and broke into pieces of dirt; sand. Mūsā عليه السلام, when he saw the mountain, what happened to him? Mūsā fell down in the state of shock; unconscious. Mūsā fell unconscious because of the shock by just staring at the mountain what would happen to him if he was staring at Allāh ﷻ? This was the reaction of Mūsā when he saw the mountain. What would have happened to him if he has seen Allāh ﷻ?

Allāh ﷻ says,

فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ

**Then when he recovered his senses he said: “Glory be to You, I turn to You in repentance and I am the first of the believers.”<sup>486</sup>**

### **No One in Dunyā Has Seen Allāh ﷻ With Their Eyes**

Did anybody see Allāh ﷻ in Dunyā? No one, no one has seen Allāh ﷻ with his eyes, but Muhammad ﷺ has seen Allāh ﷻ in Dunyā, but not with his eyes, he saw him with his heart. What does it mean that you see Allāh ﷻ with your heart? When you are dreaming your eyes are closed, but you can still see and hear, when you dream about things you see things, you hear things. So, some of the scholars say that Rasūlullāh ﷺ has been able to see Allāh ﷻ in Dunyā with his heart but not with his eyes.

### **The Mu'min (Believer) will see Allāh ﷻ in the Akhirah**

Can anybody see Allāh ﷻ in Ākhirah? Yes, and who are the ones who will see Allāh ﷻ? Al-Mu'minūn, the Believers in Jannah. The ones who are in the lower levels of Jannah, they would see Allāh ﷻ every Jumu'ah; in the time of Salātul Jumu'ah, the people of Jannah will go to a certain meeting place, and their seats will be reserved ahead of time, that's in the Hadith. You can't just go and pick a spot and sit, you have the leisure to do that in the Masjid, you can come and pick a spot, but there in Jannah you cannot. The seats are already reserved and on what basis are they reserved? On how close you are to the *Khatib* in Jumu'ah, that's in the Hadith. The Seats: the closer you were to the Imam in Salātul Jumu'ah, the closer you are going to be to Allāh ﷻ on those meetings on Jumu'ah. So here in Dunyā, you can come and pick that spot. The earlier you come, the better spot and the closer spot you will get. So, you have the freedom of choosing this place when you're in Dunyā but in akhirah that's it, it is reserved. And the ones who used to sit in the

first *Saff* [row or line], they are the ones who will receive the first *Saff* - the first line in Jannah. That is for the lower ranks of Jannah, and then the people of Firdaus the higher levels, they would see Allāh ﷻ twice a day. That is for the people of the higher levels of Jannah.

### **Allāh's Blessings on Banī Isrā'īl During their Punishment of 40 Years**

Allāh ﷻ, as we have mentioned earlier, has punished Banī Isrā'īl because of their refusal to enter into the Holy Land with wandering in the wilderness for 40 years. It was a punishment from Allāh ﷻ but Allāh ﷻ is very merciful and forgiving. So even though it was a punishment for them, they were asking Allāh ﷻ and Allāh was accepting their Du'ā; they wanted food, they wanted water, they wanted shade and Allāh ﷻ was providing for them.

Allāh ﷻ says,

وَوَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَىٰ كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ

**And We shaded you with clouds and sent down on you Al-Manna and As-Salwā, (saying): “Eat of the good lawful things We have provided for you,”**<sup>487</sup> So Allāh ﷻ provided them with clouds, that is the shade to protect them from the sun, and then Allāh ﷻ provided them with food and drink.

So Allāh ﷻ provided for them shade and provided for them, Al-Mann wa As-Salwā. And Al-Mann wa As-Salwā; the Mufasssīrīn, have tried to explain what it is exactly, but it is a blessing from Allāh ﷻ, it is something special that Allāh ﷻ sent for them. Some of them said that Al-Mann is some kind of extracts that come out from trees, and it tastes like honey and some of them have mentioned, that it is honey. While As-Salwā, most of the Mufasssīrīn say it's a bird [quails]. Even though Banī Isrā'īl were going through a stage of punishment because this was supposed to be a punishment for them. Why? Because they refuse to enter into Al-Ard'ul Muqaddasa. But Allāh ﷻ 'Yatubu 'Ala't Ta'ibin - accepts the repentance of the ones who

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<sup>487</sup> Al-Baqarah - 2:57



repent and Allāh ﷻ gives the human beings many chances. Allāh ﷻ has sent to Fir'aun nine Āyāt, one Āyāh after another, giving Fir'aun a chance but in the end, when Fir'aun refused to accept any of them, then the punishment of Allāh ﷻ came, and when the punishment of Allāh ﷻ comes down, nothing can release it! So, with Banī Isrā'īl, Allāh ﷻ provided them with this food *Al-Mann wa As-Salwā* is the food, and then Allāh ﷻ provided them with the shade. [Now] what else do they need? They need water. So Allāh ﷻ says, "And remember when Mūsā asked for water for his people,". The people came and asked him and said, we want water. So Mūsā عليه السلام made *Istisqa'*, he asked Allāh ﷻ to give them water. Allāh ﷻ says,

إِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا  
عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّسْرِيَهُمْ كُلُّوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا  
تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ

**And (remember) when Mūsā (Moses) asked for water for his people, We said: "Strike the stone with your stick." Then gushed forth therefrom twelve springs. Each (group of) people knew its own place for water. Eat and drink of that which Allah has provided and do not act corruptly, making mischief on the earth.**<sup>488</sup> 12 springs of water are going to gush forth for every tribe of Banī Isrā'īl, they have their own spring. So, the stick that Mūsā had; remember a long time ago, Allāh ﷻ told Mūsā,

وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَىٰ

**"And what is that in your right hand, O Mūsā?"**<sup>489</sup>

But Allāh ﷻ knows the stick more than Mūsā. So Allāh ﷻ has provided for Banī Isrā'īl, the food *Al-Mann wa As-Salwā* and the shade *wa Ḥallalnā `Alaykumu Al-Ghamāma* and Allāh ﷻ also provided for them the water.

<sup>488</sup> Al-Baqarah - 2:60

<sup>489</sup> Tāhā - 20:17

## Banī Isrā'īl Wants Variety in their Food

Banī Isrā'īl went to Mūsā عليه السلام and asked Mūsā to make Du'ā for them. What did they want? Allāh ﷻ says,

وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ  
الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصِلِهَا

**And (remember) when you said, “O Mūsā (Moses)! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumbers, its Fum (wheat or garlic), its lentils and its onions.”**<sup>490</sup> Allāh ﷻ provided them with Al-Mann wa As- Salwā, [which is] special food from Allāh ﷻ for Banī Isrā'īl. They [still] went to Mūsā عليه السلام and they said, “O Mūsā tell Allāh ﷻ that we cannot endure having one type of food”. ‘We want to have more variety in the menu.’ And they asked for, lentils, onions, garlic and herbs and other stuff that grows from the earth; vegetarians, all the stuff they want are some kinds of plants that come out from the earth. Allāh ﷻ is providing them with the best meat, special meat and Allāh ﷻ is providing them with this special food, which is Al -Mann and we don’t even know what it is. And Allāh ﷻ is giving them this as a blessing and as a miracle. It’s a miracle and at the same time it’s a blessing for them. They went to Mūsā عليه السلام and they said, we got tired of eating the same type of food, we want to have more variety, so ask Allāh ﷻ to provide us with other stuff, other kinds of food.

## Victory and Freedom Needs Sacrifice

Keep in mind that the issue here is not the particular types of food. The issue here is not garlic and onion and cucumbers and herbs, even though their particular choice of these foods is amazing, because how could you replace the meat and the *Manna* and *Salwā* with garlic and onion? I mean this

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<sup>490</sup> Al-Baqarah - 2:61

shows you their tastes, but the issue is not in the particular types of food that they are requesting, [rather] the issue here, we need to keep in mind is that Banī Isrā'īl are refusing to sacrifice. They're not even willing to give up the type of foods that they grew up with. They grew up in Egypt, eating onion and garlic and cucumbers and these herbs. If they grew up in Egypt eating big 'macro-Whopper', they're going to ask for the same thing. So, the issue here is not particularly the garlic and the onion the lentils. The issue here is that they're not willing to give up even their daily habits, for the sake of Allāh ﷻ. Why did they leave from Egypt? Allāh ﷻ brought them out of Egypt to free them and to honour them and to give them the Holy Land, which they have been promised. But freedom has a price and entering into the Holy Land needs some work Banī Isrā'īl, they are not willing to even give up the particular types of food they were eating, let alone work and sacrifice and pay for their freedom.

### Mūsā's Reply to Bani Isrā'īl's Request

Mūsā told them,

اهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مَا سَأَلْتُمْ

**“Go you down to any town and you shall find what you want!”<sup>491</sup>**

So Mūsā told them, 'Go back to Egypt, you will find what you want.' If you don't want the freedom, if you don't want the honour, if you don't want the Holy Land, go back to Egypt, go back to the life of slavery, to the life of servitude, to the life of humility, to the life of oppression and you will find all the lentils, garlic, onion that you want. If you're not even willing to give up a small portion of your lifestyle, if you're not willing to give up a habit that you grew up with. How can you pay the price for freedom? You don't deserve freedom! If you are not even willing to change the Menu, if you are not willing to change the types of food that you eat, then you don't deserve

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<sup>491</sup> Al-Baqarah - 2:61

the freedom and the honour. They want the Holy Land, they want freedom they want Fir'aun to be destroyed they want to have the establishment, the 'Tamkeen' on the earth, but they don't want to do anything, they don't want to sacrifice anything, they don't even want to give up their daily habits. It may sound very strange, how could such a people do this, how could they go and ask Mūsā عليه السلام, we want lentils and onion and garlic when Allāh ﷻ is providing them with Mann and Salwā.

### **Comparison Between Banī Isrā'īl's Situation With our Ummah Today**

Sounds very strange, but remember, always when we're talking about the stories of Banī Isrā'īl and Mūsā, relate them to our situation, you are going to find that it's not very different. If you look at our situation, and remember what we said earlier, that everything that Allāh ﷻ has mentioned about Banī Isrā'īl, there are going to be some people from this Ummah who are going to fall into the same mistake. The difference between our Ummah, the Ummah of Muhammad ﷺ and Banī Isrā'īl, is that with Banī Isrā'īl, it was a general problem and it ended up causing the Wrath of Allāh ﷻ to be on them. But with the Ummah of Muhammad ﷺ the problem will be with some, but there are going to be some who are continuously on the straight path. That is the difference. [Rasūlullāh ﷺ says], *"There will be a group of my Ummah on the straight path, any disagreement with them will not harm them until the day of Judgment."* And Rasūlullāh ﷺ also says, *"You will follow the footsteps of the nations before you step by step, inch by inch, even if they enter into a hole of a lizard, you're going to follow them there."* The Sahaba asked, *"Al Yahud wan Nasara - the Christians and the Jews?"* Rasūlullāh ﷺ said, *"Who else?"* So, there's going to be some of the Ummah of Muhammad ﷺ, who are going to follow the footsteps of the Jews and the Christians, and there are going to be some of the Muslims who are going to learn the lesson and not commit the same mistake.

Banī Isrā'īl, refused to pay the price, they didn't want to give up anything for

the sake of freedom and for the sake of Allāh ﷻ and for the sake of establishment and we find that our situation is not very different. Banī Isrā'īl refused to give up the habit of eating garlic and onions and lentils, while we have some who are not willing to give up a football game or a basketball game and come to Salah. *'If the game is in the time of Salātul 'Isha or Salātul 'Asr or Salātul Maghrib, I am not going to leave the TV set and go to the Masjid, I'm not going to leave.'* For Banī Isrā'īl, at least this was an issue of food. While here we are talking about something [games] that doesn't benefit but it harms, sitting in front of the tube box watching a basketball game or watching a soccer game or a football game and leaving the Salah. Or another habit, you see because we are talking about breaking a habit. We're not even willing to break a habit for the sake of Allāh ﷻ. You could have someone who wakes up 7:30 in the morning every day. Salātul Fajr, the time ends by Shuruk As-Shams' so it's too late to pray Fajr now. *'Well, you know I can't, I can't sacrifice my sleep, I'm not going to wake up early,'* but why are you waking up 7:30 am? Because of work. *'I'm willing to wake up 7:30 and sacrifice for work, but I'm not willing to wake up for Salātul Fajr.'* The Salāh has to be done in the specific time. If you intentionally plan to pray Salāh after it's time, it's unaccepted. If you intentionally plan to pray Fajr after the time of Fajr is over, it is unacceptable Salāh, because you're doing it intentionally. It is forgiven when you're doing it with an excuse, like you slept unintentionally or you forgot, or you were in very extreme situation you couldn't pray, then you can make *Qadha'* and Allāh ﷻ will forgive it. But if you intentionally plan on a daily basis to delay the Salāh until the time is over, that Salāh is unaccepted, because it's past the time. If we look at our situation, we find that there's a lot to learn from this story; we are not willing to give up our habits. When we are talking about giving time or giving effort or giving money, we hold back. The religion of Allāh ﷻ is not something that we can take lightly because Allāh ﷻ says,

يَا يَحْيَىٰ خُذِ الْكِتَابَ بِقُوَّةٍ

**“O Yahya! Take the book with strength.”**<sup>492</sup> Allāh is telling Banī Isrā'īl, “Take this religion with strength”, you have to take it with seriousness.

Mūsā عليه السلام told his people,

قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ

**He said, “Would you exchange that which is better for that which is lower?”**<sup>493</sup> How can you replace Mann and Salwā with garlic, onion and lentils? Allāh ﷻ is providing you with the best, and you’re asking for the lowest? The Mufasssīrīn say, [when Mūsā told them “Go you down to any town], this could mean either one of two things:

- *‘Ihbiṭū Miṣrāan’*, Misr, means Egypt, but it can also mean land. So, it would mean go to Egypt, you will find what you want, go back to Egypt, you will find the garlic, lentils, onions, and herbs you were looking for and you will also find the oppression and the servitude and the slavery that you deserve to live under.
- Or the other meaning would be to go to any country or land, and you are going to find these [vegetables]. Mann and Salwā was the special thing, but this garlic and onion and lentil, you’ll find that anywhere.

Allāh ﷻ says,

وَضُرِبَتْ عَلَيْهِمُ الدُّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ

**“And they were covered with humiliation and misery, and they drew on themselves the Wrath of Allah.”**<sup>493</sup> They refused to sacrifice for Allāh ﷻ, so Allāh ﷻ has made on them humility and misery.

### **Mūsā عليه السلام Goes to Meet Allāh ﷻ at Mount At-Tūr**

When Mūsā عليه السلام went to meet with Allāh ﷻ in At-Tūr, and we talked

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<sup>492</sup> Maryam - 19:12

<sup>493</sup> Al-Baqarah - 2:61

about Mūsā asking to see Allāh ﷻ and we talked about the conversation between Allāh ﷻ and Mūsā. Allāh ﷻ told Mūsā, “Why were you in a hurry to meet me and leave your people?” Allāh ﷻ has made an appointment with Mūsā, so Mūsā is very urgent to go and meet with Allāh ﷻ. So, he is going in a hurry. So Allāh ﷻ asked Mūsā,

وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ يَا مُوسَى  
قَالَ هُمْ أَوْلَاءِ عَلَىٰ أَثْرِي وَعَجَلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ

**And what made you hasten from your people, O Mūsā?**

**Mūsā said: “They are close on my footsteps, and I hastened to You, O my Lord, that You might be pleased.”<sup>494</sup>**

So Mūsā left his people close by and he went to meet with Allāh ﷻ. Mūsā عليه السلام did not leave his people alone but he appointed his brother to be the leader in his absence. He appointed Hārūn عليه السلام. Mūsā said, “**Be my successor, on my people.**”<sup>495</sup> And he went to meet with Allāh ﷻ. Allāh ﷻ told Mūsā what was going on. Mūsā عليه السلام did not know what was happening. So Allāh ﷻ told him what was happening in that same moment.

### **Banī Isrā'īl Worships the Cow in Mūsās Absence**

Allāh ﷻ says,

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ

**“Verily! We have tried your people in your absence, and As-Samiri has led them astray.”<sup>496</sup>** Allāh ﷻ said, we are putting your people through a test,

and As-Sāmīrī is leading them astray. This is a man who is called As-Sāmīrī from Banī Isrā'īl, he has led them astray. What did As-Sāmīrī do? Allāh ﷻ gave him the ability to see something nobody else saw. Allāh ﷻ says,

<sup>494</sup> Tāhā - 20: 83-84

<sup>495</sup> Al-'A`rāf - 7:142

<sup>496</sup> Tāhā - 20:85

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ  
سَوَّاتُ لِي نَفْسٍ

**(As-Sāmīrī) said: "I saw what they saw not, so I took a handful (of dust) from the hoof print of the messenger [Jibrael's (Gabriel) horse] and threw it [into the fire in which were put the ornaments of the Fir'aun's (Pharaoh) people, or into the calf]. Thus my inner-self suggested to me."**<sup>497</sup>

What did he see? When Allāh ﷻ was destroying Fir'aun and his army, Jibrīl was there. The Mufasssīrīn say that Jibrīl عليه السلام, whenever his horse would step on a piece of land, life would immediately grow up from that place, from the footstep. As-Sāmīrī saw Jibrīl and it's an unusual supernatural ability that As-Sāmīrī had; it's a fitnah, it's a trial from Allāh ﷻ. So As-Sāmīrī went, and he picked up some of that dirt from under the footsteps of the horse of Jibrīl and he kept that dirt with him.

Allāh ﷻ says,

قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حُمِّلْنَا أَوْرَاقًا مِنْ زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا  
فَكَذَلِكَ أَلْقَى السَّامِرِيُّ

**They said: "We broke not the promise to you, of our own will, but we were made to carry the weight of the ornaments [Gold] of the [Fir'aun's (Pharaoh)] people, then we cast them (into the fire), and that was what As-Samiri suggested."**<sup>498</sup> Then As-Sāmīrī told Banī Isrā'īl to gather all of the gold that they have brought with them from Egypt. The women of Egypt, the Egyptian women, they had their jewellery with the women of the children of Isrā'īl. The women of the children of Isrā'īl somehow had the gold that belonged to the Egyptian women, and they were feeling guilty because of that gold. *'This gold doesn't belong to us what should we do with it?'* They had a feeling of guilt. So As-Sāmīrī suggested that they gather all of this gold

<sup>497</sup> Tāhā - 20:96

<sup>498</sup> Tāhā - 20:87



together and they burned it. Allāh ﷻ says,

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُورٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ فَنَسِي

**Then he took out (of the fire) for them a statue of a calf which seemed to low. They said: “This is your ilah (god), and the ilah (god) of Mūsā , but [Mūsā] has forgotten (his god).”**<sup>499</sup> And what did As-Sāmīrī do? He threw that dirt that he had with him in the gold. So, it was mixed with the gold, and they moulded out of that gold the shape of ‘*ijl*’ - calf.

Somehow, that calf would make a sound - ‘*Khuwar*’, which is the sound of a cow, as if it was alive. Some of the commentators of Qur’ān say, that what As-Sāmīrī did was, he made a hole throughout the inside of the animal, so wind would go in and it would make a breezing or whistling sound, so the people would think it’s alive. Some of the Mufasssīrīn would say, somehow it was a miracle and because of that dirt in it, it had some sort of life in it. It wasn’t alive, but it was making some sound, it was making a sound, and this was a Fitnah for Banī Isrā’īl. When they saw this calf made out of gold, making this sound, As-Sāmīrī told them this is your God, so they started worshipping it and they were making Sujūd and ‘Ibādāh to the calf. They were worshipping it.

Mūsā عليه السلام told his people, that I’m going to be absent for how long? 30 days, because the appointment in the beginning was 30 and then Allāh ﷻ told Mūsā add another 10 days. Banī Isrā’īl did not know that the appointment was changed. Mūsā عليه السلام did not tell them about the changing in time, so they thought it was 30 days. 30 days passed, 31 days passed, 32 days passed; ‘*where is Mūsā*’? They said, Mūsā forgot where his God is, he got lost. He did not know that his God is right here, ‘*Fanasiyah*’ - he forgot. They added another evidence.

- Number one: This calf is making this special sound.
- Number two: Mūsā said he is going to be absent for 30 days and now

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<sup>499</sup> Tāhā - 20:88

he's absent for more than 30 days.

They said,

هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَى فَتَسْبِي

**“This is your God and the God of Mūsā but he forgot.”**<sup>499</sup>

So, this is the story behind the calf, and we'll get back to that in the end of the story.

# Chapter 14

## Mūsā عليه السلام and Banī Isrā'īl 2

### Mūsā Returns to His People

Mūsā was told by Allāh ﷻ that your people have worshipped the calf. So Allāh ﷻ says,

فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا

**Then Mūsā (Moses) returned to his people in a state of anger and sorrow.**<sup>500</sup>

Mūsā went back to his people angry, upset, and sorry. He was so sad. ‘How could this happen in my absence? My people commit shirk and they worship another god besides Allāh ﷻ?’ He was so angry and upset. So, he went there to meet his people. What did Mūsā do as soon as he saw his people worshipping the calf? He threw the tablets. Allāh ﷻ has given to Mūsā, *Al-Alwāh* - the tablets that had the *Hudā* [guidance] of Allāh ﷻ in them, that had the *Awām*, the commandments of Allāh ﷻ. When Mūsā saw Banī Isrā'īl making *Sujūd* to the calf, he threw the tablets from his hand. What would you do if you see somebody throwing the Qur'ān? It is something that is unacceptable! But when Mūsā saw this in front of his eyes, he was in a state of shock. So those tablets fell from his hand.

Mūsā already knew about it, didn't he? He already knew about it, because Allāh ﷻ told him. How come his reaction was different when he saw it? Because Rasūlullāh ﷺ says, “*When you hear something, it's not like seeing it.*”<sup>501</sup> Hearing about something is different than seeing it. When you see

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<sup>500</sup> Tāhā - 20: 86

<sup>501</sup> Musnad Ahmad 2447

something, it is a completely different thing than when you hear about it. Mūsā heard about it from Allāh ﷻ, but when he saw it, it was something different, and he was in a state of shock. He threw the tablets from his hand. And he said,

قَالَ يٰٓقَوْمِ اَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدًّا حَسَنًا

**“O my people! Did not your Lord promise you a fair promise?”<sup>502</sup>**

Allāh ﷻ has promised you with victory, Allāh ﷻ has promised you with the Holy Land, Allāh ﷻ has promised you with *Jannah*, Allāh ﷻ has promised you with *Tamkīn* - establishment on the earth if you are believers. How could you leave all of these promises and commit Shirk?

اَفَطَالَ عَلَيُّكُمُ الْعَهْدُ اَمْ اَرَدْتُمْ اَنْ يَّجِلَّ عَلَيَّكُمْ غَضَبٌ مِّنْ رَبِّكُمْ فَاٰخَلَفْتُمْ  
مَّوْعِدِي

**“Did then the promise seem to you long in coming? Or did you desire that wrath should descend from your Lord on you, so you broke your promise to me (i.e., disbelieving in Allāh ﷻ and worshipping the calf)?”<sup>502</sup>**

*‘Do you feel that it’s too long in coming so you gave up? You have broken your promise to me.’* They said,

قَالُوا مَا اٰخَلَفْنَا مَوْعِدَكَ بِمَلِكِنَا

**“We broke not the promise to you, of our own will.”<sup>503</sup>**

They refuse to admit their guilt.

وَلٰكِنَّا حُمِّلْنَا اَوْزَارًا مِّنْ زِينَةِ الْقَوْمِ فَقَدَفُنَهَا فَكَذٰلِكَ اَلْقٰى اَلْسَامِرِيُّ

**“But we were made to carry the weight of the ornaments of the [Fir’aun’s] people, then we cast them (into the fire), and that was what As-Sāmīrī suggested.”<sup>503</sup>**

فَاٰخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَّهُ خُوَارٌ فَّقَالُوا هٰذَا اِلٰهُكُمْ وَاِلٰهُ مُوسٰى فَنَسِي

<sup>502</sup> Tāhā - 20:86

<sup>503</sup> Tāhā - 20:87

**Then he took out (of the fire) for them a statue of a calf which seemed to low. They said: "This is your ilāh (god), and the ilāh (god) of Mūsā, but [Mūsā (Moses)] has forgotten (his god)."**<sup>504</sup>

Let's analyse what Banī Isrā'īl said. Mūsā told them, "You have broken your promise with me." They said, "No, we did not break our promise with our own will, but we were carrying with us ornaments, and this is the suggestion of As-Sāmirī."

There are two problems with this [statement]:

Number one: They had guilt in their hearts because of this gold. Ibn Kathīr says, "First of all, this gold is *Halāl* for them. Now, because the people of Fir'aun are the enemies of Allāh ﷻ, and Allāh ﷻ destroyed them, and that *Ghanām* should go to them." So, they should take the gold.

They had guilt for carrying that gold with them, but they did not feel any guilt committing Shirk against Allāh ﷻ. So, the scale of *Taqwā* is upside down; [they had] *Taqwā* in very small things, but no *Taqwā* in the major issues. So Banī Isrā'īl are feeling the guilt of carrying with them the gold that belongs to the people of Isrā'īl, and they have no guilt whatsoever when they are worshipping a calf besides Allāh ﷻ. Allāh ﷻ says,

أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ صَرًّا وَلَا نَفْعًا

**Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good?**<sup>505</sup>

And Hārūn عليه السلام advised them,

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَنْقُومُ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي

<sup>504</sup> Tāhā - 20:88

<sup>505</sup> Tāhā - 20:89

**And Hārūn (Aaron) indeed had said to them beforehand: “O my people! You are being tried in this, and verily, your Lord is (Allāh ﷻ) the Most Beneficent, so follow me and obey my order.”<sup>506</sup>**

Sayyidnā Hārūn عليه السلام was appointed to be the leader over Banī Isrā'īl in the absence of Mūsā عليه السلام. This is a *Fitnah*, it is a test from Allāh ﷻ. Hārūn عليه السلام is telling them, ‘Allāh ﷻ is your Lord, so obey me and follow my order. I'm the Amīr, I'm the Khalīfa on you.’ Because Mūsā told Hārūn, “*Akhlufnī Fī Qawmī* - be the successor or be the leader on the people in my absence.” So, he appointed Hārūn, and Hārūn told the people, “*You have to obey me*”, but Banī Isrā'īl were already set in their stubbornness to worship the calf. Subhān'Allāh, this calf was so attractive to them.

### **Banī Isrā'īl Rejects Hārūn's Warning**

Allāh ﷻ says,

قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ

**They said, “We have heard and disobeyed.” And their hearts absorbed (the worship of) the calf because of their disbelief.<sup>507</sup>**

Their hearts absorbed it. Even long after the residual of that, ‘*Ajal* is still in their hearts, this is way after. Allāh ﷻ says, “*Wa 'Ushribū Fī Qulūbihimu Al-'Ijla Bikufrihim* - they absorbed the love of the calf in their hearts because of their Kufr.” And *Allāhu A'lam*, were they loving the calf because of the sounds that it was making – *Khuwār*, or was it because *Al-'Ijl* was made out of gold? So, what was their response to Sayyidnā Hārūn?

قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ

<sup>506</sup> Tāhā - 20:90

<sup>507</sup> Al-Baqarah - 2:93

**They said: “We will not stop worshipping it (i.e. the calf), until Mūsā (Moses) returns to us.”<sup>508</sup>**

*‘Do whatever you want. We’re not going to stop worshipping the calf.’*

### **Mūsā Blames Hārūn for not being Attentive**

When Mūsā came back and he saw what they were doing, the first thing he did was he threw the tablets from his hand. **“*Wa 'Alqá Al-'Alwāḥa Wa Fī Nuskhatihā Hudan* - he threw the tablets, and in the tablets was guidance.”** And then he rushed towards his brother, and he grabbed him with his beard in one hand and his head in the other hand and started pulling him towards him. And he told his brother,

قَالَ يَهْرُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا  
أَلَّا تَتَّبِعَنِ أَفَعَصَيْتَ أَمْرِي

**[Mūsā] said: “O Hārūn (Aaron)! What stopped you when you saw them going astray; That you followed me not (according to my advice to you)? Have you then disobeyed my order?”<sup>509</sup>**

Mūsā said, “How come you didn't come and tell me? How come you let this happen and you didn't come and convey this news to me?” Hārūn said,

قَالَ يَبْنَؤُمْ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي ۖ إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي  
إِسْرَائِيلَ ۖ وَلَمْ تَرْقُبْ قَوْلِي

**He [Hārūn (Aaron)] said: “O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: ‘You have caused a division among the Children of Israel, and you have not respected my word!’”<sup>510</sup>** “Son of my mother”; it means he is trying to bring up the

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<sup>508</sup> Tāhā - 20:91

<sup>509</sup> Tāhā - 20:92,93

<sup>510</sup> Tāhā - 20:94

blood relationship that is between them, and the mother is the side of mercy. So, he is telling him, 'We are brothers.

Then Hārūn is giving the justification of why he didn't come and tell Mūsā what is happening. He said, *"Verily, I feared lest you should say, 'You have caused a division among the Children of Isrā'īl, and you have not respected my word.'" Hārūn said that "I would have caused disunity."*

When Hārūn told Banī Isrā'īl not to worship the calf, they threatened Hārūn. They said, "We are going to kill you!" And Hārūn said this in another *Āyah*,

قَالَ ابْنُ أُمَّيَّ إِنَّ الْقَوْمَ اسْتَضَعُّوْنِي وَكَادُوا يَقْتُلُونَنِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ

**Hārūn said: "O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me."<sup>511</sup>**

Hārūn was saying, 'Don't let the enemies, because we have some enemies among these people, some of them are enemies. Don't let them rejoice because of the dispute between me and you.'

### Conflicts Shouldn't be Publicised

So, whenever we have a conflict, we should keep it private. If there's a conflict between the husband and the wife, it should not go out of the bounds of the household, unless it is necessary. So, the problems should be private. And even when Allāh ﷻ said, 'You bring outside assistance,' who did Allāh ﷻ say? ***"Ĥakamāan Min 'Ahlīhi Wa Ĥakamāan Min 'Ahlīhā - appoint (two) arbitrators, one from his family and the other from hers."***<sup>512</sup>

Bring a judge from her side of the family, and a judge from your side of the family. If that doesn't work, then you bring somebody from the community as a judge. The same thing: when we have a dispute as a Muslim Ummah,

<sup>511</sup> Al-A'rāf - 7:150

<sup>512</sup> An-Nisā' - 4:35



we should keep it contained, and we should not bring the enemy from outside to solve it.

And when Mu'āwiyyah was having a dispute with 'Alī, the Romans felt that this is their opportunity to make a move. So, they started to arrange their army, and the news reached to Mu'āwiyyah, because Mu'āwiyyah was the one who was close to the Roman Empire in Ash-Shaam. So Mu'āwiyyah sent a letter to the emperor of the Romans. He said, *“Don't let the dispute between me and my cousin cause you to be overconfident. If you do not stop, I'm going to send you an army that starts here and ends where you are.”* Mu'āwiyyah was telling them clearly, 'Don't think that this dispute between me and my cousin will cause us to open door of opportunity for you to come in.'

Hārūn is telling his brother Mūsā, *“Don't let the enemies rejoice over me.”* Hārūn said, *“They were about to kill me - **Astad`afūnī.**”* They saw Hārūn as weak. Allāh ﷻ has given every one of these Ambiyā all of the qualities they need for the specific purpose that they're going to fulfil. Allāh ﷻ has given Mūsā a very strong and powerful personality because he's going to be dealing with a very stubborn people, Banī Isrā'īl. So Allāh ﷻ has given him a very strong personality, and a strong body, and a strong character, and a strong presence. When Mūsā was there, they wouldn't dare to do this thing that they did in front of Hārūn. Allāh ﷻ has given Hārūn the qualifications he needs as a *Wazīr* and advisor for his brother. He has given him the ability to speak. **'Aḥṣāhu Minnī Lisānāan** - Mūsā said, *“My brother Hārūn is more eloquent, or clearer in his speech”*; to be an assistance for his brother.

### **Preventing Evil Should Not Create a Bigger Evil**

When Mūsā was absent, Banī Isrā'īl were about to kill Hārūn. So Hārūn had to calm things down until his brother would come back. If he tried to enforce the law and prevent them from worshipping the calf, that would

have caused a rift and a dispute between Banī Isrā'īl, and the problem could get out of control. And we know that when you make *Nahyā* 'An Al-Munkar, you want to make sure that it will not cause a bigger *Munkar*. One of the rules of preventing evil is, when you're preventing evil, it should not cause a bigger evil. So Hārūn is not approving the worshipping of the calf, he told his people. See, because he has to make *Bayān*, he cannot be quiet and then say, 'This is Hikmah.' No, he has to tell the people that this is wrong, and he told them that this is wrong. "***Innamā Ilāhukum Al-Rahmān - your Lord is Allāh ﷻ, Al-Rahmān.***" But he waited until his brother came back and then he would leave it in the hands of his brother Mūsā.

### **Mūsā Accepts the Apology of Hārūn** عليه السلام

Mūsā accepted that apology, and he accepted the justification of Sayyidnā Hārūn. So Mūsā said,

قَالَ رَبِّ اغْفِرْ لِي وَلِإِخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

**Mūsā said: "O my Lord! Forgive me and my brother, and make us enter into Your Mercy, for you are the Most Merciful of those who show mercy."**<sup>513</sup>

Mūsā had a very soft and merciful heart. Even though he was in a moment of anger, he was very angry, and he was grabbing his brother by his beard and by his head, but immediately when he saw that his brother was on the right side, he started making *Du'ā* for him and his brother. And this shows the love of following the truth. It is not stubbornness, we don't follow our desires, we follow the *Hāqq* wherever it is. So Mūsā, in the beginning, he thought that this was a mistake, so he came to stop it. And then when the explanation was given to him, he knew that his brother was doing the right thing, so he immediately made *Du'ā* for his brother.

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<sup>513</sup> Al-A'rāf - 7:151

**Mūsā عليه السلام Addresses As-Sāmīrī**

And then Mūsā turned towards As-Sāmīrī, who is the cause of all of this problem. He said,

قَالَ فَمَا خَطْبُكَ يُسْمِرِي

**[Mūsā (Moses)] said: “And what is the matter with you. O Sāmīrī? (i.e. why did you do so?)”<sup>514</sup>**

When Mūsā first came, who did he first blame? First, he directed the blame to his people. And then who did he blame next? Hārūn. Finally, he blamed As-Sāmīrī, even though As-Sāmīrī was the cause of the problem.

Look at the Hikmah in that; who is the one who's responsible for this sin? It is the whole people. See, As-Sāmīrī, if he gave this advice and the people didn't follow it, it wouldn't have occurred. Always, in every Ummah, there are going to be some people who will call to evil. Now is the Ummah going to follow them or not? So, who carries the burden? It is the Ummah. It is the whole Ummah of Banī Isrā'īl. So Mūsā directed the blame to them first. He said, “Do you want the anger of Allāh ﷻ to come on you?” [Tāhā - 20:95]. So, he first blamed the Ummah of Banī Isrā'īl, because if they did not follow the advice, this problem would have stopped right there, and it wouldn't have occurred. So, in the beginning, it's the responsibility of the Ummah. Any problem that we are going through today, it is our problem; the problem of the Ummah. The problem that is happening in Iraq, or in Chechnya, or in Kashmir, or in Palestine, or in Somalia, or in Eritrea, or in Sudan, or any part of the Muslim world, it is our problem collectively as an Ummah. And then, who does the blame go to next? The leaders. Mūsā did not go and talk to As-Sāmīrī next, he went to the Amīr - he went to the leader, he went to his brother, Hārūn, and said to him **“O Hārūn (Aaron)! What stopped you when you saw them going astray?” [Tāhā 20:92].**

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<sup>514</sup> Tāhā - 20:95

"How come you didn't convey this message to me? You are the leader, you are held responsible, you are held accountable."

And then in the end, Mūsā went to As-Sāmīrī and told him, **[Mūsā] said: "And what is the matter with you. O Sāmīrī? (i.e. why did you do so?)" [Tāhā 20:95].** Because As-Sāmīrī is following Shaitān and he's only one person. If the people and the leader stand against him, he couldn't do anything. Allāh ﷻ says,

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا  
وَكَذَلِكَ سَوَّلْتُ لِي نَفْسِي

**(Sāmīrī) said: "I saw what they saw not, so I took a handful (of dust) from the hoof print of the messenger [Jibrīl's (Gabriel) horse] and threw it [into the fire in which were put the ornaments of the Fir'aun's (Pharaoh) people, or into the calf]. Thus my inner-self suggested to me."**<sup>515</sup>

And we talked about how he did this. When Allāh ﷻ was drowning Fir'aun and his army, Jibrīl was there. As-Sāmīrī was able, through an *Āyah* - sign of Allāh ﷻ, something supernatural, was able to see Jibrīl and he was able to see the footsteps of Jibrīl or the horse of Jibrīl, and he was picking up from that dirt, and then he mixed it with the gold, which the women of Banī Isrā'īl had, and that gold belonged to who? To the women of Egypt. They mixed it together and they made a calf. That calf started making some strange sounds, like a sound of a calf. So, they started worshipping it.

Mūsā made his decision in terms of the punishment to As-Sāmīrī. He handed down the punishment to As-Sāmīrī, and that is that Sāmīrī be exiled for the rest of his life. *"Because of this sin, you cannot be part of our Ummah anymore. You have to leave us alone and we will leave you alone."*

Allāh ﷻ says,

قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَّنْ تُخْلَفَهُ،

<sup>515</sup> Tāhā - 20:96

**Mūsā (Moses) said: “Then go away! And verily, your (punishment) in this life will be that you will say: “Touch me not (i.e. you will live alone exiled away from mankind); and verily (for a future torment), you have a promise that will not fail.”<sup>516</sup>**

Mūsā here is saying, ‘In this *Dunyā*, you will not be with us and we will not touch you, and then he said, “***Inna Laka Maw'idāan Lan Tukhlafahu*** - we're going to leave you now alone. This is a punishment in *Dunyā* and then in *Ākhirah*, there is another punishment that will be on you from Allāh ﷻ.” And then he said,

وَأَنْظُرْ إِلَىٰ إِلٰهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا لَّنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا  
**“And look at your ilāh (god), to which you have been devoted. We will certainly burn it, and scatter its particles in the sea.”<sup>516</sup>**

He didn't even want to make use of the gold in it. He said, “*We are going to burn it all and throw it in the sea.*” And then Mūsā said,

إِنَّمَا إِلٰهُكُمُ اللَّهُ الَّذِي لَا إِلٰهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا

**Your Ilāh (God) is only Allāh, the One (Lā ilāha illā Huwa) (none has the right to be worshipped but He). He has full knowledge of all things.<sup>517</sup>**

### **Banī Isrā'īl Asks Allāh ﷻ for Tawbāh**

They asked Allāh ﷻ for Tawbāh. Allāh ﷻ said, ‘I will accept your Tawbāh, but there is a condition.’ This crime is a very grave crime, it's a very big crime. Therefore, the *Tawbāh* for is, you have to sacrifice. Allāh ﷻ says,

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ ۖ يَتَقَوْمِ إِنكُمْ ظَلَمْتُمْ أَنفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجَلَ فَتُوبُوا إِلَىٰ بَارِئِكُمْ

<sup>516</sup> Tāhā - 20:97

<sup>517</sup> Tāhā - 20:98

And (remember) when Mūsā (Moses) said to his people: “O my people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator.”<sup>518</sup> And what is the repentance?

فَتُوبُوا إِلَىٰ بَارِئِكُمْ فَاقْتُلُوا أَنفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

“So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), that will be better for you with your Lord.” Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.<sup>518</sup>

‘Kill yourselves, [because] worshipping the calf is a big sin. Therefore, they have to pay a price for the *Tawbāh*, because Banī Isrā’īl kept on changing their minds; every now and then, they commit a crime and then they say, “Oh Allāh forgive us!” Allāh ﷻ wants them to pay a price and sacrifice if they want their *Tawbāh* to be accepted. Allāh ﷻ says in Qur’ān, “*Fāqtulū ‘Anfusakum* - Kill yourselves.”<sup>518</sup> What does this mean? The *Mufasssīrīn* say it means that the ones who did not participate in worshipping the calf, kill the ones who worshipped the calf; even if it is their father, or their brother, or their son, and that's why it's ‘killing yourselves’, because you could be killing your father, or killing your son, or killing your brothers, it is like killing your own self.

So, all of Banī Isrā’īl had to pay a price, even though not all of them worshipped the calf, but this happened in front of their eyes, and they did not stop it. So, the *Tawbāh* was you kill yourselves. So, they took their knives and the swords, and they started killing each other, and it was a massacre. It is said in one day, 70,000 were killed. It was a massacre; blood was flowing, but this was their *Tawbāh*, because of the big sin they have

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<sup>518</sup> Al-Baqarah - 2:54

committed, they had to pay a hefty price for this *Tawbāh*. Allāh ﷻ accepted it from them, even though it was *Riddah* [apostasy].

### **Banī Isrā'īl's Elders are Taken by Mūsā to Apologise to Allāh ﷻ**

Mūsā chose seventy men from the elders of Banī Isrā'īl; the most prominent among them, the leaders of the people, and he took them to the mountain Al-Tūr to meet with Allāh ﷻ. Some of the *Mufassirīn* say they went on that mission to apologize to Allāh ﷻ for what Banī Isrā'īl have done. So, this is a delegation from Banī Isrā'īl, going to apologize for what Banī Isrā'īl have done. Allāh ﷻ says,

وَأَخْتَارَ مُوسَىٰ قَوْمَهُ سَبْعِينَ رَجُلًا لِّمِيقَاتِنَا

**And Mūsā (Moses) chose out of his people seventy (of the best) men for Our appointed time and place of meeting.**<sup>519</sup> So, they went to meet with Allāh ﷻ. As I said, some of the *Mufassirīn* say they want to apologize for what Banī Isrā'īl have done. When they got there, Mūsā went into a cloud, the mountain was covered in a cloud, so they stayed outside. Mūsā went into the cloud, and they saw the light in which Mūsā was standing in, and Mūsā was speaking to Allāh ﷻ, and then Mūsā came out.

### **Banī Isrā'īl Ask for Another Miracle**

When Mūsā came out, Allāh ﷻ says, these men, the best of Banī Isrā'īl said,

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ  
تَنْظُرُونَ

**And (remember) when you said: “O Musa (Moses)! We shall never believe in you till we see Allah plainly.” But you were seized with a thunderbolt**

<sup>519</sup> Al-A'rāf - 7:155

**(lightning) while you were looking.**<sup>520</sup> You come to apologize for the sin and now you're putting these prerequisites? They said, “*we are not going to believe in you, until we see Allāh with our own eyes.*” **“Falammā 'Akhadhat/humu Ar-Rajfatu – so the earth shook, and they all fell dead.”**

Allāh ﷻ sent on them a **Aṣ-Ṣā'iqatu** - a thunderbolt, and it killed them all. *Allāhu Akbar*, now Mūsā is in a dilemma. Mūsā took these seventy, which are the best of Banī Isrā'īl to go and to apologize to Allāh ﷻ. These seventy are dead. What will Mūsā tell the people when he goes back? The people will completely lose hope. [They will say] ‘If these are the best of us and this is what happened to them, then we have no hope, because these are the best among us. These are the ones whom you expect Allāh ﷻ to accept their apology. If Allāh ﷻ did not accept their apology and Allāh ﷻ killed them all, what will happen to us?’ So Mūsā knew that his people are going to be in ‘*Hālat Ya's*’ – in despair. Mūsā عليه السلام said,

فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلِ وَايَّتِي

**And when they were seized with a violent earthquake, he said: “O my Lord, if it had been Your Will, You could have destroyed them and me before.**<sup>521</sup> ‘Oh Allāh, if you wanted, you could have destroyed us before.’

أَتُهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا

**Would You destroy us for the deeds of the foolish ones among us?**<sup>521</sup>

‘There are some among us who are foolish. Are you going to destroy us all because of them?’

إِنَّ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ وَتَهْدِي مَن تَشَاءُ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا  
وَأَرْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ

**“It is only Your Trial by which You lead astray whom You will, and keep guided whom You will. You are our Wali (Protector), so forgive us and**

<sup>520</sup> Al-Baqarah - 2:55

<sup>521</sup> Al-A'rāf - 7:155



have Mercy on us, for You are the Best of those who forgive.”<sup>521</sup> And then he said,

وَأَكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي آخِرَةِ إِنَّا هُدْنَا إِلَيْكَ

“And ordain for us good in this world, and in the Hereafter. Certainly we have turned unto You.”<sup>522</sup>

Allāh ﷻ said,

قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ

He said: (As to) My Punishment I afflict therewith whom I will.<sup>522</sup> Allāh ﷻ can punish whomever He wills.

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

And My Mercy embraces all things.<sup>522</sup> The mercy of Allāh ﷻ embraces all things.

فَسَاكُنْهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ

That (Mercy) I shall ordain for those who are the Muttaqūn (pious), and give Zakāt; and those who believe in Our Āyāt (proofs, evidences, verses, lessons, signs and revelations, etc.)<sup>522</sup> Who are they? Allāh ﷻ says,

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ  
وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ

Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad ﷺ) whom they find written with them in the Taurāt (Torah) (Deut, xviii, 15) and the Injīl (Gospel) (John xiv, 16), - he commands them for Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained)<sup>523</sup> The *Bishārah* - the glad tidings of Sayyidnā Muhammad ﷺ was given to Banī Isrā'īl in that moment. Where is it? They hid it, they

<sup>522</sup> Al-A'rāf - 7:156

<sup>523</sup> Al-A'rāf - 7:157

changed it, they altered it, but the promise of Rasūlullāh ﷺ was given to Mūsā, and this honour was given to Rasūlullāh ﷺ in that time, in the presence of the leaders of Banī Isrā'īl. Allāh ﷻ says,

ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ

**Then We raised you up after your death, so that you might be grateful.**<sup>524</sup>

So Allāh ﷻ raised them up after their death. Mūsā, he brought them the laws of Allāh ﷻ and he said, "Follow them. This is the law of Allāh ﷻ, you have to follow it. Give me a promise that you will follow it." Banī Isrā'īl said, "No, show us what is in there first, and then we're going to tell you are we going to follow it or not." This is coming from Allāh ﷻ and they know that it is the Word of Allāh ﷻ. They told Mūsā, "We're not going to follow it until you let us know what is written there. Show us what is there first!"

Allāh ﷻ says,

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ

**And (O Children of Isrā'īl, remember) when We took your covenant and We raised above you the Mount (saying): "Hold fast to that which We have given you, and remember that which is therein so that you may become Al-Muttaqūn (the pious)." <sup>524</sup>**

Allāh ﷻ lifted up a mountain in the air, and this mountain flew over Banī Isrā'īl and it stopped right there, like a cloud over their heads. And then Allāh ﷻ told Banī Isrā'īl, "You either follow the word of Allāh ﷻ, otherwise, this mountain will crush you." Allāh ﷻ says,

وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظِلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ

<sup>524</sup> Al-Baqarah - 2:56

**And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): “Hold firmly to what We have given you [i.e. the Taurāt (Torah)], and remember that which is therein (act on its commandments), so that you may fear Allāh and obey Him.”**<sup>525</sup>

Allāh ﷻ told them, “You either follow the word of Allāh, otherwise you will be crushed under this mountain.” And the Mufasssīrīn say that Banī Isrā'īl, as soon as they saw the mountain above their heads they said, “We are going to follow. Fine, we agree.” And they made *Sujūd*. Ibn ‘Abbās says, “They didn't make *Sujūd* on their forehead and their nose. They made *Sujūd* on their cheeks so that they can look with one eye, up to the mountain.”

So Allāh ﷻ is giving Banī Isrā'īl many chances. An incident happened where one old man from Banī Isrā'īl was killed. This man was wealthy. They couldn't find out who killed him; they didn't know, they tried, they searched. Nobody admitted to the crime, and they looked around, they didn't know who killed him. So, they went to Mūsā, and they said, “Oh Mūsā, we want you to solve this crime. Somebody is killed. We don't know who killed him. Solve it for us.”

### **The Miracle of the Cow**

So Mūsā asked Allāh ﷻ for a solution to this problem, and he went to Banī Isrā'īl and said,

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً قَالُوا أَتَتَّخِذُنَا هُزُوًا

**And (remember) when Mūsā said to his people: “Verily, Allāh commands you that you slaughter a cow.” They said, “Do you make fun of us?”**<sup>526</sup>

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<sup>525</sup> Al-A'rāf - 7:171

<sup>526</sup> Al-Baqarah - 2:67

Mūsā went to his people and said, “Allāh ﷻ is commanding you to sacrifice a cow.” They said, “What?! Are you making fun of us? Are you joking with us? We're asking you to solve a crime of somebody who was killed and you're telling us to kill a cow? What are you talking about?”

What did Mūsā say? **“Inna Allāha Ya'murukum – Allāh is commanding you.”**<sup>526</sup> And Banī Isrā'īl said that **“Qālū 'Atattakhidhunā Huzūan** - Are you making fun of us? Are you joking?” Look at the rudeness of Banī Isrā'īl. What do you mean? Mūsā is joking with the name of Allāh ﷻ? Mūsā will tell you, “Go and sacrifice a cow. Allāh ﷻ is telling you to sacrifice a cow,” and you go and tell him, “You're joking. Are you making fun of us?” This is not appropriate for a righteous man to do, let alone a *Nabī* of Allāh ﷻ - a prophet, to use the name of Allāh ﷻ in jokes. But this shows you the manners and the *Ādāb* of Banī Isrā'īl. Mūsā عليه السلام said,

قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ

**He said, “I take Allāh's Refuge from being among Al-Jāhilūn (the ignorants or the foolish).”**<sup>527</sup> ‘I'm not making fun of you. This is serious.’

Allāh ﷻ told them, “Sacrifice a cow.” Now, if you would follow that order, what does it mean? You go and take any cow. But Banī Isrā'īl asked too many questions. So, they went to Mūsā and said,

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ

**They said, “Call upon your Lord for us that He may make plain to us what it is!”**<sup>528</sup> So, they asked a question and they're going to get an answer.

قَالَ إِنَّهُ يُقُولُ إِنَّهَا بَقْرَةٌ لَا فَارِضٌ وَلَا بَكْرٌ عَوَانُ بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ

**He said, “He (Allāh ﷻ) says, 'Verily, it is a cow neither too old nor too young, but (it is) between the two conditions', so do what you are commanded.”**<sup>528</sup>

<sup>527</sup> Al-Baqarah - 2:67

<sup>528</sup> Al-Baqarah - 2:68

So now, their pool of choice is narrower. It has to be a middle-aged cow; it can't be old; it can't be young. So, they went, and they looked at the cows. And then they came back to Mūsā and said,

قَالُوا اذْعُ لَنَا رَبِّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا

**They said, "Call upon your Lord for us to make plain to us its colour."**<sup>529</sup>

Oh Mūsā, can you ask Allāh ﷻ to tell us what colour it is? Mūsā said,

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءٌ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّظِيرِينَ

**He (Mūsā) said, "He (Allāh ﷻ) says, 'It is a yellow cow, bright in its colour, pleasing to the beholders.'"**<sup>529</sup>

Now it has to be yellow and yellow is rare, and it has to be pleasing; when you see it, you're pleased. So now they're even forced to go into a smaller choice. Now the choice is becoming narrower and narrower, the pool of choosing is smaller. They went and looked around at the cows, and then they came back.

قَالُوا اذْعُ لَنَا رَبِّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ  
لَمُهْتَدُونَ

**They said, "Call upon your Lord for us to make plain to us what it is. Verily to us all cows are alike, And surely, if Allāh wills, we will be guided."**<sup>530</sup>

We went and we saw all the cows, they look the same. *'Inna Al-Baqara Tashābaha `Alaynā* - all these cows, they look the same to us. If they look the same, go and take one of them and sacrifice it. Why do you have to ask all of these questions? They felt that they are asking too many questions; they knew that. So, they said, "*Wa 'Innā 'In Shā'a Allāhu Lamuhtadūna* - and *Inshā'Allāh*, we'll find the right one."

<sup>529</sup> Al-Baqarah - 2:69

<sup>530</sup> Al-Baqarah - 2:70

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيَةَ فِيهَا

**He (Mūsā) said, “He says, 'It is a cow neither trained to till the soil nor water the fields, sound, having no other colour except bright yellow.’”<sup>531</sup>**

So, this cow, now, does not till the soil, nor water the fields, it is sound, it has no problems with it. So, these are additional descriptions which are narrowing their choice. They went around and they found only one cow that fulfils these conditions. Only one. In all of Banī Isrā'īl, only one cow, and it is said that this cow was owned by an orphan. Somehow the orphan knew that Banī Isrā'īl want this cow badly, so he made business out of it. He knew that there's no cow that has these qualities, except this one. Not only tripled the price, but he is also now tripling the price, he said, *“If you want this calf, you have to pay me its weight in gold.”* He knows how to make money out of a cow. And Banī Isrā'īl were forced to pay its weight in gold, because that was the only cow that fulfils the conditions. Allāh ﷻ says,

قَالُوا أَلَمْ نَجِئْكَ بِالْحَقِّ

**They said, “Now you have brought the truth.”<sup>532</sup>**

They told Mūsā, “Now you have brought us with the truth,” as if he was joking or lying to them before. It shows you how rude they were with their Nabi.

فَدَبَّحُوهَا وَمَا كَادُوا يَفْعَلُونَ

**So they slaughtered it though they were near to not doing it.**<sup>532</sup>

They barely did it. Why did Allāh ﷻ tell them to slaughter a cow? Allāh ﷻ wants to perform an *Āyah* - miracle in front of their eyes.

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَا كُنْتُمْ تَكْتُمُونَ

<sup>531</sup> Al-Baqarah - 2:71

<sup>532</sup> Al-Baqarah - 2:71

And (remember) when you killed a man and fell into dispute among yourselves as to the crime. But Allāh brought forth that which you were hiding.<sup>533</sup>

فَقُلْنَا أَضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُخِي اللَّهُ الْمَوْتَى وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ

So We said: “Strike him (the dead man) with a piece of it (the cow).” Thus Allāh brings the dead to life and shows you His Āyāt (proofs, evidences, verses, lessons, signs, revelations, etc.) so that you may understand.<sup>534</sup>

Take a piece of that cow, which is dead, and strike the dead man with it, you're going to have life. So, the dead man who was killed, when they touched him with the dead flesh of the cow, the man stood up alive. And he started to speak, and he said, “My nephew is the one who killed me.” Because he killed him for the inheritance. “My nephew is the one who killed me,” and then he died again. It was a miracle of Allāh ﷻ. Allāh ﷻ says, “Thus Allāh ﷻ brings the dead to life and shows you His Āyāt – His signs, so that you may understand.” But Allāh ﷻ says,

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً

Then, after that, your hearts were hardened and became as stones or even worse in hardness.<sup>535</sup>

*Subhān'Allāh*, a heart can be harder than rocks! And Allāh ﷻ says, “There are some rocks...

وَإِنَّ مِنْ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ

وَإِنَّ مِنْهَا لَمَا يَشَّقُّ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا

اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

<sup>533</sup> Al-Baqarah - 2:72

<sup>534</sup> Al-Baqarah - 2:73

<sup>535</sup> Al-Baqarah - 2:74

**And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allāh. And Allāh is not unaware of what you do.**<sup>535</sup>

And your hearts are even worse than stones. There are stones that can produce water, there are stones where rivers can come out, there are stones that would fall down from the *Khash'yā* of Allāh ﷻ, and your hearts are stone; they are producing nothing, they have no *Khash'yā* - and no fear of Allāh ﷻ.

### **Do not Ask Irrelevant Questions Regarding the Dīn (Islām)**

We we'll make a few comments on this lesson of Al-Baqarah: It is not appropriate to come to the Ambiyā of Allāh ﷻ and ask them questions and ask them too many questions that don't have a good purpose behind them, or that are not beneficial.

Rasūlullāh ﷺ told the people, in Sahīh Muslim, this Hadīth is narrated by Muslim. Rasūlullāh ﷺ said, "Oh people, Allāh ﷻ has made it mandatory on you to make Hajj, so make Hajj." One of the present men, and it's a clear order from Rasūlullāh ﷺ: "Make Hajj." Very clear, it doesn't need any explanation. One man stood up and asked, "Every year? Should we make Hajj every year?" Rasūlullāh ﷺ did not answer. The man stood again and said, "Should we make it every year?" Rasūlullāh ﷺ did not answer. He stood up a third time and said, "Shall we make Hajj...?" He's insisting. Rasūlullāh ﷺ said, "If I said yes, it would have become mandatory on you and you would not be able to do it." 'Why are you asking the question? If I said yes, then it would become mandatory on you to make Hajj every year and you will not be able to do it. Why are you bringing difficulty on yourselves?' And then Rasūlullāh ﷺ said, "Leave me alone with what I have left you with. What has destroyed the people before you, are because of their going back and forth to their Ambiyā and asking them questions. If I



tell you to do something, do the best you can, and if I prevent you from doing something, don't do it. Don't ask too many questions. If I tell you to do something do as much as you can.”<sup>536</sup>

Because the orders of Islam are many, and many of them are recommended; we can't do them all. So Rasūlullāh ﷺ knew that, and he said, “Do as much as you can.” But in the things that are *Harām*, you don't do them. Period. ‘If I tell you not to do something, then don't do it.’

Don't ask too many questions, and this is to the Ambiyā. Now this needs to be understood in the right way. It does not mean that you worship Allāh ﷻ on ignorance. If you don't know something, then you need to ask because we have a situation which is mentioned in Hadīth Abū Dāwūd:

Jābir says, “*We were travelling and there was a man with us who got injured with a stone; a stone came in his head, a rock came and knocked him in his head, and it injured him, and then he had a wet dream at night. So, when he woke up, he was in [a state of] Janābah. When he woke up in the morning he said, “Do you find any excuse for me to make Tayammum? Is it allowed for me to make Tayammum?” [They said:] “We don't find any excuse for you. You have to make Ghusl.” They gave him a Fatwā, telling him you are able to touch water. He took a shower and he died, [because] they told him, “We don't find an excuse for you. You have to bathe. You're not able to make Tayammum.” So, the news was carried to Rasūlullāh ﷺ. Rasūlullāh ﷺ said, “They killed him, may Allāh ﷻ kill them. They killed him. Why didn't they ask if they do not know? Because the cure of ignorance is asking. How come they didn't ask? They did not know. Why did they give him a Fatwa, and they don't know? They should ask. The cure of ignorance is asking. It is enough for him to make Tayammum and tie a cloth on his head, and then*

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<sup>536</sup> Sahīh Muslim 1337, Sunan an-Nasā'i 2619

wash the rest of his body.”<sup>537</sup> But the water, when it hit the injury, it killed him. So Rasūlullāh ﷺ is saying here, that you need to ask.

### **Abstaining from Answering Questions is Part of Knowledge**

And also, we learned something important from this Hadīth: don't give *Fatawā* if you don't know! *Wallāhi*, I have brothers coming and telling me about things that they are told. Unbelievable. People are giving *Fatawā* right and left. May Allāh ﷻ forgive us all, we all make mistakes. All of us, we make mistakes, but sometimes there are some of us, and whenever a question is presented, they have an answer. They have an answer for everything. They are know-it-all. Everything, they can answer. You could answer a question and you could cause the death of somebody like this. The *Sharī'ah* is not a game that you play with. When you don't know something, say, “*Allāhu A'lam* – [Allāh knows best]. Somebody travelled from Al-Maghrib or from Andalus, from the extreme west to Imām Mālik in Madinah. He had 40 questions. He asked Imām Mālik these 40 questions, and Imām Mālik answered 34 of them with, “*Lā A'lam - I don't know.*” He had 40 questions and out of the 40, to 34 he said, “*I do not know. Allāh ﷻ knows best.*” The man said, “*I came all the way from Morocco to hear that you don't know?*” Imām Mālik said, “*I don't know.*” This man travelled all the way.

And now, sometimes, we volunteer. We jump into a conversation, and we volunteer an answer. Some of the ‘*Ulamā* said, ‘I don't know is half of knowledge.’ A sign of knowledge is when you say, ‘I don't know.’ That shows that this person has some knowledge.

They came to ‘Umar bin Khattāb once, and we learn two things from this Hadīth of this incident of ‘Umar bin Khattāb. Somebody asked ‘Umar bin Khattāb a question when ‘Umar was a Khalīfa. ‘Umar bin Khattāb said, “*Did*

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<sup>537</sup> Sunan Abu Dāwūd 336

*this thing happen?"* The man said, "No." Umar said, "Okay, go back home. When it happens, then come back and ask me, and I will gather the people of Badr to give you an answer."

We learn from this Hadīth of 'Umar bin Khattāb, that we should not try to know about things that we don't need to know about. If the incident did not happen, then why hypothesize? I mean, there are some outrageous things. Like this question that was presented to the *Fuqahā*: this is in the old time. This question was presented to the *Fuqahā*. They said, "What if somebody is carrying wind in a bag?" You know wind? It comes out from the body. They said, "Somebody gathered that wind in a bag, and then he put it on his back and then he flew in the air." They did not have airplanes in the time. "And then he flew in the air. Can he pray with that wind on his back?" Look at this. This is somebody who has nothing to do and is laying down on his bed thinking about these hypothetical situations.

So 'Umar bin Khattāb said, "I'm not going to answer the question. If it did not happen, I'm not going to answer it. Go back home. When it happens, then come back." And what did 'Umar say? He said, "I'm going to bring the people of Badr who are still alive and make a council, and then we're going to give you a Fatwā." 'Umar bin Khattāb cannot give a Fatwā alone? He has to bring the people of Badr to give a Fatwā? *Allāhu Akbar!*

Now, in the time of the *Ambiyā* they were not supposed to ask some questions because *Wahī* was still coming down. Now, you need to ask questions if you don't know. If you don't know something, ask question, but ask questions about *Al-'Ilm Alladhī Yanfa'* - ask questions about knowledge that will benefit you. Don't ask about *'Ilm Lā Yanfa'* - don't ask about knowledge that will not benefit you. And Rasūlullāh ﷺ used to say in the Hadīth, "*Allāhumma Innī As'aluka 'Ilman Nāfi'an Wa A'ūdhubika Min Al-'Ilm*

*Lā Yanfa'* – Oh Allāh, I ask You to give me knowledge that will benefit me, and I seek refuge in You from knowledge that does not benefit."<sup>538</sup>

### **Qur'ān is a Book of Guidance**

*Subhān'Allāh*, if you look at the method of Qur'ān, the methodology of Qur'ān, you find that Qur'ān does not mention dates, did not mention places. I mean, there is no historical record in Qur'ān; you don't find any dates mentioned whatsoever. Why? Because the dates of when things happen, don't have anything to do with the *Hidāyah* [guidance]. This book, Qur'ān, is a book of guidance, so Allāh ﷻ put the *Huda* in it.

But when you compare it to the Bible, you find that everything in the Bible has dates, and numbers, and places, and it has the family, the name of the family members of every person that is mentioned in there, and who they got married to and their life story. If you're looking in Qur'ān, you find that Qur'ān has not even mentioned the stories of the birth of the Ambiyā of Allāh ﷻ. It did not give the dates of their birth, it did not even mention the stories of the births of the Ambiyā, with the exception of 'Īsā. Why? Because of the importance of the birth of 'Īsā in guidance. Why? Because he, 'Īsā was worshipped besides Allāh ﷻ. Why? Because of his miraculous birth, they said that he is the son of God. That's why Allāh ﷻ talked about the birth of 'Īsā in Qur'ān, but Allāh ﷻ did not talk about the birth of Muhammad ﷺ, he did not talk about the births of Sālih, or Hūd, or 'Ibrāhīm عليه السلام or Nūh, Allāh ﷻ did not talk about their births. And Allāh ﷻ just mentioned, the *Bishārah* – the glad tidings of the birth of Ismā'īl and Ishāq because of the miracle in it; because it was to an old man, 'Ibrāhīm, and an old woman, Sārah. And Allāh ﷻ also talked about the birth of Sayyidnā Yāhyā, because of the miracle in it too; Zakariyyā was old in age and his wife was old in age. And Allāh ﷻ talked about the creation of Ādam, which is his birth, but Allāh ﷻ did not talk about the birth of anyone else. Allāh ﷻ talked about the birth

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<sup>538</sup> Sunan Ibn Mājah 3843, - Sahih Muslim 2722

of Mūsā because of the miracle – the Āyah in his birth, at least the early parts of his life, there is a miracle in it.

So, we need to concentrate on the knowledge that will benefit, and we should look at the fruits of knowledge.

They came to Imām Ahmad ibn Hanbal, and they said, I think they were talking about Bishr Al-Hāfi or one of the *'Ulamā*. They came to Imām Ahmad ibn Hanbal and said, "He is not a scholar." Why? Because he doesn't know a lot of *Fiqh*, and he doesn't know a lot of Hadīth. Imām Ahmad ibn Hanbal said, "He already has the fruit of knowledge. And that is *Khashya'tillāh* - the fear of Allāh ﷻ. You're saying he doesn't have knowledge? He already has the fruit of knowledge. And what is the fruit of knowledge? It is the fear of Allāh ﷻ." *Innamā Yaksh Allāha Min 'Ibādihī Al-'Ulamā* - the ones who fear Allāh ﷻ are the scholars. [Fāṭir - 35:28]

Now this man fears Allāh ﷻ so he has the fruit of knowledge. So, we should seek the fruit of knowledge, and we should study the knowledge that benefits, the knowledge of *Huda* – guidance, and get away from the details, and the minor issues, and the disputable issues that add nothing or subtract. I mean, Subhān'Allāh, sometimes we have big disputes about things that are not going to put you in Jannah or put you in Hellfire if you do them or you don't; some very, very minor issues, when Allāh ﷻ has told us that our unity is a priority.

## Chapter 15

### Mūsā عليه السلام and Banī Isrā'īl 3

#### **The Shyness of the Mu'min – the Believer Mūsā عليه السلام**

Mūsā عليه السلام was very shy and that is how the *Mu'min* - the Believer should be. He was always covering up his body. Banī Isrā'īl said, "*Mūsā is not showing us his body because he is suffering from some kind of disease.*" And they accused him of leprosy, and they accused him of having syphilis, the expansion of the testicles. They said, "*That's why he's always covering himself up.*" Banī Isrā'īl used to bath together, and they would go out in a river or in a pool and they would all take their clothes off, and they would just go in and bath in front of each other. Mūsā عليه السلام would go alone and would bath alone and would not let anyone see him.<sup>539</sup>

So, Allāh ﷻ wanted Banī Isrā'īl to see, that this [accusation against Mūsā] is not true. So, Mūsā went to bathe, and he put his clothes on a rock, on a stone and then when he looked back, he didn't find the stone; the stone was running away with his clothes. So, Mūsā is running after the stone, and this is in Bukhari, we'll read the Hadith. So, Mūsā عليه السلام is running after the stone and is saying, "*Thawbī yā Hajr! Thawbī yā Hajr! - Bring me my clothes back, stone! Bring me my clothes back!*" And he's running after the stone and the stone took him around Banī Isrā'īl, so they could take a look at Mūsā عليه السلام, without any clothes. '*Fara-awhu ahsanu ma khalaq Allāh - They saw the best creation of Allāh.*' And then, when the issue was done, the stone stopped by the order of Allāh ﷻ. So, Mūsā had his stick, which he would carry with him always, and he started beating the rock, beating the

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<sup>539</sup> Sahīh al-Bukhārī 278, 3404, - Sahīh Muslim 339

stone. Rasūlullāh ﷺ says, “And he left on it marks that could be seen.” He hit it so hard, that it left behind marks. Allāh ﷻ says,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ فَبَرَّاهُ اللَّهُ مِمَّا قَالُوا، وَكَانَ  
عِنْدَ اللَّهِ وَجِيهًا

**O you who believe! Be not like those who annoyed Mūsā (Moses), but Allāh cleared him of that which they alleged, and he was honourable before Allāh.**<sup>540</sup>

### Mūsā عليه السلام **Having Difficulties with Banī Isrā'īl**

Sayyidnā Mūsā عليه السلام was with the children of Isrā'īl in the wilderness. They got lost in the desert, and Sayyidnā Mūsā عليه السلام had to spend his life and his efforts, dealing with his people and Mūsā wanted good for them, nevertheless, they were causing him difficulties and they were being stubborn and difficult to deal with. So, Mūsā told his people,

يَا قَوْمِ لِمَ تُوذُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ

**“O my people! Why do you hurt me while you know certainly that I am the Messenger of Allah to you?”**<sup>541</sup> ‘Why do you harm me?’ But Mūsā had to endure all of this difficulty with his people. And then, his brother Hārūn عليه السلام, the Prophet of Allāh ﷻ, the right hand of Mūsā عليه السلام, his advisor - *Wazīr*, his supporter, his helper throughout this period, his brother Hārūn عليه السلام passed away. Now, Mūsā عليه السلام is alone to deal with his nation, with this huge nation of Banī Isrā'īl. Mūsā عليه السلام was alone, he lost his close associate and brother and advisor Hārūn عليه السلام.

<sup>540</sup> Al-'Ahzāb - 33:69

<sup>541</sup> As-Saff - 61:5

### **The Angel of Death Visits Mūsā عليه السلام**

And then Mūsā عليه السلام received the visit from the Angel of Death, in the form of a man and this Hadīth is in Sahīh al-Bukhārī [1339]. The Angel of Death presented himself to Sayyidnā Mūsā عليه السلام in the form of a human being, a man. And he came and he told Mūsā عليه السلام, "Are you ready to die?" Because we know that the Angel of Death takes our lives without announcement, but he does not take the life of a Nabi until they take permission and they let them know. So, the Angel of Death told Mūsā "Are you ready to die?" Mūsā عليه السلام slapped the Angel of Death in his face and he knocked his eye out. He slapped him in his face, and he knocked his eye out. So, the Angel of Death went to Allāh ﷻ and said, "Yā Rabb, Arsaltanī ilā 'abd lā Yurīdu al-Mowt - Oh Allāh ﷻ, you have sent me to a man who doesn't want to die." And then the Angel of Death says in another Hadith, this is not in Bukhārī, I think this Hadith was narrated by Imam Ahmad. He says, "Walawlā Karamathu 'alayk Lashaqaqtu 'alayhi - And if it is not because I know that Mūsā is loved to you, I would have made his death difficult." Allāh ﷻ told the Angel of Death, "Go back to Mūsā and tell him to put his hand on the back of an ox. And tell him that every hair that is under his hand, I will give him one year in his life - for every hair under his hand." The Angel of Death went to Mūsā and said, "O Mūsā, Allāh ﷻ is telling you, 'Put your hand on the back of an ox, and Allāh ﷻ will give you for every hair under your hand one year to live.'" Mūsā by now, had a chance to think about it. So, he asked the Angel of Death, "And then what? Then what will happen?" Then the Angel of Death said, "Then you will die." Mūsā عليه السلام said, "Fal-ān Idhan – Then let me die now." "If in the end I'm going to die, let me die now.'

### **The Wish of Mūsā عليه السلام Before his Death**

We don't know exactly why Mūsā عليه السلام rejected the Angel of Death in the beginning, but Ibn Kathīr says, "Maybe it was because Mūsā had a desire



*in his heart that wasn't fulfilled yet and Mūsā wanted that desire, wanted that hope and aspiration to be fulfilled.” And that desire is a desire that Mūsā عليه السلام has been living for and awaiting for a long time in his life and that is the promise of Allāh ﷻ to enter into the Holy Land Jerusalem. So Mūsā عليه السلام wanted to have the honour of leading his people into the Holy Land and establishing the Islamic nation. He wanted to have the honour of leading his people into Jerusalem. But this was the will of Allāh ﷻ and when Mūsā realized that it wasn't ordained for him, he said, “Then let me die.” But he said, “I have a request.” He told the Angel of Death, “I have one request and that is that you take me as close as you can to Jerusalem. Take me as close as you can, a distance of throwing a stone and let me die over there. If I'm not able to enter into Jerusalem alive, at least take me as close as possible to Jerusalem so that I can die next to it. I can die next to the walls of Jerusalem.”<sup>542</sup>*

### **Banī Isrā'īl at the Gates of Jerusalem**

So, Mūsā عليه السلام was living with the hope that one day, he will enter into the Holy Land and the only reason why he didn't is because of who? Banī Isrā'īl. They were on the gates of Jerusalem; they were on the gates! Mūsā عليه السلام told them, ‘Let's go and fight!’ They said,

فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ

**“So go you and your Lord and fight you two, we are sitting right here.”<sup>543</sup>**

Then two men, 'An`ama Allāhu `Alayhimā - two men who fear Allāh ﷻ, whom Allāh ﷻ has bestowed his blessing. They came to Banī Isrā'īl and they told them, **“Just walk through the gates, and if you do so you will win.”<sup>543</sup>**

And they refused. So, Allāh ﷻ did not give Banī Isrā'īl the honour of entering into Jerusalem, because they don't deserve it, they are not ready yet and

<sup>542</sup> Sahih Muslim 2372, - Sahīh al-Bukhārī 1339

<sup>543</sup> Al-Mā'idah - 5:23-24

because of that, Mūsā was not able to enter into Jerusalem, neither was his brother Hārūn عليه السلام, and Mūsā عليه السلام died in Al-Tīh; died in the wilderness. Rasūlullāh ﷺ has seen the grave of Mūsā عليه السلام and Rasūlullāh ﷺ says in the Hadith of al-Isrā', "Marartu biMūsā fa-idhā huwa qā-imun yusallī fī qabrihi - Rasūlullāh ﷺ says that in al-Isrā', when Rasūlullāh ﷺ travelled to Jerusalem, he passed next to the grave of Sayyidnā Mūsā عليه السلام and he saw him praying in his grave to Allāh ﷻ.<sup>544</sup>

### A Man More Knowledgeable than Mūsā عليه السلام

We will move on to a story, an interesting story, an amazing story that occurred with Sayyidnā Mūsā عليه السلام and the reason why I delayed it until now is because we don't know exactly where this story fits in terms of the chronological order of events. And this is the story of Mūsā and al-Khadr. It is a story of 'Aja'ib - of astonishing events from the beginning till the end. And the way this event happened is that Mūsā عليه السلام stood one day on the Minbar, on the pulpit, and was speaking to Banī Isrā'īl. So, one of the men of Banī Isrā'īl, the children of Isrā'īl stood up and said, "Oh Mūsā who is the most knowledgeable person?" So Mūsā عليه السلام said, "I am". Because he was the Prophet of Allāh ﷻ, he was the Nabi, he is the one who is receiving revelation from Allāh ﷻ. So according to his knowledge, he is the most knowledgeable person, because he is the Nabi, he is the Prophet, he is the one who has the direct link between him and Allāh ﷻ, receiving the *Wahī* [Revelation] from Allāh ﷻ.

So, he said, "I am", and again this Hadith is in Bukhari.<sup>545</sup>

Allāh ﷻ told Mūsā, 'how come you did not say *Allāhu A'lam?*' How come you did not say that Allāh ﷻ knows best who the most knowledgeable person is? [Because] there is a man who has knowledge that you do not

<sup>544</sup> Sunan an-Nasa'i 1598, - Sahīh Muslim 2375

<sup>545</sup> Sahīh al-Bukhari 74, 78, 122, 3278, 3400, 4725, 7478, - Sahīh Muslim 2380

have.' Mūsā عليه السلام did not say that I am the most knowledgeable because he is proud, or because he's arrogant, that's not the reason. Mūsā is a Nabi of Allāh ﷻ, he would not do that, but he said that he's the most knowledgeable person because that is according to his knowledge.

### **The Eagerness of Mūsā عليه السلام to Increase in Knowledge**

So, when it came to the knowledge of Mūsā عليه السلام, that he is not the most knowledgeable person, he was so humble that he requested from Allāh ﷻ to allow him to be a student of that man. He said, "O Allāh, how can I learn from him?" Allāh ﷻ told him, you can meet him in the place where you miss, or you lose your fish.

That is where you will meet this learned man, this wise man and the name of this man is Al-Khidr and Rasūlullāh ﷺ says in a Hadith, in an authentic Hadith, that the reason why he was called Al-Khidr, is because Al-Khidr in Arabic means green. The reason why he was named al-Khadr is because he was once sitting on dry grass and when he stood up, the grass under him was green. So that is why he was given the name Al-Khidr. A *Karāmah*, some *Karāmāt* were happening on the hands of Al-Khidr. Allāh ﷻ told Mūsā that you would meet Al-Khidr in this specific place. So, Mūsā عليه السلام took with him his servant and who was the servant of Sayyidnā Mūsā عليه السلام? [It was] Yūsha' bin Nūn.

Yūsha' bin Nūn, and we're going to talk about Yūsha' bin Nūn later. Yūsha' bin Nūn was the servant of Mūsā, and because he was close to Mūsā and was learning from Mūsā عليه السلام, then Allāh ﷻ appointed him to be the Nabi of Banī Isrā'īl, when Mūsā عليه السلام passed away. Because he was close to Mūsā, and he was learning from Mūsā عليه السلام. That's how we learn, by being close to the learned ones. So, this servant of Mūsā learnt the wisdom and the knowledge from Mūsā عليه السلام, and then Allāh ﷻ appointed him to be the Nabi after Mūsā عليه السلام and Hārūn عليه السلام passed away. So, Mūsā went with his servant, and it is mentioned in Al-Qur'ān: "*Wa 'Idh Qāla*

*Lifatāhu*".<sup>546</sup> He and his servant they started embarking on this amazing and wonderful trip. Allāh ﷻ says,

وَإِذْ قَالَ مُوسَى لِقَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا

**And (remember) when Mūsā (Moses) said to his boy-servant: "I will not give up (travelling) until I reach the junction of the two seas or (until) I spend years and years in travelling."**<sup>546</sup>

So, the place you will meet him is the junction between the two seas. Some of the scholars say that these two seas are the Red Sea and the Mediterranean Sea. So, you'll meet him in the juncture between these two seas, *Wallāhu A'lam*. Mūsā عليه السلام was so determined to go and learn. He said, "I would reach to the junction of the seas, even if it would take me years in traveling." Allāhu Akbar, Mūsā has so much knowledge already, he's already receiving the *Wāhi* from Allāh ﷻ, but because he knew that there's a man who has some other knowledge, that he does not have, he is willing to make all of this traveling to go and learn.

This is how Tālib Al-'Ilm should be! The student of knowledge needs to sacrifice, you need to sacrifice to learn! Mūsā عليه السلام, even though he was knowledgeable, he did not say, "what I have is enough." He travelled all the way and he said, "I would even travel years if I need to do so, to go and learn." So, we need to sacrifice if we want to learn. We need to sacrifice time, and effort, and money to learn.

### **Mūsā عليه السلام and his Servant on Their Journey**

The servant of Mūsā was carrying this fish, it was a dead fish. They camped in a certain area, and they went to sleep. But something amazing happened and this is the starting of the amazing things in this trip. This fish woke up and marched all the way to the sea and started swimming in the sea, in front of the eyes of Yūsha' bin Nūn. Yūsha' bin Nūn saw this dead fish wake up

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<sup>546</sup> Al-Kahf - 18:60

and then march all the way to the sea, and then start swimming in the sea, and it's making a tunnel behind it - *Sarabā*. He forgot to tell Mūsā about it and they went to bed. And then they travelled. They travelled the next day. Allāh ﷻ says,

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا

**But when they reached the junction of the two seas, they forgot their fish, and it took its way through the sea as in a tunnel.**<sup>547</sup>

Mūsā now, was tired and hungry. And Rasūlullāh ﷺ says, “Mūsā did not become tired and hungry until that moment.”<sup>548</sup> All throughout this trip, until that moment Mūsā never felt exhausted. So, they reached to the junction of the two seas, they slept there and then they travelled the next day. And then Mūsā said,

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا

**So when they had passed further on (beyond that fixed place), Musa (Moses) said to his boy-servant: “Bring us our morning meal; truly, we have suffered much fatigue in this, our journey.”**<sup>547</sup>

Only then did Mūsā feel fatigue, and he told his servant, “Bring us the fish.” Yūsha' bin Nūn remembered what happened to the fish. He said,

قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ ۚ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا

**He said: “Do you remember when we betook ourselves to the rock?”** That’s where they slept - next to the rock. **“I indeed forgot the fish, none but Shaitan (Satan) made me forget to remember it. It took its course into the sea in a strange (way)!”**<sup>547</sup> Mūsā said, “That is what we were looking for!” Because Allāh ﷻ told Mūsā you will find al-Khidr in the place where you lose the fish. So, Mūsā said, **“That's what I was waiting for!”**

<sup>547</sup> Al-Kahf - 18: 61-64

<sup>548</sup> Jami` at-Tirmidhi 3149

قَالَ ذَلِكَ مَا كُنَّا نَبْغُ ۖ فَارْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا

**Mūsā said, "That is what we have been seeking." So they went back retracing their footsteps.**"<sup>547</sup>

Now Mūsā and Yūsha' bin Nūn have to travel back the same way, because Allāh ﷻ told Mūsā, "You would find him in the place where you lose the fish." Already they have travelled a long distance, now they have to retract back. So Mūsā and Yūsha' bin Nūn are retracing their steps back.

### **Mūsā عليه السلام Meets Al-Khidr**

On their way back, they pass by a man who was covered under his blanket. So Mūsā عليه السلام saw that man and he told him, "As-Salāmu 'alaykum." So, the man stood up and said, "Annā bi-Ardika as-Salām - People over here do not know about Salām. Who are you?" Mūsā said, "I am Mūsā". So, the man said, "Mūsā Banī Isrā'īl? - Are you the Mūsā of the Children of Isrā'īl?" Mūsā said, "Yes." Al-Khidr already knew him and heard about him. So, when he said, "I am Mūsā". He said, "Are you the Mūsā of Banī Isrā'īl?". He wants to make sure. He said, "Yes, I am Mūsā of Banī Isrā'īl." He said, "I am Al-Khidr". Mūsā عليه السلام told Al-Khidr, "I want to learn from you." Humble - a Nabi of Allāh ﷻ, he is telling this man, who might not be a Nabi, because there's a difference of opinion whether al-Khidr was a Nabi or not. Some scholars say he is, some say he is not, and it is an undetermined issue, because there is no evidence that he was a Nabi of Allāh ﷻ. He could have been of the Ambiyā, or he could have been a *Walī* of Allāh ﷻ. So, we don't know.

### **The Agreement Between Mūsā عليه السلام and Al-Khidr**

Regardless, it shows that Mūsā عليه السلام wanted to learn from him and he came in a very humble manner, and he said, "I want to study under you." Al-Khidr said, "I have knowledge that Allāh ﷻ has taught me that you do

not have, and you have knowledge, which Allāh ﷻ has taught you that I did not have.” So, Al-Khidr knew that he has some knowledge, that is unknown to Mūsā, and Mūsā has some knowledge that is unknown to him. Mūsā said,

قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا عَلَّمْتَنِي رُشْدًا

Mūsā (Moses) said to him, “May I follow you so that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allāh)?”<sup>549</sup> *‘Attabi`uka* - I want to follow you. Allāh ﷻ says,

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا  
وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا

He (Khidr) said: “Verily! You will not be able to have patience with me! And how can you have patience about a thing which you know not?”<sup>549</sup> ‘You are going to see things that are amazing and astonishing, and you are not going to have patience.’ Mūsā عليه السلام said,

قَالَ سَتَجِدُنِي إِِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا

Mūsā (Moses) said: “If Allah will, you will find me patient, and I will not disobey you in aught.”<sup>549</sup> *‘Let me follow you!’* Al-Khidr did not want to reject this student of knowledge, but he set a condition. Allāh ﷻ says,

قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا

He (Khidr) said: “Then, if you follow me, ask me not about anything till I myself mention it to you.”<sup>549</sup> This is the condition: you follow me, but you do not question my actions. You accept what you see, don't argue. Mūsā عليه السلام said, ‘I agree.’ So, this was their agreement.

## The Story of the Ship

They began this trip. Al-Khidr is taking Mūsā to Wonderland. It started with

<sup>549</sup> Al-Kahf - 18:66-70

Al-Khidr and Mūsā crossing the sea. Al-Khidr wanted to travel to the other side of the sea. So, he was looking for transportation, for a ship. So, he found a ship and he asked them to deliver them to the other side. It turned out that the sailors, the owners of the ship knew Al-Khidr and they offered him a free ride: *"We're going to carry you for free."* They didn't do it because they know Mūsā, but they did it because they know Al-Khidr. So, this was a favour done to who? To Al-Khidr, specifically, they knew Al-Khidr. Rasūlullāh ﷺ mentions that in the Hadith, *"Fahamalūhumā bi-ghayri Nawl - They carried them without any compensation."*<sup>550</sup>

Why? Because they knew Al-Khidr. The first thing that happened when they were on the ship: Mūsā and Al-Khidr were sitting together on the deck and a bird landed on the deck, and then that bird dipped its beak in the ocean, in the sea to drink. Al-Khidr told Mūsā, *"Did you see that bird?"* And Mūsā said, *"Yes."* Al-Khidr said, *"My knowledge, plus your knowledge, compared to the knowledge of Allāh ﷻ, is like what that bird has taken from the sea."* That one drop that the bird has taken from the sea, is like my knowledge plus your knowledge. You said that you're the most knowledgeable person on the face of the earth. Allāh ﷻ told you that there's somebody who has more knowledge than you. We, together, me and you together, combined the knowledge of the two most knowledgeable people on earth, compared to the knowledge of Allāh ﷻ - it's less than what that bird has taken from the sea. That is the knowledge of Allāh ﷻ. The ocean of the knowledge of Allāh ﷻ. That's the first lesson Al-Khidr is giving to Mūsā عليه السلام; our knowledge is nothing compared to the knowledge of Allāh ﷻ.

And then Al-Khidr, when the sailors were busy with work, Al-Khidr took an axe, and he broke a slab on the ship, and he plucked out a panel. He destroyed part of the ship. He took his axe, he started destroying it when the sailors were busy, they didn't know what was happening. And then he

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<sup>550</sup> Jami` at-Tirmidhi - Book 47, Hadith 3442



pulled out a panel from the ship. Mūsā when he saw this, he couldn't believe his eyes, because these men are doing you a favour. They're doing it for you, not for me, they're doing you a favour by giving you a ride for free and you destroy their ship? Mūsā عليه السلام said,

فَأَنْطَلَقَا حَتَّى إِذَا رَكَبَا فِي السَّفِينَةِ خَرَقَهَا ۖ قَالَ أَخْرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا

**So they both proceeded, till, when they embarked the ship, he (Khidr) scuttled it. Musa said: "Have you scuttled it in order to drown its people? Verily, you have committed a thing "Imra" (a Munkar - evil, bad thing)."**<sup>551</sup> How could you do this? How could you do this for the people who are doing you a favour? Is this how you pay them back? They give you a ride for free, and you destroy their ship? Do you want them to drown in the sea? Al-Khidr said, *"Didn't I tell you; you're not going to have patience? The agreement was that you don't question my actions."* Al-Khidr said,

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا

**"Did I not tell you, that you would not be able to have patience with me?"**<sup>551</sup> Mūsā عليه السلام did not intentionally break his promise, Mūsā forgot. Rasūlullāh ﷺ said, *"Wakānat al-ūlā min Mūsā nisyāna - the first time Mūsā forgot."* Mūsā forgot, forgot his promise. So, he told Al-Khidr,

قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُزْهِقْنِي مِنْ أَمْرِي عُسْرًا

**Mūsā said: "Call me not to account for what I forgot, and be not hard upon me for my affair (with you)."**<sup>551</sup>

Mūsā عليه السلام said, 'Forgive me for this mistake, and don't be hard.' Meaning, even though our agreement is if I question you, our agreement is breached. But he said, *"Give me another chance, don't be strict."* Al-Khidr said, *"I'll give you another chance"*, even though the agreement is over with. Al-Khidr could have told Mūsā, you have to leave, but al-Khidr said, *"I will*

<sup>551</sup> Al-Kahf - 18:71-73

*give you another chance."*

### **The Story of the Little Boy who was Destined to be an Oppressor**

They reached to the shore on the other side, and they passed by children who were playing. What seemed to be innocent children playing. Al-Khidr walked up to one of these children, he picked him up, he grabbed his head, and he tore it off. He tore off the head of the child, he killed him.

Mūsā عليه السلام remembers exactly his promise. Now he remembers it, but we know the nature of Sayyidnā Mūsā عليه السلام, he can never approve evil. If he sees something that is wrong, he speaks out against it. So, Mūsā, even though he knows that he has given a promise not to question when he saw this crime in front of his eyes. Allāh ﷻ says,

فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَفَقَّطَلَهُ قَالَ أَقْتَلْتَنِي بغيرِ نَفْسٍ لَقَدْ جِئْتَنِي سَيِّئًا نُّكَرًا

Then they both proceeded, till they met a boy, he (Khidr) killed him. Mūsā (Moses) said: **"Have you killed an innocent person who had killed none? Verily, you have committed a thing "Nukra" (a great Munkar - prohibited, evil, dreadful thing)!"**<sup>552</sup> How could you do this? This child is innocent, he didn't do anything! How come you killed him? Al-Khidr said,

قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا

**"Did I not tell you that you can have no patience with me?"**<sup>552</sup>

So, the anger of Mūsā subsided and he told Al-Khidr, *"This is my last chance."* Allāh ﷻ says,

قَالَ إِنْ سَأَلْتَنِي عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي ۚ قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا

**[Mūsā (Moses)] said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me."**<sup>552</sup>

<sup>552</sup> Al-Kahf - 18:74-76

That's it, you have done your part and you have forgiven me enough. One more time, give me one more chance. The third chance; *'If I break the promise for a third time, then you can go your own way.'* Al-Khidr agreed.

### The Story of the Orphans and Their Treasure

Allāh ﷻ says,

فَانْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَ أَهْلُهَا فَأَبَوْا أَنْ يُصَيِّفُوهُمَا

**Then they both proceeded, till, when they came to the people of a town, they asked them for food, but they refused to entertain them.**<sup>553</sup>

Mūsā عليه السلام and Al-Khidr walked into a town, and they asked the people of that town to feed them. It was in their law, in their religion and in our religion too, that the guest has a right upon you. You are not doing the guests a favour by providing for the guests for three days and it is an obligation on you to help the guest and take care of that guest for three days. After three days, you can hold back if you want, or you can continue, but it's up to you. But for the first three days, it's an obligation on the Muslim community to take care of the guest.

So Mūsā عليه السلام and Al-Khidr, they walked into that town, they asked them to feed them, [and] they provided them with nothing. They were very stingy people and refused to help; they did not extend any helping hand to them. While Al-Khidr and Mūsā were walking down a street in that town.

Allāh ﷻ says,

فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ قَالَ لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا

**Then they found therein a wall about to collapse and he (Khidr) set it up straight. [Mūsā] said: "If you had wished, surely, you could have taken wages for it!"**<sup>553</sup>

Al-Khidr saw a wall that was about to fall down. A cracked wall, very weak,

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<sup>553</sup> Al-Kahf - 18:77

it was about to tumble and fall down. Al-Khidr started erecting the wall again. Al-Khidr stopped, and he was rebuilding that wall, without taking permission from anyone, without being requested to do so by anyone - and he's doing it for free, he is building that wall for free. Mūsā عليه السلام saw a contradiction in this. The people of the ship, the sailors of the ship who were doing you a favour for free, you destroyed their ship. [Also] the child who's innocent, you kill him. And these people who refuse to help us, you're doing them a favour, for free. The people who will help you, you do what seems to be harming them and the people who are not doing you any good, you are helping them. So Mūsā عليه السلام had a suggestion to offer and said, ***“Why don't you charge them for building the wall?”***<sup>553</sup>

### **Al-Khidr Explains Mūsā عليه السلام the Wisdom Behind his Actions**

Al-Khidr said,

قَالَ هَذَا فِرَاقٌ بَيْنِي وَبَيْنَكَ ۖ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا

***“This is the parting between me and you, I will tell you the interpretation of (those) things over which you were unable to hold patience.”***<sup>554</sup>

‘This is the end of our agreement. You have breached the agreement, you have to go your way and I go my way, it's done.’ But Al-Khidr said, *“Before you leave, I will tell you the interpretation of the things, you did not have patience on. I will interpret for you what was happening.”*

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ  
مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا

***(Khidr) said: “As for the ship, it belonged to Masakin (poor people) working in the sea. So I wished to make a defective damage in it, as there was a king after them who seized every ship by force.”***<sup>554</sup>

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<sup>554</sup> Al-Kahf - 18:78-79

He said, "I'll tell you first about the ship. That ship belonged to some poor sailors. That was their source of living. They would use that ship for transportation, or for fishing, but that was their only source of income. And there was a king on the way, who was attacking the area and that king is going to take every ship that seems to be in a good condition. So, the king is going to come in that area and is going to take by force and confiscate every ship that seemed to be in a good condition." So, Al-Khidr wanted to break this ship, so that it seems to be an old, destroyed ship, so the king would leave it alone. And therefore, these poor sailors would not have lost their ship and then they can fix it after the king leaves. "That is why I broke off a panel from it. So at least the sailors will have their ship, even though it's not functioning, they will have it. But if I did not do this, the king would take the whole thing away and they would lose their source of income." So Allāh ﷻ brought for these poor sailors, a blessing, through the hands of Al-Khidr. And by the way, this Āyah has been used as a supporting evidence for the issue of *Al-fiqh al-Masā'il al-Mafāsīt*, and the scholars derive the rule from this Āyah, that if you are confronted with two evils and you must choose between one of them, you choose the least [evil], or like they say, "necessarily evil". If you have to choose between two evils, choose the least. There were two evils here:

- One evil was the king takes away the ship.
- The other evil is, I break a panel.

Which is the least evil? [The answer is] breaking a panel, breaking that slab. Al-Khidr had this *Fiqh* of choosing the least of the two evils.

### The Little Boy Who Would Become an Oppressor

Next is the story of Al-Ghulām. Allāh ﷻ says,

وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا  
فَأَرَدْنَا أَنْ يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا

**(Khidr) said: “And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief. “So we intended that their Lord should change him for them for one better in righteousness and near to mercy.”<sup>555</sup>**

Khidr said, ‘That young boy, he was going to grow up to be a Kāfir, a disbeliever and a Tyrant.’ *Yurhiqahumā Ṭughyānāan Wa Kufrāan* – *Ṭughyān* is tyranny, and kufr is disbelief. So, this young boy will grow up, not only to be a Non-Believer in Allāh ﷻ, but he will grow up to be a tyrant, and will cause his parents hardship and difficulty. Allāh ﷻ wanted the best for this family. So, Allāh ﷻ wanted to take away the life of that young boy and to replace the family with another child that will be nice and kind to his parents and will be a believer in Allāh ﷻ. And this shows you, that you never know what lies on the other side. These parents - let's think about their reaction when their child was killed, what do you think their reaction was? They would cry and they would mourn, and they would be upset and sorry, because they do not know what Allāh ﷻ is planning for them. Al-Khidr knew the plan, but they didn't. They were losing a child, but they did not know, that that was the best for them, because if this child grew up, and was living, he would cause them hardship and difficulty and Allāh ﷻ wanted to take away this child, and to give them another child that will grow up and become kind to them. So Allāh ﷻ was hiding for this family good, in what appeared to be evil. You might love something, but it's not good for you and you might dislike something, but it's good for you. Allāh ﷻ says, **“And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief. So we intended that their Lord should change him for them for one better in righteousness and near to mercy.”<sup>555</sup>**

## The Wisdom of Building the Wall for the Two Orphans

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<sup>555</sup> Al-Kahf - 18:80, 81

Next is the story of the wall: Al-Khidr erected the wall. Al-Khidr said, *“That wall belonged to two orphans in the town. Beneath the wall was a treasure.”*<sup>556</sup> Al-Khidr was instructed to build the wall, so, the orphans would grow up, and retrieve their treasure later, because if the wall falls down, [and if] Al-Khidr left the wall alone, what would happen? It would fall down, and the treasure will be exposed, and these orphans are young, and they would not be able to defend their treasure. I mean, we know that the people of that town are not going to leave that treasure alone, those people who refused to feed the Al-Khidr and Mūsā عليه السلام, who refused to even give them some food. They're not going to leave this treasure with two kids, they are going to take it away from them. If these people were so miserable and stingy, that they didn't even feed Mūsā and Al-Khidr, we wouldn't expect them to be honest with the two orphans. They're going to steal that money; they're going to rip them off. Therefore, Allāh ﷻ wanted Al-Khidr to build the wall again, so that the orphans would grow up and when they are old and strong, they would be able to retrieve their treasure.

Allāh ﷻ says,

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا  
صَالِحًا

**“And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man.”**<sup>556</sup>

### Protect Your Children with Your Good Deeds

Underline this: Why did Allāh ﷻ send Al-Khidr to rebuild the wall? Why? Because the father of the two orphans was what? Righteous. Allāh ﷻ protected the orphans, Allāh ﷻ protected the children because the father

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<sup>556</sup> Al-Kahf - 18:82

was righteous. If you want Allāh ﷻ to protect your children, then protect them with your good deeds. Protect them with *Al-'Amal as-Sālih*. Sa'id ibn Musaiyyib, At-Tābi'ī Al-Kabīr - one of the major Tābi'īn. He told his son, "*Yā Bunay, innī la-astakhīru min al-a'māl as-sālihā hattā yahfadhak Allāh* - Oh my son, I am doing so many good deeds because I want Allāh ﷻ to protect you with them." Our good deeds are protection for our children. If we want Allāh ﷻ to take care of our children, let's take care of them by our good deeds and Allāh ﷻ will take care of them, even if you are not around.

This man was dead and Allāh ﷻ took care of those orphans, Allāh ﷻ sent Al-Khidr specifically. Specifically, sent Al-Khidr to go and fulfil that mission. Why? To serve that man who died because he was righteous. So Allāh ﷻ will take care of your affairs. Don't worry! Allāh ﷻ will take care of you, whether you are dead or alive, if you take care of the orders of Allāh ﷻ. *'Ihfadh illāh yah'fadhak* - take care of the commandments of Allāh ﷻ, - what will happen? Allāh ﷻ will take care of you.

Allāh ﷻ says,

وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ ۗ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ۗ ذَٰلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا

**"Their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did it not of my own accord. That is the interpretation of those (things) over which you could not hold patience."<sup>557</sup>**

And Al-Khidr is saying here something very important, ***"Wa Mā Fa`altuhu `An `Amrī - And I did it not of my own accord"***.<sup>557</sup> These things that you saw me do, Allāh ﷻ is the One who is telling me to do them. This is knowledge

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<sup>557</sup> Al-Kahf - 18:82



from Allāh ﷻ. And that is how the believer should be: you never give credit to yourself; you give credit to whom the credit belongs to and that is Allāh ﷻ. This is the story of Mūsā عليه السلام and al-Khidr. Rasūlullāh ﷺ says, “*Yarham Allāhu Mūsā. Lauw kāna Sabr, laqussa ‘alaynā min amrihimā* - May Allāh ﷻ have mercy on Mūsā. If he was patient, then we would’ve been told more about this amazing story.” Rasūlullāh ﷺ wants to know more about the details of the life of this learned, wise man; Al-Khidr.

### Some of the Favours of Allāh ﷻ on Mūsā عليه السلام

We finish the story of Sayyidnā Mūsā عليه السلام and we’d like to end his story by mentioning a few of his *Fazā’il Manāqib*. These are not all of them, we’ll just mention a few. Mūsā عليه السلام was the most frequently mentioned Nabi in Qur’an; he was mentioned more than any other Nabi. And Allāh ﷻ has praised Sayyidnā Mūsā عليه السلام, and said, “*Wa Kāna `Inda Allāhi Wajīhāan* - **and he was honourable before Allah.** [Al-Ahzab 33: 69] He was distinguished, he was noble, he was honoured.” Allāh ﷻ is the One who gave him that title and Allāh ﷻ says,

وَأَذْكُرُ فِي الْكِتَابِ مُوسَىٰ ۖ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَّبِيًّا

**And mention in the Book (this Quran) Mūsā (Moses). Verily! He was chosen and he was a Messenger (and) a Prophet.**<sup>558</sup> He was chosen – *Mukhlaṣāan*, Allāh ﷻ chose him from out of mankind. Rasūlullāh ﷺ said, “*Lā tufaddilūnī ‘alā Mūsā fa-inna al-nāsa yus’aquna yawm al-Qiyāmah fa-akūnu awwala man yufīq. Fa-ajidu Mūsā bātishan bi-qā-imati al-’arsh, falā adrī asu’iqa fa-afāqa qablī amjuzi-a bi-sa’aqati al-Tur* (Narrated by Bukhari and Muslim) - *Do not prefer me over Mūsā.*” And we talked about what Rasūlullāh ﷺ means by this. It is our belief, and we know that Muhammad ﷺ is the best of mankind, but we know what Rasūlullāh ﷺ means of this, it is his humbleness, ﷺ. “*Don’t prefer me over Mūsā عليه السلام*”. Rasūlullāh ﷺ

<sup>558</sup> Maryam - 19:51

does not want us to go to the non-Believers and start saying, “We have Muhammad ﷺ, you have Mūsā. Muhammad ﷺ is better than Mūsā”. - No, Because Rasūlullāh ﷺ does not want us to fight with the non-Believers and end up taking a stance against the Ambiyā of Allāh ﷻ, because Mūsā عليه السلام is a Muslim and ‘Īsā عليه السلام is a Muslim. Therefore, Rasūlullāh ﷺ does not want us to get into that. He said, “*Lā tufaddilūnī ‘alā Mūsā - Do not say that I'm better than Mūsā.*” Because Rasūlullāh ﷺ says, “*On the Day of Judgement everybody will go through a Sa’aq*” - that is the shock. “*Everyone will go through that shock, and everyone will be unconscious and dead.*” And then Rasūlullāh ﷺ says, “*And I will be the first one to rise up, but I will find out that Mūsā is already grabbing the throne of Allāh ﷻ. And I don't know whether he was excluded from the shock, or whether he did not go through the shock because he has already went through it, when he asked to see Allāh ﷻ.*”<sup>559</sup>

You remember when we talked about Mūsā asking to see Allāh ﷻ? “*Fa-su’iqa Mūsā, fa-kharrasa ‘iqāb - he went through a shock, and he fell unconscious.*” So, Muhammad ﷺ said, “*Maybe Allāh ﷻ did not put him through the shock on the Day of Judgment because he has already been through a shock in Dunyā, that is enough.*” Once is enough. So, Mūsā عليه السلام will be excluded from that shock on the Day of Judgment.

And Rasūlullāh ﷺ once was distributing Al-Ghanā’im, the spoils of war, he was giving out. So, one man came to Rasūlullāh ﷺ and said, “*Inna hādhihi al-qismah mā urīda bihā wajh Allāh - the way you're dividing this wealth, you're not doing it for the sake of Allāh ﷻ.*” A man comes to Rasūlullāh ﷺ and tells him, “*You are not doing it for the sake of Allāh ﷻ.*” Imagine this, you're speaking to the Messenger of Allāh ﷻ, whom Allāh ﷻ chose, and you accuse him of being unfair and unjust? Obviously Rasūlullāh ﷺ was upset and the Sahaba said, “*We could see anger on his face.*” But then Rasūlullāh ﷺ said, “*Rahim Allāhu Mūsā laqad ūdhiya bi-akthara min hādihā*

<sup>559</sup> Sahīh al-Bukhārī 3398, - Sunan Ibn Mājah 4274

*fa-sabar - May Allāh ﷻ have mercy on Mūsā, he was harmed more than this and he was patient.*"<sup>560</sup> Mūsā عليه السلام went through a lot.

Allāh ﷻ says about Mūsā,

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ لِمَ تَأْتُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ

**And (remember) when Musa (Moses) said to his people: "O my people! Why do you hurt me while you know certainly that I am the Messenger of Allah to you?"**<sup>561</sup> So he went through a lot of harm, nevertheless, he was patient and Rasūlullāh ﷺ said, "*May Allāh ﷻ have mercy on him, he went through more than this and he was patient.*"

Another one of the *Fadā'il* of Mūsā is; Rasūlullāh ﷺ mentioned one *Fadīlah* for Mūsā in Al-Isrā' and one in Al-Mi'rāj. When Rasūlullāh ﷺ went to Al-Isrā' – Al-Isrā' is a trip from Mecca to Jerusalem and Al-Mi'rāj is from Jerusalem to meet with Allāh ﷻ. When Rasūlullāh ﷺ was going in Al-Isrā', from Mecca to Jerusalem, Rasūlullāh ﷺ said, "*I passed next to the grave of Mūsā and I saw him praying in his grave.*"<sup>562</sup> And then when Rasūlullāh ﷺ went in Al-Mi'rāj, Rasūlullāh ﷺ said, "*I met with Mūsā in As-Samā as-Sādisah - in the sixth heaven.*"<sup>563</sup> Nobody was higher than Mūsā except Sayyidnā 'Ibrāhīm عليه السلام in the seventh heaven. Mūsā was the highest, in the sixth heaven. That is one of the *Fadā'il* of Sayyidnā Mūsā عليه السلام.

Rasūlullāh ﷺ says, "*The Umam (the nations of the world) were presented to me. I saw some Prophets; they had a small group. Some of the Prophets had a man or two following them on the Day of Judgment.*" Imagine a Nabi comes with one and two men, or two men with him. That's it, all of his life he was making Da'wah and the result was one or two men. That's it, and then Rasūlullāh ﷺ said, "*And I saw some of the Ambiyā and no one was with*

<sup>560</sup> Sahih al-Bukhari 3150, 3405, 4335, 6059, 6100, 6291

<sup>561</sup> As-Saff - 61:5

<sup>562</sup> Sunan an-Nasa'i 1631, 1633, 1634, 1635, 1636, 1637

<sup>563</sup> Sunan an-Nasa'i 450, 448, - Sahih Muslim 164a, - Sahih al-Bukhari 7517

them.” There were some Ambiyā, [who will] have no followers whatsoever. Rasūlullāh ﷺ said, “*Thumma ‘arada lī sawādun ‘adhīm* - and then I saw a huge nation.” Rasūlullāh ﷺ said, “*I desired, I wish that this would be my Ummah.*” “*A-ummati hādhih?* - Rasūlullāh ﷺ asked the two angels who were with him, Jibrīl عليه السلام and Mīka’īl عليه السلام. This is a dream which Rasūlullāh ﷺ was seeing: Jibrīl came and took his right hand, Mīka’īl the left hand and they took him in this trip. So Rasūlullāh ﷺ said, “*Is this my Ummah?*” Rasūlullāh ﷺ wanted this to be his Ummah because this was huge. They said, “*No, Hādhihi Ummat Mūsā - These are Banī Isrā’īl, these are the Ummah of Mūsā, Banī Isrā’īl. But look to the right side.*” [Rasūlullāh ﷺ said], “*Fa-idhā bi-sawādun ‘adhīm yamla-u al-ufuq - I looked to the right side and I saw a nation that is filling the horizon and then they told me, “Look to the other side.” So, I looked in the other side, and I saw a nation that is filling the horizon. They said, “This is your Ummah and Allāh ﷻ will include with them 70,000. 70,000 of your Ummah will enter into Jannah without going through Hisāb, without going through the regular accounting of everyone else.*”<sup>564</sup>

70,000 of this Ummah will enter into paradise, without going through the accountability stage, that everyone else has to go through. This is a *Karāmah* of Allāh ﷻ to this Ummah. But we also learn from the Hadīth, that the second largest nation is the nation of Banī Isrā’īl, the children of Isrā’īl.

Another Hadith narrated by Al-Imam Ahmad: Rasūlullāh ﷺ when he went to Hajj, he passed through a valley. He asked, “*What is the name of this valley? The name of this valley is the Azraq valley.* Rasūlullāh ﷺ said, “*As if I can see Mūsā coming down from this hill, making Hajj to Allāh ﷻ and making Talbīyah.*”<sup>565</sup> So, Mūsā made Hajj to the house of Allāh ﷻ. Yūnus bin Matta عليه السلام made Hajj and in other Ahādīth, we have narrations of

<sup>564</sup> Sahīh al-Bukhari 5705, 5752, - Sahih Muslim 220, - Jami` at-Tirmidhi 2446

<sup>565</sup> Sunan Ibn Mājah 2891, - Sahīh Muslim 166

other Ambiyā making Hajj; like Hūd عليه السلام and Sālih عليه السلام. So, the Ambiyā of Allāh ﷺ made Hajj to the House of Allāh ﷻ and Allāh ﷻ was making Muhammad ﷺ see them as if it was in front of his eyes. He saw Mūsā when he was coming down that hill and he saw Yūnus ibn Matta عليه السلام coming down that hill, wearing wool clothes, over a red camel. These are some of the *Fadā'il* [virtues] of Mūsā عليه السلام.

## Chapter 16

### Yūsha and Dāwūd (Peace be upon them)

#### **Yūsha' bin Nūn Becomes the Leader of the Children of Israel**

When Mūsā passed away, the leadership was handed down to Yūsha' bin Nūn. Yūsha' bin Nūn, who was mentioned in Qur'ān as a servant – a *Fatāh*. **'Idh Qāla Mūsá Lifatāhu'**. Yūsha' bin Nūn was a servant with Mūsā. Being a servant with Mūsā, he was close to the revelation, close to the teacher, and he was a righteous student of this teacher. So, when Mūsā عليه السلام passed away, the leadership was handed down to Yūsha' bin Nūn and Yūsha' bin Nūn is a Nabī, but he is not mentioned in Qur'ān. He is mentioned in the Hadīth of Rasūlullāh ﷺ. The name of Yūsha' bin Nūn is not in Qur'ān, but it is from Hadīth, and it is in the Sahīh Hadīth. Yūsha' bin Nūn, in English - Joshua.

Yūsha' bin Nūn, became the leader of the Children of Israel. The Children of Israel were delivered to the Holy Land, and they were victorious under his leadership. This did not happen with Mūsā عليه السلام and it did not happen with Hārūn, rather it happened in the time of Yūsha' bin Nūn. Mūsā and Hārūn passed away when Banī Isrā'īl were in the wilderness. Rasūlullāh ﷺ tells us a clue of the reason why this victory was delayed. The Children of Israel who came out from Egypt were raised up in servitude and slavery, so they were weak, and they were not fit for victory. Allāh ﷻ made them stay in the wilderness for 40 years, until all of that generation passed away. And a new generation who was raised up in freedom, under the leadership and the teaching of Mūsā and Hārūn, these are the ones who were given the victory to enter Jerusalem; the ones who were raised up by Mūsā and Hārūn in a free environment, because the environment in Egypt was not suitable to raise up a generation of victory. Rasūlullāh ﷺ says, 'None of the ones, who worshipped the calf entered into Jerusalem.' All of that old generation

who worshipped the calf were dead. A new generation was raised up in the desert, in that harsh environment, under the teachings of Torāh, under the hands of Mūsā and Hārūn; these are the ones who were qualified for leadership. We learned something interesting from them. There's no doubt, that Mūsā عليه السلام is the greatest Nabī of Banī Isrā'īl. How come? Did the victory happen in the time of Yūsha' bin Nūn? It tells us that it is not enough to have a leader. Mūsā is the best that Banī Isrā'īl have seen, and he is the founder of this nation. Nevertheless, victory did not happen on his hands even though he desired it so greatly. He wanted to enter into the Holy Land. And we know how much he desired that, that when the angel of death came to take his soul, he hit him. And then when he knew that this is his appointed time, he said, 'I will die now, but Oh Allāh make me die as close to Jerusalem as possible' - *Ramiyat Hajar* - a throw of a stone. He said, 'If I cannot enter into Jerusalem alive, at least bury me as close as possible to Jerusalem.' But that did not happen in the time of Mūsā, because the generation which were with Mūsā did not deserve it.

***“When You have Allāh ﷻ on Your Side, then don't Worry”***

So now, when we keep on thinking that, I mean, we're waiting for Al-Mahdi, everyone is waiting for Al-Mahdi. It's not an issue of Al-Mahdi, if you're not ready Al-Mahdi cannot do you anything. The generation has to be ready and prepared for victory. It's not an issue of a leader, the generation has to be ready and prepared. And that's why Banī Isrā'īl were not able to enter into Jerusalem, until there was a suitable generation for victory, and these are the ones who entered with Yūsha' bin Nūn. And we will see the miracle which Allāh ﷻ performed for them. When you have Allāh ﷻ on your side then don't worry. Allāh ﷻ will do everything for you.

Yūsha' bin Nūn was fighting with Al-Jabābirah. Al-Jabābirah were the people who were living in Jerusalem. They were giants, powerful tyrants. Yūsha' bin Nūn led the Children of Israel in that battle. The fighting was furious. The sun was about to set. Yūsha' bin Nūn knew that he would need more time, it's not enough for him. He cannot win, except if the day is longer. If

they wait for the next day, the army will regroup and attack again. So, he needed more time. Yūsha' bin Nūn pointed to the sun and said, "*Anti Ma'mūrah Wa Ana Ma'mūr - You are receiving orders and I'm receiving orders. Both of us are receiving orders from Allāh ﷻ. So, stop!*" He told the sun, "Stop." Allāh ﷻ made the sun stop for Yūsha' bin Nūn, until he finished and destroyed the enemy, then the sun started moving again.

If you have Allāh ﷻ on your side, don't worry. Allāh ﷻ will take care of you. It's not a matter of numbers, or weapons, or air force, or artillery, or battalions. If you have Allāh ﷻ with you, Allāh ﷻ will help you. He pointed to the sun, telling it to stop and it stopped. And this Hadīth is narrated by Imām Ahmad. Rasūlullāh ﷺ says, "One of the Ambiyā went into war, and he told his army, 'If any one of you just got married, you did not sleep with your wife yet and you want to, then don't come with me.' And then he said, 'And if anybody is building a house, and he did not build the roof yet, then don't come with me.'"<sup>566</sup>

What is the Nabī of Allāh ﷻ, Yūsha' bin Nūn telling his people? 'If you got married to a woman and you did not sleep with her yet, don't come with me. If you are building a house and you did not build the roof yet, don't come with me. If you have bought some pregnant goats or pregnant camels, and you're waiting for them to deliver, don't come with me.' Yūsha' bin Nūn does not want anybody to come with him if their hearts are attached with something else. 'If your heart is with your wife, don't come with me. If your heart is with your house, don't come with me. If your heart is with the camels and goats, don't come with me.' He's not looking for numbers; he could gather a crowd and take them to war. He said, 'No, I don't want to. This battle needs people who have *ikhlas* - who have sincerity. If you're coming and doing this half-heartedly, then stay home.' And then, Rasūlullāh ﷺ says, "He fought until it was time of 'Asr, and then he told the sun, 'You are receiving orders and I'm receiving orders. Oh Allāh, stop the sun.' And Allāh ﷻ stopped the sun until he achieved victory." And he won. This is the story of Sayyidnā Yūsha' bin Nūn. They won, and they entered into Jerusalem.

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<sup>566</sup> Sahīh al-Bukhārī 3124, - Sahīh Muslim 1747



And they started expanding their nation under the banner of *Lā ilāha illa Allāh*.

### **Banī Isrā'īl Breaks its Promise to Fight in Allāh's ﷺ Way**

Time past; few generations, maybe a few centuries, and then the enemies were regrouping and attacking again. And there was continuous Jihād with Banī Isrā'īl, under the leadership of one of their Ambiyā. Banī Isrā'īl came to their Nabī, and they told him, “Send us a king so that we can fight under his leadership.” Allāh ﷻ says,

أَلَمْ تَر إِلَى الْمَلَأِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّ لَهُمْ آبِعْثْ لَنَا مَلِكًا  
نُقَاتِلَ فِي سَبِيلِ اللَّهِ

**Have you not thought about the group of the Children of Israel after (the time of) Mūsā (Moses)? When they said to a Prophet of theirs, “Appoint for us a king and we will fight in Allāh’s Way.”<sup>567</sup>**

They came to their Nabī, and they told him, “We want to fight in the sake of Allāh ﷻ.” Their Nabī was very wise,

قَالَ هَلْ عَسَيْتُمْ إِنْ كُنْتُمْ عَلَيكُمْ الْفِتْنَةَ أَلَّا تُقَاتِلُوا

**He said, “Would you then refrain from fighting, if fighting was prescribed for you?”<sup>567</sup>** He said, “You're asking for fighting, but when fighting is prescribed on you, will you fight?” Because it's easy to claim that you're willing to fight. And people talk, but rarely do we find anybody walking the talk. People say that we're willing to fight in the sake of Allāh ﷻ, and they're giving out these sermons, and everybody is motivated and encouraged, but then when it comes to the real situation, people back out. And the Nabī of Allāh ﷻ told them. He said, “Now you're asking for fighting. What if it is prescribed on you? Will you then fight?” They said, “Definitely!”

قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَاءِنَا

<sup>567</sup> Al-Baqarah - 2:246

They said, “Why should we not fight in Allāh's Way while we have been driven out of our homes and our children (families have been taken as captives)?”<sup>567</sup> ‘They have kicked us out of our land. How come we will not fight? And we will fight in the sake of Allāh.’ And they gave their promises, and they said, ‘We will fight in the sake of Allāh. Don't worry, we will fight.’ Allāh ﷻ says,

فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ

**But when fighting was ordered for them, they turned away, all except a few of them.**<sup>567</sup>

We should never be fooled by the claims that we hear, and the talk. Banī Isrā'īl, they said, “We’re going to fight! Why shouldn’t we fight, and we were driven out of our homes, and driven out of our children?” When Allāh ﷻ prescribed fighting on them, they didn’t. But now it’s too late to back out, because the Order is already revealed.

### Allāh ﷻ Appoints Tālūt as the King over Bani Israel

They asked for a king, they asked for a leader, Allāh ﷻ provided them with one. Their Nabī said,

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا

**And their Prophet (Samuel) said to them, “Indeed Allāh has appointed Tālūt (Saul) as a king over you.”**<sup>568</sup>

Allāh ﷻ has appointed for you a king, and he is Tālūt. Now these people who asked to fight in the sake of Allāh ﷻ, they were the first ones to argue with the commandment of their Nabī. They came to the Nabī, and they said, “We want a leader.” When they were provided with a leader they started arguing and they said, “We don't want it.” They are asking for a king, Allāh ﷻ provided them with a leader, and then they said, “We don't want him.” Why? They gave two reasons. They gave two reasons why they disagree with the appointment of Tālūt as a king. Allāh ﷻ says,

<sup>568</sup> Al-Baqarah - 2:247

قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ  
الْمَالِ

**They said, “How can he be a king over us when we are better fitted than him for the kingdom, and he has not been given enough wealth.”<sup>568</sup>**

The two reasons are:

1. He's not from the nobility. He's not from the noble families.
2. He's not wealthy.

These are the two reasons. They said, “*How can he be a king when he does not belong to the high class? And how can he be a king when he is not wealthy?*” And this is the nature of Banī Isrā’īl; what they consider to be success in life is the status of which class you come from. Because they always use race as an issue. Banī Isrā’īl, the Jews, it's an issue to them; “*We are the chosen people, we are the special people, you are the gentiles, you are lower class.*” So, race is important to them.

And then the second issue is money. These are the criteria that they use: race and money. And this is a disease that is in the hearts of the Children of Isrā’īl - Al-Yahūd, and it's also a disease that exists, somewhat, among us. We consider people to be successful according to how much money they have. What do they say? How much is he, what? Worth. How much is he worth? So, we qualify the person according to how much money he has. When you say how much the person is worth, what are you talking about? His money. He's worth a billion, he's worth a million. If he doesn't have any money, he's worth nothing. His *īmān* doesn't matter, his *Salāh* doesn't matter, his *Dīn* doesn't matter. If he doesn't have any money, he's worth nothing. Their Nabī is teaching them that this is wrong. He told them,

قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مُلْكَهُ  
مَنْ يَشَاءُ

**He said: “Verily, Allāh has chosen him above you and has increased him abundantly in knowledge and stature. And Allāh grants His Kingdom to whom He wills.”<sup>569</sup>**

This is enough to settle the argument: Allāh ﷻ is the One who chose him. Don't argue! His ancestry, his ethnicity, his race, doesn't matter. His wealth doesn't matter. Why? BECAUSE Allāh ﷻ has chosen him. So that could have been the end of the conversation. Allāh ﷻ has chosen him. Period. But Allāh ﷻ wants to teach us how to choose leaders. Therefore, the Nabī has told them two qualifications you should be looking for, when you're looking for a leader. They gave two reasons why he shouldn't be a leader; their Nabī gave them two reasons why he should be the leader. He said, Allāh ﷻ has increased him amply in two things: knowledge and strength. The word 'knowledge' is defined according to the job which you are appointing the leader to. Why am I saying this? Because many times, whenever we say knowledge, our minds would immediately take us to *Fiqh*, and that's not necessarily the case. If a person is going to be appointed as a military leader, then he should have a lot of knowledge in fighting in war. And that's why Rasūlullāh ﷺ appointed Khālid ibn Walīd to be the General – the Amīr of the army. But it wasn't Khālid ibn Walīd who was appointed to be the Khalīfa. Abū Bakr As-Siddīq was appointed to be the Khalīfa. Every position has its knowledge that is required. Tālūt had the knowledge he needed for the job of leading Banī Isrā'īl in Jihād, and he had strength. And again, 'strength' is defined according to the job. It's not a matter of physical strength. You don't need to have a bodybuilder for every job. In this job, you need to be strong, physically strong, but in other types of jobs that needs to have mental strength, or strength of will, or strength of heart, it depends on the type of job. But these are the two things you should look for in the leader: knowledge and strength. Then he said, **“*Wa Allāhu Yu'uti Mulkahu Man Yashā'u - Allāh gives the kingdom to whomever He wills.*”** It's not up to you, it's up to Allāh ﷻ. Allāh ﷻ says,

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<sup>569</sup> Al-Baqarah 2: 247

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آءَالُ مُوسَىٰ وَعَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي ذَٰلِكَ لَآيَةً لَّكُمْ إِن كُنتُمْ مُؤْمِنِينَ

**And their Prophet (Samuel) said to them: Verily! The sign of His Kingdom is that there shall come to you At-Tābūt (a wooden box), wherein is Sakīnah (peace and reassurance) from your Lord and a remnant of that which Mūsā (Moses) and Hārūn (Aaron) left behind, carried by the angels. Verily, in this is a sign for you if you are indeed believers.**<sup>570</sup>

Allāh ﷻ, to strengthen their hearts, is going to appoint Tālūt as a king through a ceremony. And this ceremony would be a miracle from Allāh ﷻ, to strengthen their hearts so that they would accept him as a leader. Allāh ﷻ is going to provide a miracle - *Āyah*. That *Āyah* was At-Tābūt. At-Tābūt is a casket. In that casket were some of the belongings of Mūsā and Hārūn. And Banī Isrā'īl used to consider that to be Barakah because it is left behind from the Ambiyā. And between them and Mūsā are centuries, few hundreds of years. So, they have been separated from Mūsā through a long history. What happened is, the enemy was able to take hold of this, and the enemy took it away from them. This *Āyah* – miracle, that Allāh ﷻ going to give them, is that this Tābūt – casket, will be delivered by the angels to Banī Isrā'īl. So, the angels carried this casket and brought it back to Banī Isrā'īl. And in it, Allāh ﷻ also says is *Sakīnah* - tranquillity, peace for you. This belongs to the Ambiyā, Allāh ﷻ will bring it back to you. So, it's going to be *Sakīnah* for you. Tālūt was appointed as a king.

### Tālūt Makes his Soldiers go Through a Series of Tests

Allāh ﷻ says,

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَّمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اعْتَرَفَ غُرْفَةً بِيَدِهِ

<sup>570</sup> Al-Baqarah - 2:248

**Then when Tālūt (Saul) set out with the army, he said: “Verily! Allāh will try you by a river. So whoever drinks thereof, he is not of me, and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand.”<sup>571</sup>**

Tālūt, now, recruited all of the men, and he set out with them - **Faṣala. Falammā Faṣala Ṭālūtu Bil-Junūdi** – meaning that he separated himself from the rest of Banī Isrā’īl; all of the children, and the woman, and the elderly are left behind, and now Tālūt is with the fighters, he has the soldiers with him. As-Suddi, one of the Mufassiṛīn says, “They numbered 80,000.” His army was 80,000 soldiers: men. Tālūt is not looking for numbers. Tālūt knows that what he is facing ahead, needs an iron will. It needs patience, it needs strength. Therefore, he's going to take his Ummah, he is going to take this army through a series of tests. He's not going to take them and fight; he's not looking for a crowd. He's looking for strong soldiers who can fight with him. Because Tālūt, out of his wisdom knew that if there are any weak soldiers with us, they're going to cause us more harm than benefit.

And we know that from the *Seerah* of Rasūlullāh ﷺ. In the Battle of Tabūk, the Munāfiqīn were coming to Rasūlullāh ﷺ and everyone was giving him an excuse to stay behind. I mean, they were inventing excuses; one of them even came and said, “*Oh Rasūlullāh, I fear the Fitnāh of woman. I don't want to go with you and fight because if I see women, then I would lose my mind.*” That is the excuse that he gave. He said, “Please let me stay here.” Munāfiqīn, they were coming to Rasūlullāh ﷺ and everyone was giving an excuse. And Rasūlullāh ﷺ knows that they are Munāfiqīn, and he is telling them, “Stay behind.” Allāh ﷻ says,

وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً

**And if they had intended to march out, certainly, they would have made some preparation for it.**<sup>572</sup> ‘If they were serious that they wanted to fight,

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<sup>571</sup> Al-Baqarah - 2:249

<sup>572</sup> At-Tawbāh - 9:46

they would have found ways to prepare for it.' But they're not serious. They don't want to fight; these excuses are fake.

وَلَكِنَّ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ

**But Allāh was averse to their being sent forth, so He made them lag behind, and it was said (to them), "Sit you among those who sit (at home)."**<sup>572</sup>

Allāh ﷻ did not want them to go out, so Allāh made them stay behind, because Allāh ﷻ says,

لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا

**Had they marched out with you, they would have added to you nothing except disorder.**<sup>573</sup>

'If they went out with you, they would have caused you nothing but weakness.' Because when the battle starts and the screws are tightened, then they're going to fail. So instead of having a brother next to your side, helping you in the battlefield, you are going to have somebody who is putting fear in your heart, telling you, 'Let's run away!'

Tālūt did not want this quality of people to come with him. He did not want them in his army. And we know in the Battle of *Hunayn* because there were many new Muslims in the army. After *Fath-Makkah*, there were many who just became Muslim. When Rasūlullāh ﷺ opened Makkah, that was the hugest army ever that Rasūlullāh ﷺ had. One of the Sahāba looked at this army and said, "*We're not going to lose because of numbers. Numbers is not going to be factored in this war. Look at this huge number we have.*" What happened in the Battle of Hunayn? As soon as they received the first blow from the enemy, they were running in every direction!

Tālūt didn't want these to be with him. So, he's going to take them through a test. This test is: **'Inna Allāha Mubtalikum Binaharin - Allāh ﷻ is going to test you with a river.'**

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<sup>573</sup> At-Tawbāh - 9:47

Tālūt made them march in the desert, and he made them thirsty, exhausted, and tired. And then when they saw water in front of their eyes, Tālūt said, *“Don't drink!”* Thirsty, exhausted and tired. Some of them are maybe wondering that we might face death if we don't drink. Tālūt said, *“Don't drink!” ‘Faman Shariba Minhu Falaysa Minnī - whoever drinks does not belong to me’,* you cannot come with me anymore. ***Wa Man Lam Yaṭ`amhu Fa'innahu Minnī - and if you do not drink, then you can come with me. Or if you drink one handful, then you can still come with me.*** So, you either don't drink, or if you drink, you only drink one handful; just one hand, and one hand cannot take much. Not two hands, one hand. I assume that it is easier not to drink, rather than take one drink, because when you take that first drink, Shaitān is going to make it taste the best sip of water that you ever had in your life.

In the end, the result was: 80,000 went through this admission test, and only 4000 graduated. Out of 80,000, 76,000 of them drank from the river. Only 4000 crossed it to the other side; the rest failed from the first test. It's a test of will, because he wants to have men with him who are willing to stand up against temptations, and who are going to be patient against hardship. They're willing to stand up against the strong temptations, and in the same time, they are very patient and enduring hardship. In the end, 4000 remained with him. When they crossed to the other side of the river, and the ones who were left behind with Tālūt were only 4000, then that was another test for them.

Allāh ﷻ says,

فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ ءَامَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ ۗ  
**So when he had crossed it (the river), he and those who believed with him, they said: “We have no power this day against Jālūt (Goliath) and his hosts.”**<sup>574</sup> They said, “We have no way of fighting Jālūt. 4000? Do you want us to fight Jālūt? Look at his army. There's no way.” But The believers said,

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<sup>574</sup> Al-Baqarah - 2:249



قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْكُوا اللَّهَ كَمَا مَنَّ فِيئَةً قَلِيلَةً غَلَبَتْ فِيئَةً كَثِيرَةً بِإِذْنِ اللَّهِ  
وَاللَّهُ مَعَ الصَّابِرِينَ

**But those who knew with certainty that they were to meet their Lord, said: "How often a small group overcame a mighty host by Allāh's Leave?" And Allāh is with As-Sābirīn (the patient ones, etc.).**<sup>574</sup>

The ones who are sure that they are going to meet Allāh, said, "How many times has a small group defeated a larger group, with the will of Allāh". It's not a matter of numbers. Who are these, who are speaking? The ones who are sure that they will meet Allāh ﷻ. So, they're not thinking in terms of this *Dunyā*, but they're thinking in terms of meeting Allāh ﷻ. The others are telling them, "No! Let's be real! Let's be real! 4000 against this huge army? There is no way we can win." They're thinking in terms of the logic of this world; what they can see with their eyes. They see, "I can see with my eyes a larger army. They can defeat us." They're not believing in the unseen.

So now, another group failed. In the end, Tālūt was left with the pure, the best of the Children of Isrā'īl; 314. Out of 80.000, 314 remained with Tālūt. The Sahāba of Rasūlullāh ﷺ, it is narrated that they said, "We were told that the number of Mujāhidīn - or fighters, were with Tālūt, was the same number as the ones who fought in the Battle of Badr."<sup>575</sup> More than 310, these are the ones who remained with Tālūt, out of 80,000.

Tālūt took them through tests that would separate between the men and the boys; set them aside, take the strong on one side, and the weak and the unfit on the other side. In the end, he was left with 310 or 314.

These 314, Allāh ﷻ says about them,

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ

**And when they advanced to meet Jālūt (Goliath) and his forces.**<sup>576</sup>

Before that, Tālūt was taking them through tests to see how patient they are, how strong they are, how determined are they. But now, when they

<sup>575</sup> Sahīh al-Bukhārī 3957, 3958, 3959, - Jāmi` at-Tirmidhi 1598

<sup>576</sup> Al-Baqarah - 2:250

are facing the enemy, he is putting all of that aside. It's not your strength, it is not your patience, it is not your will; all of these are means. Now, it is pending on Allāh ﷻ.

So, we use the means before. These means, you prepare for them before the battle. But then when you are in the battlefield, you do not depend on the means anymore. You depend on Allāh ﷻ. Rasūlullāh ﷺ lined up the army, gave them instructions and orders in the Battle of Badr, but then when it was time to fight, what did Rasūlullāh ﷺ do? He went on a hilltop and started making *Du'ā*. Now you put your whole dependency on Allāh ﷻ. At that moment, when they were facing Jālūt, what did they say?

قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَبَّتْ أَعْدَامُنَا وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

**They invoked: “Our Lord! Pour forth on us patience and make us victorious over the disbelieving people.”**<sup>577</sup> Directing their call to Allāh ﷻ,

“Oh Allāh, shower us, or cover us with patience.” *Allāhu Akbar*. They're not asking for patience, they're saying, “**'Afrigh `Alaynā Ṣabrāan – Oh Allāh, cover us with patience**”, because you don't need a little bit of patience, you do not need a small amount, you need a lot. So, they said, “**'Afrigh `Alaynā**” - *'Afrigh* is like, you have a big bucket and you're pouring it over someone; that is *Ifrāgh*. **'Afrigh `Alaynā Ṣabrāan – pour on us patience. Wa Thabbit 'Aqdāmanā - and make our feet firm. Wa Anṣurnā `Alá Al-Qawmi Al-Kāfirīna - and give us victory over the Nonbelievers.**

### Dāwūd (David) عليه السلام Kills Jālūt (Goliath)

The battle started. A huge army was fighting this small army - *Al-Fi'atu Qal-īlin Wa At-Tālūt*. Jālūt was the king of the enemy; a powerful, huge, strong man, with arrogance and pride, fighting in the battlefield, asking for anyone to challenge him: “*Who dares to fight me?!*” Tālūt said, “*Who will go out and get rid of him? Who will eliminate Jālūt?*” He didn't get any response. A young man, short; he was described by Wahb ibn Munabbih as a short man,

<sup>577</sup> Al-Baqarah - 2:250

came up to Tālūt and said, *"I will."* Tālūt saw that this is a child, so he made the announcement again, *"Who will go and face Jālūt?"* Nobody responded except this young man, and for the third time, nobody came except him. Tālūt said, *"Then go."* This young man was armed with a slingshot, just a slingshot, but he was armed with Īmān and trust in Allāh ﷻ in the heart. He went up to Jālūt and challenged him. Jālūt said, *"I don't want to fight you. You are a kid. Send somebody stronger. I don't want to kill you."* This young man said, *"But I want to kill you."* And he put a small pebble in his slingshot, and he shot Jālūt and Jālūt was dead. He eliminated the King of the enemy, and the battle was over. And this young man was Dāwūd عليه السلام. At that time, he was not a Nabī yet, he was a young fighter in the army. After that, he was the one who inherited the kingdom from Tālūt.

And now, the Children of Isrā'īl are going to enter into their golden age; under the leadership of Dāwūd عليه السلام and Sulaimān عليه السلام. But this was built on the shoulders of these 314 men who fought in that battle; just like the Khilāfah was established on the shoulders of the 300, who fought in the Battle of Badr. That is how you establish Khilāfah. It is not by talking. You establish it by the sacrifice. And it's not an issue of numbers, but it's an issue of Īmān and strength in the hearts. That is the best era that Banī Isrā'īl ever had. After that, it was their downfall. After that, it was the curse of their Ambiyā on them, and it was their downfall, and it was the end, until they, eventually, were the nation whom Allāh ﷻ was angry with.

Even though we are done with the story of Mūsā, but we're not done with the story of Banī Isrā'īl, and Banī Isrā'īl are going to continue with us until we end the series of the 'Lives of the Prophets'. Until the end of this series, we're still going to be talking about this Ummah, because every other Nabī that we're going to talk about from now on, is from this nation; Banī Isrā'īl. Allāh ﷻ has made them the nation of the Ambiyā and the nations of Al-'Ulamā. Out of them were the best scholars of their age and the best people of their time. It wasn't until they neglected the Book of Allāh ﷻ and threw it behind their backs, that is when Allāh ﷻ put His wrath and anger on them.

Allāh ﷻ says,

فَهَرَّمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَعَآتَهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ  
مِمَّا يَشَاءُ

So they routed them by Allāh's Leave and Dāwūd (David) killed Jālūt (Goliath), and Allāh gave him [Dāwūd (David)] the kingdom [after the death of Tālūt (Saul) and Samuel] and Al-Hikmah (Prophethood), and taught him of that which He willed.<sup>578</sup> *'Wa `Allamahu Mimmā Yashā'u'*. Allāh ﷻ also taught him wisdom and *'Allamahu Mimmā Yashā'u* – and He taught him other things that He willed. Allāh ﷻ has given Sayyidnā Dāwūd: kingdom and He has given him Al-Hikmah – wisdom, and Allāh ﷻ has taught him knowledge. Hikmah was interpreted as good judgment and the ability to run the affairs of the people.

### Qualities and Miracles of Dāwūd عليه السلام

Allāh ﷻ has given Sayyidnā Dāwūd some miracles and unique qualities. Dāwūd عليه السلام, first of all, had a beautiful voice. When Rasūlullāh ﷺ was hearing Abū Mūsā Al-Ash'ari, who had the most beautiful voice among the Sahāba in recitation of Qur'ān. Rasūlullāh ﷺ, when he heard him read Qur'ān, Rasūlullāh ﷺ said, "You have been given a flute, of the flutes of the family of Dāwūd."<sup>579</sup> This does not mean a flute literally, it means the beauty of the sound. The sound was so beautiful. And Rasūlullāh ﷺ is telling Abū Mūsā Al-Ash'ari, "You have part of that beautiful sound." Dāwūd's voice was so beautiful, in his *Tasbīh* and reading of their Qur'ān, which was their book, the book of Dāwūd, because Dāwūd عليه السلام received a Book from Allāh ﷻ. We know five books. There are many other Messengers who received books from Allāh ﷻ, but we know the names of five:

<sup>578</sup> Al-Baqarah - 2:251

<sup>579</sup> Al-Ādāb Al-Mufrad 805, 1087

1. Al-Qur'ān, which was revealed on Muhammad ﷺ
2. Al-Injīl - the Gospel, which was revealed on 'Īsā – Jesus عليه السلام
3. At-Torāh, the Torāh, which was revealed on Mūsā عليه السلام
4. And then Az-Zabūr, which was revealed on Dāwūd عليه السلام
5. And then the final one was *Suhuf 'Ibrāhīm* - the scrolls which were revealed to Ibrāhīm عليه السلام

Dāwūd would recite Az-Zabūr, and Allāh ﷻ made it so easy on him. When Sayyidnā Dāwūd would read Qur'ān and make *Dhikr*, the mountains and the birds would join with him, and they would repeat after him. Allāh ﷻ says,

وَلَقَدْ آتَيْنَا دَاوُدَ مِنَّا فَضْلًا يَجِبَالُ أُوبَىٰ مَعَهُ وَالطَّيْرُ

**And indeed We bestowed grace on David from Us (saying): “O you mountains. Glorify (Allāh) with him! And you birds (also)!”<sup>580</sup>**

'*Awwibī* means Tarjī' – repeat after him. Allāh ﷻ is commanding the mountains and the birds to repeat after Dāwūd. Imagine, Dāwūd عليه السلام is reciting Qur'ān, and the mountains and the birds are repeating after him. Because everything around us is making *Tasbīh* of Allāh ﷻ. Allāh ﷻ says, “Everything is making *Tasbīh*” - everything is glorifying Allāh ﷻ, but you do not know. They're glorifying. And what is the sound of lightning? Thunder? What is thunder? Thunder is a *Tasbīh* of Allāh ﷻ. Allāh ﷻ says,

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ

**And Ar-Ra'd (thunder) glorifies and praises Him, and so do the angels because of His Awe, He sends the thunderbolts.<sup>581</sup>**

Allāh ﷻ says that the thunder is making *Tasbīh*. That sound of the thunder is *Tasbīh* of Allāh ﷻ - it is glorifying of Allāh ﷻ. Now tell this to a scientist. He is going to say, ‘What is this nonsense that you're talking about? You don't know. Let me explain to you what thunder is.’ He will tell you, that thunder is the sound waves that come from the lightning. When the lightning strikes, it causes a vacuum in the air and that shockwave travels

<sup>580</sup> Saba' - 34:10

<sup>581</sup> Ar-Ra'd - 13:13

through the air, and that is what you hear in the form of thunder. Well, tell them that is right, and then give him an example. Tell him, imagine that there is an ant or a kingdom of ants. These ants are scientists like you, and they want to do a Research on human beings. They heard that there's a creation out there called human beings. So, this advanced Kingdom of ants, they want to study about this creature called 'human being'. So, they send an ant, a reporter, they send an ant to report about this human being. This ant goes up to this human being and is studying this human being and writing all of the observations. The human being that was sitting, turns out to be a Muslim and he says, "*Subhān'Allāh.*" That Muslim says, "*Subhān'Allāh.*" So, the ant is writing its observations: the mouth opened, and the tongue moved, and air came out, and that is the voice that we heard. It was due to the movement of the tongue and the lips, and the air coming out from the mouth in a form of sound waves that travel through the air. And it will go down to the ant kingdom and report these findings. The ant will say, "*I heard a voice coming out from that human being, the mouth was moving, and the tongue was moving, and the sound wave came out and it travelled in the air.*"

That's the extent of the knowledge of the ant, because it doesn't understand the language of the human being. But the human being, what was he saying? He was saying, "*Subhān'Allāh,*" but the ant is not able to understand it, so it describes it as the physical motions that it can see. The same thing with us human beings; we are describing the physical phenomena of thunder or any other voices that we hear in nature, because we are incapable of understanding the language of the thunder. We're incapable of understanding the language of the birds, or the language of the bees, or the language of any other beasts that Allāh ﷻ created, so we describe it in a scientific fashion and way. And in reality, it is *Tasbīh*. "***Yusabbīhu Ar-Ra`du Bīhamdihi – the Ra`d is making Tasbīh.***"<sup>581</sup>

The unique thing with Sayyidnā Dāwūd عليه السلام and his son Sulaymān, is that they understood the language of the animals and the birds. And Dāwūd had another quality that his son Sulaimān did not have; that when Dāwūd

would make *Tasbīh*, the creation around him would join him in *Tasbīh*. It is a miracle. Allāh ﷻ gives the Ambiyā miracles. Sayyidnā Dāwūd would make *Tasbīh*, the mountains are making *Tasbīh* with him, and the birds are making *Tasbīh* with him.

Allāh ﷻ also gave him another miracle.

وَأَلَّنَّا لَهُ الْحَدِيدَ

**And We made the iron soft for him.**<sup>582</sup>

And that is iron, steel would become soft in his hands. He could move it however he wishes. ***Wa 'Alannā Lahu Al-Ĥadīda*** - We made iron soft in his hands. Humans in that time, they had iron, but the process of making tools out of it was very difficult and time consuming. Allāh ﷻ made iron soft in the hands of Dāwūd; he would mould it however he wants. Allāh ﷻ then taught him how to make shields, armoury out of steel in a new way, so it was a new invention. Before that, they would make armoury in the form of iron plates which were solid. So, the soldier would have to wear that heavy iron plate, which has two downsides to it. First of all, it's heavy. The second downside is that it prevents flexibility and movement, because it's a solid plate of iron, steel. Allāh ﷻ says

أَنْ أَعْمَلَ سَدِيعَتٍ وَقَدَّرَ فِي السَّرِّدِ وَأَعْمَلُوا صَلِحًا إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ

**Saying: "Make you perfect coats of mail, balancing well the rings of chain armour, and work you (men) righteousness. Truly, I am All Seer of what you do."**<sup>583</sup>

Allāh ﷻ taught Dāwūd how to make armoury out of rings of iron. So, he would make the iron into rings, and attach the rings together, and attach rings to those rings, until he would make a whole armoury that would cover the body. And this prevents and this eliminates the two downsides of the other armoury, because it's very light in weight; rings are very light, and it's

<sup>582</sup> Saba' - 34:10

<sup>583</sup> Saba' - 34:11

very flexible; because it's rings, you can move freely. But it offers the same protection because it is from iron. Allāh ﷻ says,

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَّكُمْ

**And We taught him the making of metal coats of mail (for battles).**<sup>584</sup>

Allāh ﷻ taught him how to make these metal coats. Allāh ﷻ says,

لِتُحْصِنَكُمْ مِّنْ بَأْسِكُمْ

**To protect you in your fighting.**<sup>584</sup>

Allāh ﷻ is the One who taught him how to do this. In the other *Āyah*, *Āyah* 11 of Sura 34, Allāh ﷻ says, **“Saying: “Make you perfect coats of mail, balancing well the rings of chain armour,”** *Wa Qaddir Fī As-Sardi*. Allāh ﷻ is telling Dāwūd عليه السلام, “Make the rings proportionate.” Don't make them too large, because if they're too large, they could be penetrated. And if they are too small, there could be some other negative aspects to it. So Allāh is telling Dāwūd, **“Wa Qaddir Fī As-Sardi – make them the right size.”**

### **All Thank, Praise and Credit belong to Allāh ﷻ**

In modern terms, we would call this a new technological invention, even though it happened through a miracle with Dāwūd عليه السلام. But I'm getting to another point. In modern terms, we call this a modern invention; just like a car, or a computer, or an airplane or whatever. Even though we all believe that everything is created by Allāh ﷻ, somehow subconsciously, we attribute these things to the human beings who made them. So, we're always impressed with the manufacturer, whether it be IBM, or Intel, or Toyota, or Sony, whatever manufacturer is making for us these new inventions. And we always hold the scientists in high esteem, whether it is Isaac Newton, or Edison or others, or Bell or whoever, Einstein. We rarely thank Allāh ﷻ for these things. Rarely do you find somebody saying, *“Alhamdulillah* for the

<sup>584</sup> Al-Ambiyā - 21:80



car,” or “*Alhamdulillah*, Who made communication easy,” or “*Alhamdulillah*, Who made transportation easier for us,” “*Alhamdulillah*, Who provided us with the telephone, or the car, or the airplane or whatever.” Whenever we attribute the credit, we give the credit to the human being. Now it's true that this happened through the human being. That is true, but in the end, who is the One who made it possible for the human being to do it? It's Allāh ﷻ.

Now when Allāh ﷻ is talking about Dāwūd عليه السلام, particularly making these shields. What did Allāh ﷻ say?

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَّكُمْ لِيُحْصِنَكُمْ مِّنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ

**And We taught him the making of metal coats of mail (for battles), to protect you in your fighting. Are you then grateful?**<sup>584</sup>

Allāh ﷻ says, “We taught him how to make armoury **for you**. So, are you going to be grateful?” Allāh ﷻ is telling the human beings, “It is Dāwūd who made this **for you**.” But Allāh ﷻ did not say, “Be grateful to Dāwūd.” Allāh ﷻ said, “Be grateful to Allāh.” Because that is where the credit belongs. So whatever technological accessories we have, the credit should go to Allāh ﷻ, the One who created everything. It is from Allāh ﷻ, and it is a blessing from Allāh ﷻ. And it is a test for the ones who made these things. And it's a test for the nations who are producing these things for us. Who are they giving credit to?

In France, there was a Muslim PhD student who did an excellent Research. And then he wrote on the cover page of that PhD dissertation, “*And all credit goes to Allāh ﷻ. And if there is any mistake in this research, it is because of me.*”

His professor, who happens to be an atheist, said, “*You work for years on this research, and then you give credit to someone who didn't do anything for you? And you, the one who worked for four years, you say that all mistakes belong to you? What's wrong with you? Can't you think straight? Now you're going to be a PhD student. I'm going to give you a PhD, and you're still thinking in this backward mentality? The credit doesn't go to Allāh.*”

We should say *Alhamdulillah* for everything. *Alhamdulillah* for everything; every tool, or every instrument, or every machine, or anything that we have around us, it came to us from Allāh ﷻ, through mankind. You find that many of these inventions were invented in what seems to be a random way. I mean, the scientist was sitting down a tree, and then the apple falls down. This might be a story, but with penicillin, we know for a fact that it came from a random observation. They were studying something else and somehow, they discovered penicillin. And with many other things, scientists would be studying something, and then this thing comes along on the side, and they found out about it, and it turns out to be a greater invention, or a greater study than what they were studying before. Who was turning their attention to these directions? It was Allāh ﷻ. They say it happened randomly. It's not random. Everything is with the *Qadr* of Allāh ﷻ. It is *Qadr* from Allāh ﷻ, *Taqdīr* from Allāh ﷻ. There is nothing that is haphazard and random in the universe. Allāh ﷻ says,

وَشَدَدْنَا مُلْكَهُ ۖ وَءَاتَيْنَاهُ الْحِكْمَةَ وَفَضَّلَ الْخِطَابِ

**We made his kingdom strong and gave him Al-Hikmah (Prophethood, etc.) and sound judgement in speech and decision.**<sup>585</sup>

Allāh ﷻ has given him a strong kingdom, and we said that this was the golden age of the Children of Isrā'īl; the time of Dāwūd and Sulaimān عليه السلام, that is when their kingdom reached to its peak. And that is when it was the kingdom of *Tawhīd* - the unity of Allāh ﷻ and the Kingdom of Islam. After that, their religion was changing and the Children of Isrā'īl were going down. Allāh ﷻ has given him strength in his Kingdom; his kingdom was strong. ***Wa 'Ātaynāhu Al-Ĥikmata Wa Faṣla Al-Khiṭābi* – and Allāh ﷻ has given him wisdom and the good judgment. *Wa Faṣla Al-Khiṭābi* – and has given him decisiveness.** Being decisive is important for somebody who is in the position of Dāwūd عليه السلام. Dāwūd was a king, and he had to deal with enemies, he had to deal with internal problems, he had to deal with many difficult, conflicting situations. Therefore, decisiveness is important in such

<sup>585</sup> Sād - 38:20

a situation. It is a quality that is needed for somebody in such a position. When you're dealing with militaries, and you're dealing with enemies, and you're dealing with huge nations around you, and strong enemies, the issue of decisiveness is important. And decisiveness, also, is needed in court. See, there are some places where you need decisiveness, some places where it's not needed that much. In court, it's also needed; you have to have the decisive judgment, you can't go back and forth, you can't have one foot to the left, one foot to the right. You have to have a clear understanding of the situation, and then a clear judgment. And Allāh ﷻ has given Sayyidnā Dāwūd the decisiveness - ***Faṣḥa Al-Khiṭābi***. He had the ability to study the situation, and take a final judgment, and go ahead with it. And then he would not retreat and not hesitate.

Dāwūd عليه السلام reached to this stage after he went through training. See, people don't suddenly come out of nowhere with all of these qualities. We learn things through our knowledge and life experiences. Two sources: knowledge on one side and life experiences from the other side. That is how we learn. And that is why we need to understand the importance of the concept of *Tarbiyyah*. *Tarbiyyah* is important in Islam. *Tarbiyyah* - training and raising up a person from one stage to another. You cannot have a revolutionary, sudden change. Things have to go step by step. And Allāh ﷻ put the Sahāba in the furnace, he put them through the tests for years and years, so then in the end when they graduated, they graduated with the highest certificates. Put the Sahābi in any situation, he will never fail, because they went through trial after trial, test after test in the school of Muhammad ﷺ. When they graduated in the end, Rasūlullāh ﷺ knew that he has left behind men who can carry the message. But they went through experiences, and they learned from their mistakes. We are not born with all the qualities.

The same with the *Ambiyā*. I mean, with Rasūlullāh ﷺ, Allāh ﷻ put him through 40 years of preparation. He didn't become a prophet when he was born. Allāh ﷻ planned the life of Muhammad ﷺ day by day. Everything in the life of Muhammad ﷺ for the 40 years before Prophethood, was for a

purpose. And the same thing with Mūsā عليه السلام; we already talked about this. When he was raised in the palace of Fir'aun, that was an experience for him. And Yūsuf عليه السلام. With Dāwūd عليه السلام, Allāh ﷻ also prepared him through some tests. We're going to talk about one of these tests, a sample.

Dāwūd used to have a *Mihrāb* - a place of worship, where he would stay in seclusion, in solitude, and worship Allāh ﷻ away from everything, away from all distractions. And he would not allow anyone to come in. Suddenly, out of nowhere, two men appeared in front of Dāwūd. *Tasawwarū Al-Mihrāba* - they jumped over, they climbed over, and suddenly Sayyidnā Dāwūd saw two men in front of him. So, you can see there was an element of shock and surprise in this, right? Suddenly, out of nowhere, you're in the depth of your *Tasbīh* and *Dhikr*, and now you find two men standing in front of you, inside your house. Sayyidnā Dāwūd was in a state of shock and surprise, and they saw that he was worried. They said, "*Lā Takhaf* - don't worry." Allāh ﷻ says,

وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ  
 إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ خَصِمَانِ بَعِيَ بَعْضُنَا عَلَى بَعْضٍ  
 فَاحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ

**And has the news of the litigants reached you? When they climbed over the wall into (his) Mihrāb (a praying place or a private room,). When they entered in upon Dāwūd (David), he was terrified of them, they said: "Fear not! (We are) two litigants, one of whom has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the Right Way.<sup>586</sup>**

**Dāwūd عليه السلام Gives Judgement Without Hearing the Other Side**

<sup>586</sup> Sād - 38:21, 22

So Dāwūd عليه السلام was presented with a case. These two men said that “We have a dispute, and we want you to judge upon us with justice and truth.” The case is as follows,

إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةٌ وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ

**Verily, this my brother (in religion) has ninety-nine ewes, while I have (only) one ewe, and he says: “Hand it over to me, and he overpowered me in speech.”**<sup>587</sup> One man is saying that ‘This other person standing in front of you, has 99 ewes, sheep, female sheep. And I have only one. And he took away from me, that one single sheep that I have, and he didn't give it back to me.’ There are many stories about this *Āyah*, but all of them are Isrāīliyat. We are going to stay away from them, and we're going to stick with the Qur'ān; with the authentic. So, this man said, “He has 99 sheep, so he has much more than I do. He's wealthier than me. And I only have one, and he overpowered me. He fooled me. He took me over with his beautiful words, and I handed over to him my single sheep, and now he doesn't want to give it back to me.” Dāwūd عليه السلام gave his judgment. Allāh ﷻ says,

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَى نِعَاجِهِ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَى بَعْضٍ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ

**[Dāwūd (David)] said (immediately without listening to the opponent): “He has wronged you in demanding your ewe in addition to his ewes. And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few.”**<sup>588</sup>

Dāwūd عليه السلام said that “He has wronged you; he shouldn't have taken away from you, your sheep.” And then Dāwūd said, “And partners, they always wrong each other, except the few believers.” Dāwūd عليه السلام is telling us, this is thousands of years ago, that most of the time, partners wrong each other. Partnerships, you usually find that every partner is trying to take

<sup>587</sup> Sād - 38:23

<sup>588</sup> Sād - 38:24

over the other, and every partner is trying to outwit or trying to outsmart the other one, and everyone is trying to work out the best deal for himself. And that always happens between partners. And there is an exception to that, and these are the ones who believe. And this is a warning to us, that whenever you have a partnership, have it very clear. Have the terms clear written down. That is very important in partnerships; to have clear agreements.

When Dāwūd said that the two men standing in front of him disappeared and vanished. Without saying anything, they suddenly disappeared. Dāwūd immediately knew that this was a test from Allāh ﷻ, and that he has committed a mistake. He knew, and he didn't need anybody to tell him. What was the mistake of Sayyidnā Dāwūd? He didn't listen to the other side. He heard one side of the story; it sounded very appealing. 99 sheep, and you have only one, and he took it away from you? Clear oppression. He stole. I mean, this man has 99 sheep and you have only one, and he took it away from you? And he gave his judgment. He didn't hear from the other side. And this was a test from Allāh ﷻ. Allāh ﷻ wants to test him. Why? Because Dāwūd is going to assume a very important responsibility, and he needs to have patience in giving out his judgment. And that's why they surprised them. That element of surprise and shock was to knock Sayyidnā Dāwūd off his guard, and suddenly present the case to him very fast. So Sayyidnā Dāwūd عليه السلام also gave his answer very fast. So, the whole setup was, in a way of, 'push Sayyidnā Dāwūd to give fast or a hasty judgment.' And that is what happened. It was a test from Allāh ﷻ, but Sayyidnā Dāwūd immediately realized that it was a test from Allāh ﷻ, and that he has committed a mistake. What was his reaction? He made Sujūd to Allāh ﷻ. Allāh ﷻ says,

وَوَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ  
فَعَفَرْنَا لَهُ ذَلِكِ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ

**And Dāwūd guessed that We have tried him and he sought Forgiveness of his Lord, and he fell down prostrate and turned (to Allāh) in repentance.**

So We forgave him that, and verily, for him is a near access to Us, and a good place of (final) return (Paradise).<sup>589</sup> After that, Allāh ﷻ says,

يَدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً

O Dāwūd (David)! Verily! We have placed you as a successor on earth.<sup>590</sup> “Oh Dāwūd, We are appointing you as a Khalīfah - as a successor over mankind.” When did this happen? After Dāwūd went through the test.

### Tawbāh - Repentance to Allāh ﷻ Turns Bad Deeds into Good Deeds

So, the scholars say something interesting. They said, that Dāwūd after the mistake, was better than the Dāwūd before the mistake. Even though he committed a mistake, but Dāwūd عليه السلام after the mistake was better than the Dāwūd عليه السلام before the mistake. If we learn from our mistakes, we improve through our mistakes. Because now, Dāwūd learned the right way to judge, and to be patient, and to listen from both sides, and not to be hasty in his judgment. And that qualified him to be king over mankind. *Tawbāh* - repentance to Allāh ﷻ, can make us better. Why? Because Allāh ﷻ says,

إِلَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ  
وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

Except those who repent and believe (in Islamic Monotheism), and do righteous deeds, for those, Allāh will change their sins into good deeds, and Allāh is Oft-Forgiving, Most Merciful.<sup>591</sup>

Not only will Allāh ﷻ clear your account and you will start with a zero balance, not only that, but your previous sins will turn into good deeds. So, the evil, imagine it. This dirt that you have, this dirt that you have in your past, will turn into pure gold, because of Tawbāh. That is Tawbāh, learning from mistakes. But we need to repent. Sayyidnā Dāwūd, he asked Allāh ﷻ for

<sup>589</sup> Sād - 38:24, 25

<sup>590</sup> Sād - 38:26

<sup>591</sup> Al-Furqān - 25:70

forgiveness. Allāh ﷻ forgave him and he became better. Same thing with Ādam عليه السلام; he became a prophet. When did he become a prophet? Before the mistake or after? He became a prophet after he committed his mistake, which brought us down from Paradise. He became a prophet after that. So, we learn from our mistakes. But if we continue doing mistakes, and we don't get the lesson, and we don't get the point, and we fail from test to test, we don't benefit anything, and we become worse. The point is to learn, and to benefit from the experiences that we have. And then Allāh ﷻ said,

يَدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ  
**O Dāwūd! Verily! We have placed you as a successor on earth, so judge you between men in truth (and justice) and follow not your desire.**<sup>592</sup>

Do not follow your desires! Why?

وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ

**And follow not your desire for it will mislead you from the Path of Allāh.**<sup>592</sup>

And then Allāh ﷻ says,

إِنَّ الَّذِينَ يَضِلُّونَ عَن سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ

**Verily! Those who wander astray from the Path of Allāh (shall) have a severe torment, because they forgot the Day of Reckoning.**<sup>592</sup>

Again, Allāh ﷻ is telling Dāwūd, 'To judge among the people, and to rule among them, and to govern among them with truth. And do not follow your desire.' The most dangerous thing on the Islam of judicial system, is following desires. The most dangerous thing in our relations with one another, is when we base it on our own desires, and not on the law of Allāh ﷻ. And as we say in Arabic, and I think this saying is also in English, *Al-'Adl Fī Nafs Al-Qādhī* - justice is in the heart of the judge. The law can be on paper, but if the judge does not want to apply it, he can find ways around it. You can. And that is why we can only have justice through true Islamic system. Why? Because you either have good laws and a corrupt judge, or you have a good judge and corrupt laws.

<sup>592</sup> Sād - 38:26



## Sharī'ah Encompasses the Complete Life of a Human Being

In the Muslim world now, in most of the places, we have a corrupt law with a corrupt judge. We have them both. Here in America, you have a corrupt law, but sometimes we have a good judge, sometimes you don't. The combination that we want is a good law and the good judge, and that could only happen when the law is Islamic, and when the heart of the judge is Islamic. But if the heart of the judge is not Islamic, no matter how good the law is, if it is Qur'ān sitting on his desk, it wouldn't do anything. If the heart of the judge is not in line with the law, it won't do anything. Because we have, in some Muslim countries Islamic law on paper. We do. In many Muslim countries, for example, the laws relating to the family are Islamic: divorce, and marriage, and their children rights, and all that and women, the divorced and the widow, most of that is Islamic. But the problem is with the heart of the judge, bribery and all those other problems. When we talk about *Sharī'ah*, unfortunately, this is another problem that we have. Now we all say, "We want *Sharī'ah*! We want *Sharī'ah*!" But then, when we look at it, we find that what the people are looking for isn't really *Sharī'ah*. I mean, you find many people say. Ask them, 'What is your definition of *Sharī'ah*? Why are you asking for *Sharī'ah*?' He says, "*We want them to cut the hand of the one who steals, and to kill the killer, and to stone the adulterer.*" Is that *Sharī'ah*? Is that all what *Sharī'ah* is about? And then they would say, "*This certain country or that place is applying Sharī'ah.*" Why? "*Because they would cut the hand of the one who steals, and they would kill the killer.*" This is only part of a section of the Islamic law, which is the criminal code, the criminal law. That's it. I mean, do you think that Allāh ﷻ has sent all of the Ambiyā, and all of the religions just to cut the hand of the one who steals, and to stone the adulterer, and to kill the killer?

And then also, what segment of the society do these people make: the thieves, and the killers, and the rapists, and the adulterers? What proportion do they make? It's a minority of the society. So, all what Islam does, is deal with these people, and the rest of us, we don't have any law apply to

us? Is that the Islamic law? Is that *Sharī'ah*? That's not *Sharī'ah*. That is only part of the Islamic law, which is relating to the criminal code, or the criminal section of law. The Islamic *Sharī'ah* that we are searching for is based on one important pillar, and that is justice. Justice for everyone. If you're going to court, you will get a fair trial. The judge will treat you justly, preserving the rights of others. Justice is an important pillar. And then the *Sharī'ah* is to apply the religion of Allāh ﷻ completely.

Now let's look at the four Khulafāh, which are our standard that we look at. Take Abū Bakr, the first Khalīfah. During all the time of Abū Bakr, we don't know in history, that he has stoned any adulterer. Does that mean that Abū Bakr As-Siddīq was not applying *Sharī'ah*? This case never showed up in his time. Abū Bakr was busy with applying *Sharī'ah* day and night. What was he doing? The establishment of Islam, by fighting the *Murtaddīn* [Apostates] and establishing a strong Islamic government. That was applying the *Sharī'ah*. So, he was dealing with this project, and that is *Sharī'ah*. And then in the time of 'Umar bin Khattāb, he came and found stability that was left behind from Abū Bakr As-Siddīq. The Islamic Khilāfah was already stable. 'Umar bin Khattāb did not have to do anything. It was stabilized by Abū Bakr As-Siddīq. Now, 'Umar bin Khattāb has to establish the institutions, because you already have stability, now you establish the institutions. So, he made *Ad-Dīwān* - which is the Treasury, to take care of the salaries of the government employees and the army. And then he established new ways and laws to divide the land among Muslims. And then he started paving the roads and making these infrastructure services for the Muslim Ummah. And then he worked on some other projects which were dealing with the very, very important role of the Khalīfah, and that is the issue of Jihād. And he is the one who took care of the Jihād with the Persian Empire. By the time 'Umar bin Khattāb died, the Persian Empire was dead, it was over with. Because the Persian Empire was the stumbling block between Islam and the East. The Persian Empire was that wall that was preventing Islam from getting into the East. 'Umar bin Khattāb eliminated that wall. So, by the time of 'Uthmān bin Affān, Islam was spreading all over Central Asia.

And then 'Uthmān bin Affān, what was his *Sharī'ah*? What was the establishing of *Sharī'ah* in the time of 'Uthmān? He worked on a very important project, and that is the preservation of Qur'ān. That is *Sharī'ah*. And also, spreading towards the East, and continuing with the *Futuhāt* [Openings] towards the North.

And then in the time of 'Alī ibn Abī Tālib, he had to deal with the internal conflicts, which were in the Muslim Ummah. So 'Alī ibn Abī Tālib devoted his time of Khilāfah, which was four years, to solve this internal conflict that was caused by the death of 'Uthmān bin Affān; by the assassination of 'Uthmān bin Affān. 'Alī ibn Abī Tālib had to deal with that problem for four years.

And then in the time of Mu'āwiyah ibn Abū Sufyān, he came to deal with other problems, so he is the first one to establish the Islamic Navy, because now the Muslims need to go into the sea, and they need to spread towards the North and the Roman Empire. So, he is the first one to establish the Islamic Navy. That is *Sharī'ah*. That is the establishment of *Sharī'ah*; to work on these projects which would serve the Muslim Ummah. So, the Muslims in the time of 'Umar bin Khattāb, or in the times of these Khulafāh, they would live with peace and security. They would travel from the east to the west of the Muslim Ummah, fearing no one, but Allāh ﷻ. Safety and security: they would do their business and they would not worry; they would leave their stores open and go to *Salāh*. This is the establishment of *Sharī'ah*. And this is what we are looking for. It's not an issue of just establishing this issue of *Sharī'ah* which was important obviously, the criminal law, because you cannot have security, unless the criminals are put at check. But *Sharī'ah* is larger than that. *Sharī'ah* encompasses everything that is Islamic, *Iqāmat Ad-Dīn* - establishment of the religion of Allāh ﷻ.

And a very, very, important thing for the leader: ***Wa Lā Tattabi'ī Al-Hawá*** - **don't follow your desires**. Our problem now with Islamic work is that we always deal with others based on our desires. 'I have a certain problem with you, I continue with that problem, and I try to justify it from an Islamic point of view. So, it's not Islam that is instigating my dealing with you, it is my

hatred towards you, and then I'm using Islam to fulfil it.' No, we should instigate our actions based on Islam. And then we push our desires to follow the direction of the Sharī'ah. Wherever Islam goes, that is where we push our desire. And this is the *Jihād* of the *Nafs*. You don't do things according to what you want. You do things according to what Allāh ﷻ wants. You do it Allāh's way, not your way. And that is a very difficult discipline, and that is a very difficult and important *Jihād*. The *Jihād* of your soul; to fight these internal conflicts that are going in your heart, to follow the law of Allāh ﷻ and to follow what Allāh ﷻ wants from you, and that is the meaning of the word Islam - to submit to Allāh ﷻ. That is what it means - submission. So, you submit your will to Allāh ﷻ, you follow what Allāh ﷻ wants from you. ***"Sami'nā Wa Ata'nā, Wa 'Ūlā'ika Humu Al-Muflīhūna - we listen and we obey. Such people are the successful."***<sup>593</sup>

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<sup>593</sup> An-Nūr – 24:51

## Chapter 17

### Sayyidnā Dāwūd and Sulaymān عليه السلام

#### ***'Ibādah* in Seclusion is Essential for Constant Improvement**

I want you to listen to these *Ahādīth*, and keep in mind that Sayyidnā Dāwūd was a Nabī, and he was a king. He was busy with establishing a kingdom, with fighting his enemies, with establishing justice, with establishing services for his people. And then look at what else he is doing. Even though he is doing all of this, look at what else Rasūlullāh ﷺ says he was doing. *“The best fasting is the fasting of my brother Dāwūd; he would fast one day and break the next.”*<sup>594</sup>

So, he would alternate between fasting. He would alternate between fasting throughout his life. This is the king who has whatever types of food or drink he wants, he can just point, and they would approach him, but he would fast.

And Rasūlullāh ﷺ tells us something else about this Nabī of Allāh ﷻ. Rasūlullāh ﷺ says, *“He would never run away from battle.”*<sup>595</sup> If he's in the battlefield, Dāwūd would never show the enemy his back; brave and strong. Rasūlullāh ﷺ also says about Sayyidnā Dāwūd, *“The best fasting is the fasting of Dāwūd, and the best prayers are the prayers of Dāwūd. He used to sleep the first half of the night, and then he would wake up and pray for one third of the night, and then he would sleep for the remaining one sixth of the night.”*<sup>596</sup> So every night, he would pray one third of the night. He had time

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<sup>594</sup> Jāmi` at-Tirmidhi 770

<sup>595</sup> Sahīh al-Bukhārī 1979, 3419, - Sahīh Muslim 1159, - Sunan an-Nasā'i 2399

<sup>596</sup> Sahīh al-Bukhārī 1131, 3420, - Sahīh Muslim 1159, - Sunan an-Nasā'i 1630, 2344, - Sunan Abī Dāwūd 2448

for *'Ibādah*. You have to find time for *'Ibādah*. You might say, "He is busy, he is a king, he is busy with running the affairs of his kingdom. How could he find time for this *'Ibādah*?"

We need to understand, that we cannot be good in whatever we're doing, and be successful in applying the law of Allāh ﷻ, and in making *Dā'wah*, if we are not having these moments of deep worship with Allāh ﷻ: in the depth of the night, and the *Dhikr*, and the fasting are important for any Muslim who's in the field of *Dā'wah*, or in the field of politics, or in the field of *Jihād* or whatever. This *'Ibādah* is what prepares you for the work of the day, because one of the worst things that could erode your heart and put permanent scars in it, is the political work. I mean, working in politics can really wear down the heart and destroy it, and take the *Taqwā* out of the heart like a drainage, it would just take it out. So, anyone who's working in that field, which is political, whether it is a king like Sayyidnā Dāwūd, or a Khalīfah like 'Umar bin Khattāb, or a military general like Khālid bin Walīd, you need that worship, you need that prayer of *Qiyām Al-Layl* and *Dhikr* to keep you always on the right track. So that is the energy that they used to go ahead.

With the Kāfir, Shaitān is giving them energy to continue, because this is very difficult work. But for the believer, if you do not have this *Qiyām Al-Layl*, and *Dhikr* of Allāh ﷻ, and fasting, you could easily be misled and misguided because these are very difficult fields to work in; you're dealing with many conflicting ideas and things, and this could take the concentration away from one's mind and heart, so that's why they need this *'Ibādah*, and Sayyidnā Dāwūd عليه السلام would pray one third of the night.

'Umar bin Khattāb, I remind you once again with this story. When Abū Muslim Al-Khawlāni came to deliver the news to 'Umar bin Khattāb, that a certain area in As-Shaam<sup>597</sup> was opened, Abū Muslim Al-Khawlāni came into Medina when it was the time of noon. And it was a tradition of the Arabs to sleep at noon because it was very hot. Abū Muslim Al-Khawlāni did not want to go and disturb 'Umar bin Khattāb, so he went to the masjid. He felt that

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<sup>597</sup> Present-day Syria, Palestine, Lebanon, and Jordan

maybe ‘Umar bin Khattāb is sleeping, so I’ll go to the masjid. He went to the masjid, and he gave out the news. He spread the news to the people that, “We won! We were victorious.” Somehow the news reached to ‘Umar bin Khattāb. ‘Umar bin Khattāb called Abū Muslim Al-Khawlāni. He told him, “How come you didn’t come and tell me first? Who should you report to? To the Khalīfah. You go and tell the people in the Masjid? You should come and tell me first. Why didn’t you come and let me know?”

Abū Muslim Al-Khawlāni said, “Oh Amīr Al-Mu’minīn, I came into Medina when it was the time of noon, so I did not want to disturb you, because I thought that you were asleep.”

‘Umar bin Khattāb said, “How can I sleep? If I sleep during the daytime, I would not fulfil my duties toward the people, toward my nation. And if I sleep at night, I would not be able to fulfil my duties towards Allāh ﷻ.”

‘If I sleep at the daytime, I would not fulfil my duties towards the creation. And if I sleep at night, I would not be able to fill my duties towards the Creator.’ They said that ‘Umar bin Khattāb, when he became Khalīfah, he never slept the traditional way of sleeping, on a bed with a blanket. He would sleep sitting down, or leaning on a wall, or take a nap here and there, and keep on moving, keep on working. *Mujāhidīn*; these were the graduates from the training of Rasūlullāh ﷺ.

### **The Death of Sayyidnā Dāwūd عليه السلام**

Dāwūd عليه السلام was very protective of his family, he would not allow any man to see his wives. So, when he would leave, and this is mentioned in a Hadīth, when he would leave his home or palace or whatever, he would close all the doors and not allow any man to get in. Suddenly, one day, the wife of Dāwūd sees a man in the middle of the house. “There’s a man in our home.” She said, “If Dāwūd knows about this, we’re in big trouble. How did this man get in?” Dāwūd عليه السلام did come, and he saw this man, and he said, “Who are you?” The man said, “I am the one who never fears the kings, and nothing can run away from me. I’m the one who does not fear the kings,

*and nothing can run away from me.” Dāwūd عليه السلام said, “In the name of Allāh, you must be the angel of death. Welcome with the decree of Allāh.”*

A king, he has everything a person would want in this life. I mean, we are holding to this world, holding so tight to this world for a few bucks that we make here and there. We don't really have much; none of us are kings. We don't have that much, and we're holding so tight to this world. For the small part of the world, which is allocated for us, we became servants to it. And Dāwūd عليه السلام is the king of the strongest nation of its time, and the Muslim Ummah of that time, Banī Isrā'īl, and when he saw the angel of death, he said, ‘Welcome! Welcome with the decree of Allāh ﷻ. I'm ready. I'm ready to die because I wasn't a king for the kingdom, I wasn't a king for the gold and silver, I wasn't a king to love this world. I was a king to serve Allāh ﷻ. I was doing this as a service for Allāh ﷻ. I'm doing it for You, Oh Allāh. If You want me to leave, Allāh ﷻ I want to meet You.’

The Angel of Death took away the soul of Dāwūd عليه السلام on the spot.

Sulaymān عليه السلام, his son, ordered the birds to cover the body of Sayyidnā Dāwūd, and to provide shade for him from the sun until they would finish the process of *Dafn*. And when night-time came, Sulaimān ordered the birds to protect him, and come closer to him, and to protect them with their wings until they finish the process of making *Dafn* of Sayyidnā Dāwūd عليه السلام.

And this shows you that Allāh ﷻ made the birds servants for them. The one who worships Allāh ﷻ and is righteous towards Allāh ﷻ, Allāh ﷻ can make steel, iron soft in his hands; Dāwūd عليه السلام. And Allāh ﷻ can have the birds serve him. This is the story of our beloved prophet of Allāh ﷻ, David, Dāwūd عليه السلام.

## **The Story of Sulaymān عليه السلام**

We will start with the story of Sayyidnā Sulaymān عليه السلام. Allāh ﷻ says,



وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا  
لِحُكْمِهِمْ شَاهِدِينَ

**And (remember) Dāwūd (David) and Sulaymān (Solomon), when they gave judgement in the case of the field in which the sheep of certain people had pastured at night and We were witness to their judgement.**<sup>598</sup>

These were two neighbours; one of them had a farm, and the other one had sheep. The owner of the sheep forgot to lock his gate at night-time, so the sheep went into the farm, and they enjoyed themselves, and they destroyed everything in the farm. The owner of the farm wakes up in the morning and sees that his farm is eaten by his neighbour's goats or sheep. They went to Sayyidnā Dāwūd to ask him to give his *Hukum* – his judgment. Sayyidnā Dāwūd listened to both sides, and his *Hukum* was - his judgment was, that the owner of the farm takes over the sheep, because it was due to the carelessness of the owner of the sheep. The owner of the sheep should give up his sheep to the owner of the farm, as a compensation. 'You damaged his farm, give up the sheep. Give it to him.'

Sayyidnā Sulaymān عليه السلام was outside of the court. When they came out, he asked them what happened. They told him what the *Hukum* was. Sayyidnā Sulaymān took them back and he told his father, "*I have another Hukum. My Hukum is that the owner of the sheep should give the owner of the farm, the sheep. The owner of the farm will keep the sheep with him, and make use of their milk, will drink from the milk, while the owner of the sheep fixes the farm. And as soon as the farm is fixed and returned to its normal state that it was in, then the owner of the sheep takes back his sheep again.*" So, the Fatwa of Sayyidnā Sulaymān is, that the sheep are given to the owner of the farm for a while, so that he can live off the milk of the sheep, while the owner of the sheep fixes the problems caused by his sheep. As soon as the problem is fixed, and the farm is back to the state it was before, then he takes his sheep, and the owner of the farm goes back to his

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<sup>598</sup> Al-Ambiyā - 21:78

farm. And Sayyidnā Dāwūd realized that this is the *right* Hukum, so he approved it. And Allāh ﷻ says in Qur'ān,

فَفَهَّمْنَاهَا سُلَيْمَانَ

**And We made Sulaymān (Solomon) to understand (the case).**<sup>599</sup>

'We gave the right understanding to Sulaimān.' Judgment in court – Al-Qadhā, it's not a matter of only knowing the law, because both, Dāwūd and Sulaymān know the law. We cannot say, that Sayyidnā Dāwūd did not know the *Hukum*, did not know the law, did not know the *Sharī'ah*. They both knew the law, but to apply the law, to apply the law in situations; that is where people are different according to their understanding.

Now, Allāh ﷻ makes it clear to us that both of them had the understanding in applying the Sharī'ah of Allāh ﷻ. So Allāh ﷻ, after He said, "**Fafahhamnāhā Sulaymāna,**" Allāh ﷻ says,

وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا

**And to each of them We gave Hukman (right judgement of the affairs and Prophethood) and knowledge.**<sup>600</sup>

Both, Dāwūd and Sulaimān, had the knowledge and had the right judgment. It is just that Allāh ﷻ gave this understanding to Sulaimān in these situations. And where was Sulaimān learning anyway? Who was training him? It was his father. I mean, he was learning from his father, but sometimes the son can be better than the father in some things. But both of them, Dāwūd and Sulaimān, Allāh ﷻ blessed them with the law of Allāh and the ability to apply it. And this point, I'll mention it again: not everyone who has the understanding of the law, know how to apply it. You could have memorized all of the laws, all of the books of *Fiqh*, or all of the books of Hadīth, but you might not know how to apply it. This is a *Mowhibah* – it's a gift from Allāh ﷻ to some people; that they have the ability to apply the law in real situations.

<sup>599</sup> Al-Ambiyā - 21:79

<sup>600</sup> Al-Ambiyā - 21:79

And this is something that some of the Sahāba رضي الله عنهم were better than others in, and they excelled. Like, for example, Sayyidnā ‘Alī bin Abī Tālib was famous among the Sahāba as being a very wise judge. And ‘Umar bin Khattāb used to get assistance from ‘Alī ibn Abī Tālib, and he would appoint him as a judge. This is an understanding that Allāh ﷻ gives to the people.

There's another case that was presented to Sayyidnā Dāwūd, and this is in a Hadīth narrated by Al-Bukhārī.<sup>601</sup> Two women disputed. What happened is, these two women were shepherds. So, they went out with their sheep, and they had their infants. The infants were the same age. And they left their infants somewhere, and they went, talking or maybe shepherding. A wolf came and ate one of the infants. When the women came back, and they found that one of the infants is eaten, both of them claimed that the infant who is alive belongs to them. Every one of them is saying, *“He is my son!”* And they fought with each other, and they couldn't solve the problem. They went to Sayyidnā Dāwūd.

Sayyidnā Dāwūd listened to both sides of the story. He made the judgment that the child should go to the eldest of them - Al-Kubra. When they were leaving from the court, Sayyidnā Sulaymān asked them what happened. They told him what happened. Sayyidnā Sulaymān said, *“Get me the child.”* And he said, *“Bring me a knife.”* So, the women said, *“What do you want to do with the knife?”* Sayyidnā Sulaymān said, *“If you're not able to solve the problem, and know who this child belongs to, I'm going to split the child in two, between you.”* The youngest woman immediately said, *“No! It belongs to her! It's her son!”* Sulaymān عليه السلام used a surprise against these two women because he knew that the mother would not want this to happen to her child, and reaction would immediately show on her. So Sayyidnā Sulaymān, by this, was able to tell that the youngest one is the mother, the one who said, *“No, it belongs to the eldest one.”* Because she wanted to save her son, so she said, *“No. It belongs to her.”* Sayyidnā Sulaymān said, *“Then you take the child.”* And he gave it back to the youngest among them.

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<sup>601</sup> Sahih al-Bukhari 3426, 3427, 6769, - Sahih Muslim 1720, - Sunan an-Nasa'i 5402

Rasūlullāh ﷺ says, ‘Sayyidnā Sulaymān عليه السلام inherited his father, Dāwūd.’ Allāh ﷻ says,

وَلَقَدْ ءَاتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا

**And indeed We gave knowledge to Dāwūd and Sulaimān (Solomon).<sup>602</sup>**

Knowledge is one of the things that we could become proud with. And it is similar to money; we always tend to give credit to our hard work. ‘I am successful because I studied hard’, or ‘I’m rich because I worked hard.’ But with anything, whether it is money, wealth, or knowledge, all of the credit goes back to Allāh ﷻ. It is Allāh ﷻ who made it possible for you to study. It is Allāh ﷻ who made it possible for you to work hard. Allāh ﷻ could have inflicted you with a disease, and no matter how hard a worker you are, you wouldn’t be able to do anything. So, it’s a *Tawfiq* from Allāh ﷻ. Allāh ﷻ is the one who made it possible for you to do this.

Sayyidnā Dāwūd and Sulaymān, were at the highest levels of knowledge in their time; nobody else had more knowledge than they did, nobody had more understanding than they did. They were the Ambiyā of Allāh ﷻ.

Allāh ﷻ says that “**We gave them knowledge.**” What was their response? Allāh ﷻ says,

وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ

**And they both said: “All the praises and thanks be to Allāh, Who has preferred us above many of His believing slaves!”<sup>603</sup>**

So, the blessing is from Allāh ﷻ, and Allāh ﷻ is the One Who is thanked. And the issue of thanking is a very, very important ‘*ibādah*’.

Ibn Al-Qayyim says, that there are two wings for the bird; one of them is *Shukur* and one of them is *Sabr*. We have to have these two wings; on one side we have thanks, and on one side we are patient. If anything good happens to us, we thank Allāh ﷻ. If anything bad happens to us, we have patience. Allāh ﷻ says,

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<sup>602</sup> An-Naml - 27:15

<sup>603</sup> An-Naml - 27:15

وَوَرِثَ سُلَيْمٰنُ دَاوُدَ

**And Sulaymān (Solomon) inherited (the knowledge of) Dāwūd (David).**<sup>604</sup>

What did Sulaimān inherit from his father? He inherited from him: *An-Nubūwwāh* - Prophethood and Kingdom. It is not the wealth, because Al-Ambiyā do not leave behind wealth. What they leave behind is *Sadaqāh*, but it is the kingdom, and it is the *Nubūwwāh* - the Prophethood.

**Sayyidnā Sulaymān عليه السلام Goes Through Some Tests**

Allāh ﷻ tested Sayyidnā Sulaymān عليه السلام with some tests.

Allāh ﷻ says,

إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِرَاتُ الْجَيَادُ

**When there were displayed before him, in the afternoon, well trained horses of the highest breed [for Jihād (fighting in Allāh Cause)].**<sup>605</sup>

This was like an army parade in front of Sayyidnā Sulaymān, to show his army. So, they were marching the horses in front of him, and he was inspecting the horses. When he was inspecting the horses, he got busy with that, and the time of Salāh passed and he missed the Salāh.

فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَن ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ

**And he said: “Alas! I did love the good (these horses) instead of remembering my Lord (in my 'Asr prayer)” till the time was over, and (the sun) had hidden in the veil (of night).**<sup>606</sup>

Sulaymān was expecting these horses, and the time of *Maghrib* came, before he prayed 'Asr; so, he missed 'Asr. The next Āyah says,

رُدُّوْهَا عَلَيَّ فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ

<sup>604</sup> An-Naml - 27:16

<sup>605</sup> Sād - 38:31

<sup>606</sup> Sād - 38:32

**Then he said “Bring them (horses) back to me.” Then he began to pass his hand over their legs and their necks (till the end of the display).<sup>607</sup>**

There are two opinions given in the Tafsīr of this Āyah, and both of them are nothing more than opinions; there's no strong Hadīth, or evidence that either one of them is right, or maybe if both of them could be wrong. The two opinions are: one of them is that Sayyidnā Sulaymān passed his hands over the horses as an honouring for these horses of Jihād.

The other opinion is that Sayyidnā Sulaymān was upset, because the horses were the cause of distracting him from Salāh, so he cut off their necks and killed them. Ibn Jarīr At-Tabari refuses to accept the second opinion because he says, “How come Sayyidnā Sulaymān would blame the horses, who are innocent for this?” So, there's no way to choose any one of the opinions. And then the first opinion, what does it mean by ‘passing his hand over them? But the lesson that we learn from the Āyah is clear, and first of all, we believe in the Āyāt of Allāh ﷻ. And the lesson is clear, that Allāh ﷻ was testing him and this test did also happen to Rasūlullāh ﷺ in one of the battles. Rasūlullāh ﷺ was busy with fighting and they missed the Salāh, and Rasūlullāh ﷺ says, “May Allāh curse them,” or “May Allāh fight them. They have distracted us from Salāh.”<sup>608</sup> And Rasūlullāh ﷺ could not pray until the sun has already set.

Some of the ‘Ulamā derive a *Hukum* from this; that if the battle ground allows you to pray Salāt Al-Khawf, then pray Salāt Al-Khawf. In case the fighting is so vicious and tough, and you're not even able to pray Salāt Al-Khawf, then you can delay it and pray it when the battle is over. This is a *Hukum* that some of the ‘Ulamā derived from this Hadīth.

Another test happened to Sayyidnā Sulaymān. Allāh ﷻ says,

وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ

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<sup>607</sup> Sād - 38:33

<sup>608</sup> Sunan Ibn Mājah 684, - Sunan an-Nasā'i 473, - Sahīh Muslim 627, - Sahīh al-Bukhārī 2931, 4111, 6396

**And, indeed We did try Sulaymān (Solomon) and We placed on his throne Jasadan (a devil, so he lost his kingdom for a while) but he did return (to his throne and kingdom by the Grace of Allāh and he did return) to Allāh with obedience and in repentance.**<sup>609</sup>

There is a Hadīth that is Sahīh, which could explain what this Āyah means. Rasūlullāh ﷺ says, ‘Sayyidnā Sulaymān عليه السلام said that he will pass by all of his 70 wives.’ In other Hadīth it is 90, and this Hadīth is Sahīh in Bukhārī. So, he’s going to sleep with every one of his wives, and he did that with the intention of all of the children that will be born, they will fight in the sake of Allāh ﷻ. He wants to have Mujāhidīn, so he decided that he will sleep with every one of his wives, so that she could give birth to a Mujāhid in the sake of Allāh ﷻ. His associate told him, “Inshā’Allāh.” Sayyidnā Sulaymān عليه السلام did not say ‘Inshā’Allāh’, and he went ahead and slept with every one of the wives, none of them became pregnant, except one of them. And then she delivered half a child, somehow it was mutilated, and only half of the child was remaining, and it was a dead body.”<sup>610</sup>

And this is the meaning of the Āyah, “**We tested Sayyidnā Sulaymān.**” It is a trial from Allāh ﷻ. “**Wa 'Alqaynā `Alá Kursiyihī Jasadāan – We threw on his throne, a dead body. Thumma 'Anāba – then he returned to Allāh.**”

It’s a test from Allāh ﷻ for him, to say Inshā’Allāh. And therefore, whenever we want to do something in the future, we always need to tie it to the will of Allāh ﷻ because nothing can happen if Allāh ﷻ does not will.

Sayyidnā Sulaymān عليه السلام, as Allāh ﷻ says, returned to Allāh ﷻ - **Thumma 'Anāba.** Allāh ﷻ says,

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ

**He said: “My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me: Verily, You are the Bestower.”**<sup>611</sup>

<sup>609</sup> Sād - 38:34

<sup>610</sup> Sahīh al-Bukhārī 2819, 3424, 5242, 6639, 6720, 7469, - Sahīh Muslim 1654 e, - Sunan an-Nasā'i 3831

<sup>611</sup> Sād - 38:35

### The Miracles of Sayyidnā Sulaymān عليه السلام

Sayyidnā Sulaymān said, “Oh Allāh, forgive me.” And after he asked Allāh ﷻ for forgiveness, he made a Du'ā. He said, “Oh Allāh, give me a kingdom that will occur to nobody else after me. My Lord, forgive me, and bestow upon me a kingdom such as shall not belong to any other after me. Verily You are the Bestower.” Sayyidnā Sulaymān is not asking for kingdom for the sake of kingdom, that is not the action of the Ambiyā. Sayyidnā Sulaymān is asking for a kingdom that will be a miracle, that would be his miracle. So, the miracle of Sayyidnā Sulaymān would be his kingdom. Because every Nabī, Allāh ﷻ gives him a miracle. Sayyidnā Sulaymān asked Allāh ﷻ to give him a kingdom that will be unique, different from any other, and that would be the miracle of Sulaymān, and we will see that it was truly a miracle. And Sayyidnā Sulaymān, no other person, Nabī or not a Nabī, was given a kingdom similar to Sulaymān; the kingdom of Sulaymān was unique. Allāh ﷻ accepted the Du'ā of Sayyidnā Sulaymān, Allāh ﷻ says,

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ

**So, We subjected to him the wind, it blew gently to his order whithersoever he willed.**<sup>612</sup>

And we're going to talk about some other things in this kingdom, but first, let me read to you this Āyah. Sayyidnā Sulaymān said,

وَقَالَ يَا أَيُّهَا النَّاسُ عَلَّمْنَا مَنطِقَ الطَّيْرِ وَأَوْتَيْنَا مِنْ كُلِّ شَيْءٍ ۖ إِنَّ هَذَا لَهُوَ الْفَضْلُ  
الْمُبِينُ

**He said: “O mankind! We have been taught the language of birds, and on us have been bestowed all things. This, verily, is an evident grace (from Allāh).”**<sup>613</sup> What does “all things” mean?

<sup>612</sup> Sād - 38:36

<sup>613</sup> An-Naml - 27:16



Some of these things that the Āyāt talk about is, number one: wind. Sayyidnā Sulaymān had control over the wind for a distance of a month. So, he can use wind to travel for him, and accomplish things a distance of a month. That's the span that Sayyidnā Sulaymān had control over; a distance of a month. That is the area of his control. Number one: control over wind.

وَالشَّيْطِينَ كُلَّ بَنَّاءٍ وَعَوَّاصٍ

**And also the Shayātīn (devils) from the jinns (including) every kind of builder and diver.**<sup>614</sup>

Allāh ﷻ made the Shayātīn – the devils, servants with Sayyidnā Sulaymān عليه السلام, and he would command them with whatever order he wants; some of them would dive in the oceans, and some of them would build for him, and there's other Āyāt that talk about this.

Allāh ﷻ also taught him the language of birds. And we also know from another Āyah, that he knew the language of the ants. And the other Āyah,

وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ

**And We caused a fount of (molten) brass to flow for him.**<sup>615</sup>

This was a fountain, *Allāhu A'lam* how, but it would flow with brass. We know that his father, Dāwūd عليه السلام, had the ability to mould iron steel. With Sayyidnā Sulaymān, Allāh ﷻ provided him with a fountain of brass; this brass would come out molten, he can mould it in whatever form he wants. Allāh ﷻ says,

وَمِنَ الْجِنَّةِ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ ۚ وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ

**And there were Jinn that worked in front of him, by the Leave of his Lord, and whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire.**<sup>615</sup>

<sup>614</sup> Sād - 38:37

<sup>615</sup> Saba' - 34:12

Any one of these jinn who would go against the orders of Sulaymān would be punished. Allāh ﷻ says,

يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَّحْرِبٍ وَتَمَثِيلٍ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَاسِيَتٍ  
أَعْمَلُوا ءَالَ دَاوُدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورُ

**They worked for him what he desired, (making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places). “Work you, O family of Dāwūd (David), with thanks!” But few of My slaves are grateful.**<sup>616</sup>

These are things that the jinn would do for Sayyidnā Sulaymān عليه السلام. And then Allāh ﷻ says, “**A`malū 'Āla Dāwūda Shukrāan.**” Allāh ﷻ, here, is commanding the family of Dāwūd: Dāwūd and his son, to give thanks. But notice here, an important word in the Āyah. What does the Āyah say? “**A`malū.**” We always think of thanks as a word; to say *Alhamdulillah*, but Allāh ﷻ is saying in the Āyah, “**And act with thanks - A`malū Shukrāan.**” So, thanking Allāh ﷻ is not only through the word, but also through the actions – ‘Amal - **A`malū 'Āla Dāwūda Shukrāan** – act with gratitude and thanks to Allāh ﷻ.

So *Shukur* needs action; you thank Allāh ﷻ through your actions. And then Allāh ﷻ says, “**Wa Qalilun Min 'ibādiya Ash-Shakūru – and only a few of My servants are thankful and grateful.**”

Rasūlullāh ﷺ was praying and he started making moves in his Salāh. So, the Sahāba رضي الله عنهم asked Rasūlullāh ﷺ, “*What were you doing?*” Rasūlullāh ﷺ said, “A Shaitān came in front of my face, and he wanted to distract me from my Salāh.” Shaitān was trying to confuse Rasūlullāh ﷺ in his *Qir'āh*. Rasūlullāh ﷺ pushed him first, he came back. Pushed him a second time, he came back. Pushed him a third time, the Shaitān came back. Rasūlullāh ﷺ grabbed him and choked him. Rasūlullāh ﷺ said, “*I felt his saliva dripping on my hand.*” He choked him so hard, and then Rasūlullāh ﷺ said, “*And I was about to bring him forward and tie him to a pillar in the masjid so that*

<sup>616</sup> Saba' - 34:13

*the kids could play with him; throw things at him, and he's tied to a pillar.” Rasūlullāh ﷺ said, “But I didn't do so because I remembered the Du'ā of my brother Sulaymān when he said, ‘Oh Allāh, give me a kingdom that will occur to no one else.’”<sup>617</sup>*

What does this mean? Rasūlullāh ﷺ was about to take control of this jinn, this Shaitān, and tie him to the masjid. But the reason why he didn't do so, is because he remembered that this is something that was unique with Sayyidnā Sulaymān. The control over jinn was something unique given to Sayyidnā Sulaymān; nobody else had the control over the jinn. And that's why Rasūlullāh ﷺ released the jinn; because he knew that that's something that belonged to the uniqueness of the Kingdom of Sayyidnā Sulaymān: the control of the wind, the control of the jinn, the ability to speak the language of the bird and the ant; these are some things that were unique with Sayyidnā Sulaymān عليه السلام, and he made a Du'ā to Allāh ﷻ, and Allāh ﷻ promised him that, ‘Your kingdom will be unique’. And that's the uniqueness of the kingdom of Sayyidnā Sulaymān عليه السلام.

We talked about the Du'ā of Sayyidnā Sulaymān, we would talk about one of the major events, or the accomplishments of Sayyidnā Sulaymān عليه السلام, and that was the rebuilding and the expansion of Al-Masjid Al-Aqsa, the furthest mosque. Contrary to the belief of the Jews, it is not Sulaymān who established the so called ‘temple’. They call it ‘the temple’, it's not a temple, it's a masjid. They say Sulaymān is the one who built the temple. They call it Solomon's temple. No, the Masjid Al-Aqsa was not established by Sulaymān. Who is the one who built it? It was Sayyidnā Ya'qūb عليه السلام. Because in the Hadīth, Rasūlullāh ﷺ is telling Abū Dhār that the first masjid that was built is Al-Masjid Al-Haram – Al-Ka'bah. That was the first house that was built. Abū Dhār then said, “*And then what next?*” Rasūlullāh ﷺ said, “*The furthest mosque – Al-Masjid Al-Aqsa.*” Rasūlullāh ﷺ said, “*And then the furthest mosque, and that was built by Sayyidnā Isrā'īl/ Ya'qūb عليه*

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<sup>617</sup> Saḥīḥ al-Bukhārī 461, 1210, 3423, - Saḥīḥ Muslim 541a

السلام, and between the time of building Al-Ka'bah and the furthest mosque is 40 years.”<sup>618</sup> And that is mentioned in the Hadīth.

What Sulaymān did, is that he expanded it or rebuilt it. After he finished the building of Al-Masjid Al-Aqsa, he made a Du'ā to Allāh ﷻ and he asked Allāh ﷻ for three things. Rasūlullāh ﷺ says, “Sulaymān asked Allāh ﷻ for three things, Allāh ﷻ has given him two. Allāh ﷻ granted him two, and we hope that Allāh ﷻ has granted him the third. Sulaymān asked Allāh ﷻ: number one, to give him a *Hukum Yusādif Hukmah* – to give him judgment that will be the same as the judgment of Allāh ﷻ.” Meaning that Sulaymān asked Allāh ﷻ to make his judgment according to what Allāh ﷻ wants, what pleases Allāh ﷻ. “So, whatever I would judge, that would be the right judgment. That is what Allāh ﷻ is pleased with.” And Rasūlullāh ﷺ says, “Allāh ﷻ has given him that.” He was granted that Du'ā.

The second Du'ā: “And he asked Allāh ﷻ to give him a kingdom that will occur to nobody else, a unique kingdom.” Rasūlullāh ﷺ says, “And Allāh ﷻ has given Sayyidnā Sulaymān, granted him that Du'ā.”

The third Du'ā: Rasūlullāh ﷺ says, “And the third Du'ā of Sayyidnā Sulaymān, was that, if any man leaves his home with no intention other than praying in Al-Masjid Al-Aqsa, the furthest mosque, then “Oh Allāh take him out of the masjid as if he has left out with no sins, just like the day he was born.” And Rasūlullāh ﷺ says, “And we ask Allāh ﷻ that He has given him that Du'ā.”<sup>619</sup>

So, this Du'ā was done by Sayyidnā Sulaymān and it was repeated by Sayyidnā Rasūlullāh ﷺ and we expect that Allāh ﷻ will accept that Du'ā. Therefore, the 'Ulamā say that if you leave from your home with no intention other than praying in Al-Masjid Al-Aqsa, if you go there and pray two *Rak'āh* with the sincerity, by the time you leave the door of the Masjid, you would be leaving as if you were born with no sins. So, we ask Allāh ﷻ to grant us a Salāh in Al-Masjid Al-Aqsa, and to free it from Al-Yahūd – the Jewish terrorists who have taken over the third holy site of Islam; Al-Masjid Al-Aqsa.

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<sup>618</sup> Sunan an-Nasā'ī 690, - Sahīh al-Bukhārī 3366, 3425, - Sunan Ibn Mājah 753

<sup>619</sup> Sunan Ibn Mājah 1408, - Sunan an-Nasā'ī 693

We ask Allāh ﷻ to free it from their hands, and to give it back to the Ummah of Islam, the Ummah of Muhammad ﷺ.

Allāh ﷻ says, and these Āyāt are from Sūrat Al-Naml. Sūrat An-Naml mentions a portion of the story of Sayyidnā Sulaymān. Allāh ﷻ says,

وَحِشْرَ لِسُلَيْمَانَ جُنُودَهُ مِنْ الْجِنَّ وَالْإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ

**And there were gathered before Sulaymān his hosts of jinns and men, and birds, and they all were set in battle order (marching forwards).**<sup>620</sup>

**Wa Ĥushira. ‘Ĥushira’** – means assembled and gathered in one place. *Ĥushira* – when you have things in different areas and you bring them together, that's called *Hashr*. That's why the Day of Judgment is called *Yawm Al-Hashr*; because you have people all over the world and you're bringing them to one place, you're assembling them together.

Over here, Sulaymān is gathering. Sayyidnā Sulaymān عليه السلام is gathering his army, and the Āyah says that he has a battalion of men soldiers, and a battalion of jinn, and a squadron of birds. Imagine that army, that Allāh ﷻ put under his command and control; creation which nobody else had control over. So Sayyidnā Sulaymān عليه السلام had control over the jinn, or at least part of them, or maybe all. *Allāhu A'lam*.

And he also had control over this army of birds that would join him in his army. *Allāhu A'lam* what uses he would find for them, but they were part of his army.

**“Fahum Yūza`ūna.” Yūza`ūna** – because the army is so large, and so huge and vast, and contains thousands or maybe millions of soldiers, they had to have security guards to monitor the army, and to make sure that all the army is there, and we're not leaving anybody behind. So, they had to have this security around the army to make sure that everyone is moving together because it's like an ocean moving. They were marching and they came into a valley. This valley was occupied by ants. There are many ants in this valley, and Allāh ﷻ called it **Wādīn Naml** – the valley of ants. There

<sup>620</sup> An-Naml - 27:17

were so many ants living in that valley, it was called the Valley of Ants. They found residence in that valley, and there were millions of them living in it. Sayyidnā Sulaymān عليه السلام doesn't know that this is the valley of ants; he was passing through it, his army was marching. Allāh ﷻ says,

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسْكِنَكُمُ لَا يَخْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ

**Till, when they came to the valley of the ants, one of the ants said: “O ants! Enter your dwellings, lest Sulaymān (Solomon) and his hosts crush you, while they perceive not.”<sup>621</sup>**

And when they came across the valley of ants, one of the ants saw the army approaching; it was the first Ant to see the army coming. What would be a natural reaction when you see an army of humans, and jinn, and birds in the air, marching towards you, and you are this small creation, an insect? What would be the natural reaction in such a situation? To run. You would run. Run away from danger. This was not the reaction of the ant. We would expect the natural reaction is, that you would immediately run away from this approaching danger, but the ant didn't do that, and *Subhān'Allāh*, we find a lesson. Allāh ﷻ doesn't mention anything in Qur'ān, except for a reason.

We can have a whole talk about ants, and learn lessons from it, and find that we are lacking in things which this ant and its kingdom had. This ant knew that if it runs away, it's not going to survive because it's part of an Ummah, it's part of a nation, and the survival of that ant depends on the survival of its Ummah because if the Ummah is destroyed, it wouldn't do the ant any good, even if it's alive; it's going to end up dying in the end.

And this is something that every Muslim should learn and realize; that your survival is based on the survival of your Ummah. Never think that you can make it alone, you have to have the support of the Ummah, and you need to take care of the Ummah, and you need to be concerned about the Ummah. If you are not concerned about the Ummah, then realize that you're

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<sup>621</sup> An-Naml - 27:18

dead. If you do not have the concern that this ant had for its Ummah, then know that you are already dead before you even die.

This ant said, “**Yā 'Ayyuhā An-Namlu Adkhulū Masākinakum – Oh you ants, enter into your dwellings!**” Allāh ﷻ says, “**And one of the ants said: “O ants! Enter your dwellings, lest Sulaymān (Solomon) and his hosts crush you, while they perceive not.”**”<sup>622</sup> ‘They might crush you.’

So, it gave the advice to the whole Ummah of ants to, “Go down in your dwellings.” So, it fulfilled its responsibility towards its Ummah.

There's also something else we notice in the end of the Āyah; **Wa Hum Lā Yash`urūna** – the ant said that Sulaymān and his army would crush you. And what's worse than killing? I mean, the whole Ummah of the ant could be dead, nevertheless, the ant found an excuse for Sayyidnā Sulaymān and said, “**Wa Hum Lā Yash`urūna - and they don't perceive.** So, they don't know. It didn't say that “They're intentionally going to kill us and get rid of us.” It said, “**Wa Hum Lā Yash`urūna.**” Even though it's a matter of life and death; ‘We are going to die if we don't move from this place. Even though we're going to lose our life, we're still going to give him an excuse, and we're going to say that he doesn't intend to do so’ – **Wa Hum Lā Yash`urūna.**”

The ant is finding an excuse for Sayyidnā Sulaymān in something that is so important; it is an issue of life and death. Sometimes very minor things could happen between us, very minor things, and we wouldn't find an excuse. In fact, we would try to indict a person, and to accuse a person. Instead of trying to find 70 excuses for the person, we would try to find 70 ways to accuse a person. Over here, it is an issue of life and death, and the ant is still finding an excuse for Sayyidnā Sulaymān and saying, “They don't perceive so, they don't know.” These are important things that we can learn from *An-Namlah* – the ant.

Sayyidnā Sulaymān عليه السلام understands the language of the ants, and he heard what the ant said. Allāh ﷻ says,

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<sup>622</sup> An-Naml - 27:18

فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا

**So he [Sulaymān (Solomon)] smiled, amused at her speech.**<sup>623</sup>

When he heard this announcement from the ants, he smiled. This is a skill that Allāh ﷻ has given Sayyidnā Sulaymān; the ability to understand the language of the birds and the ants. He attributed the credit and the thanks to Allāh ﷻ.

وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ

**And said: “My Lord! Inspire and bestow upon me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You.”**<sup>624</sup> “Oh Allāh, give me the ability to thank You, and be grateful for what You have given me.”

We, the Ummah of Muhammed ﷺ are the followers of the Ambiyā, and we inherited all of the valid teachings of the Prophets of Allāh ﷻ, in the form of the stories of Qur'ān and the stories of Hadīth, and all of the falsifications that were attributed to the Prophets, and they are free from. *Alhamdulillah*, in the religion of Islam, with the protection of Allāh ﷻ for the Book of Islam, none of these crept into the religion. So, the valid teachings of the Ambiyā, whether we're talking about 'Īsā, or Mūsā, or Dāwūd, or Sulaymān, or Nūh, or Hūd or Sālih; their teachings are given to us through Qur'ān. And we follow the *Sunan* of the Ambiyā. We just talked about, for example, in Hajj, Rasūlullāh ﷺ was standing in Hajj and he said, “Stand on *your Mashā'ir*”, *Mashā'ir* are the places of worship, “because you are following, or you are on the inheritance of your father 'Ibrāhīm.”<sup>625</sup>

These are things we inherited from Sayyidnā 'Ibrāhīm عليه السلام. Over here, we find an important *Sunnah*; whenever Allāh ﷻ blesses you with a skill or blesses you with any *Ni'mah*, whether it is wealth, or intelligence, or any

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<sup>623</sup> An-Naml - 27:19

<sup>624</sup> An-Naml 27:19

<sup>625</sup> Sunan an-Nasā'i 3014, - Sunan Abī Dāwūd 1919, - Jāmi' at-Tirmidhi 883



ability, whenever Allāh ﷻ gives you this *Ni'mah*, always thank Allāh ﷻ for it. And whenever something good happens to you due to that skill, then immediately follow it with *Hamd*. For example, when you pass an exam, the first reaction should not be jumping up and down and happiness. The first reaction should be: *Alhamdulillah*. If your business goes well, the first reaction should be, not to say, "*MāshāAllāh*, I'm a very intelligent and wise businessman." The first reaction, should be what? *Alhamdulillah*! If Allāh ﷻ has given you knowledge and you were able to benefit someone with this knowledge, and you notice that knowledge that Allāh ﷻ given you, and you notice the fruits of that knowledge on somebody else, say *Alhamdulillah*. If Allāh ﷻ has given you money and you have given away that money in the form of *Sadaqāh*, immediately after you give the *Sadaqāh*, say *Alhamdulillah*.

Follow up every *Ni'mah* that Allāh ﷻ has given you with *Shukr*! That is the least that we could do to be grateful to Allāh ﷻ for what He has given us.

وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ  
صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ

And said: "My Lord! Inspire and bestow upon me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves."<sup>626</sup>

A beautiful Du'ā that we could remember: "*Rabbi 'Awzi'nī 'An 'Ashkura Ni`mataka Allatī 'An`amta `Alayya Wa `Alā Wa A-Dayya Wa 'An 'A`mala Ṣāliḥān Tarḏāhu Wa 'Adkhilnī Biraḥmatika Fī `Ibādika Aṣ-Ṣāliḥīna*."

Let's go back to the Āyah we talked about earlier. Allāh ﷻ says,

وَحِشْرَ لِسُلَيْمَانَ جُنُودَهُ مِّنَ الْجِنِّ وَالْإِنسِ وَالطَّيْرِ فَهُمْ يُورَعُونَ

<sup>626</sup> An-Naml - 27:19

**And there were gathered before Sulaymān his hosts of jinns and men, and birds, and they all were set in battle order (marching forwards).<sup>627</sup>**

And the army of Sulaymān was assembled: the humans, the soldiers, the men and the jinn and the birds; huge army. Keep this in mind, and then let's look at the next *Āyah*.

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدْهَدَ أَمْ كَانَ مِنَ الْغَائِبِينَ

**He inspected the birds, and said: “What is the matter that I see not the hoopoe? Or is he among the absentees?”<sup>628</sup>**

Al-Hudhud is a bird, hoopoe. We'll call it a bird. Sulaymān was inspecting his army, his army of thousands or maybe millions, this huge army which Allāh ﷻ said, “*Fahum Yūza`ūna*,” and he noticed the absence of one bird. We find an important tip for leaders in this. Sayyidnā Sulaymān was a king; he could spend his time in a palace, but he was there in the battlefield, inspecting the army, and he was able to notice the absence of one bird. One bird out of many. ‘*Mā Lī Lā 'Arā Al-Hud/huda 'Am Kāna Mina Al-Ghā'ibīna.*’ So, as I said, this might be a good tip or important lesson for anybody who's in a position of leadership; to be able to realize the responsibility that they have towards the followers. He didn't find Al-Hudhud, so he said,

لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لِيَأْتِيَنِّي بِسُلْطَنِ مُّبِينٍ

**“I will surely punish him with a severe torment, or slaughter him, unless he brings me a clear reason.”<sup>629</sup>**

The Hudhud was absent. Sayyidnā Sulaymān said, number one, ‘I would punish him a severe punishment, or slaughter him. If the sin is greater, then I would slaughter him. The bird is dead, unless the bird presents me with a clear reason for being absent.’ You find here that the rule is very strict. Sulaymān didn't say, ‘I would let the bird go.’ It's either punishment, and then he said, “*Adhābāan Shadīdāan*” – it's not only punishment, but

<sup>627</sup> An-Naml - 27:17

<sup>628</sup> An-Naml - 27:20

<sup>629</sup> An-Naml - 27:21

severe. The second option is execution – *'Aw La'adhbaḥannahu*, unless the bird brings me with a clear reason. The reason why the law over here is strict, is because here, we're dealing with what? We're dealing with a military situation. This is army.

And if we look at the *Sīrah* of Rasūlullāh ﷺ, we would find then when Rasūlullāh ﷺ is in the battlefield and going to *Jihād*, the rules are strict. It's a military order. It's different than the rule in Medina. I'll give an example. In the Battle of Tabūk, Rasūlullāh ﷺ said, "Only one with strong transportation should follow us," because the Battle of Tabūk, in that battle they're going to be crossing the long deserts of Arabia. They're going to go all the way until the North, passing Sahra An-Nufūd, which is a very rigid and tough environment, and it's a long way. Rasūlullāh ﷺ said, "Nobody should come with us unless their camel is strong. If your camel is weak, don't come because you're putting yourself in danger."

One of the soldiers of the army really wanted to go out and fight in the sake of Allāh ﷻ. He disobeyed the order, and he came on a very weak camel, and he followed Rasūlullāh ﷺ on that weak camel. Rasūlullāh ﷺ has given clear orders; "Don't come if you have a weak camel." That man disobeyed the order. What happened is, his camel fell down and the man died, because the camel was weak, it couldn't withhold this difficult situation, so the camel fell down and this soldier fell off the camel and died.

The Sahāba were saying, "*Ash-Shahīd! Ash-Shahīd! He became a Shahīd. He died in the sake of Allāh ﷻ.*" Rasūlullāh ﷺ said, "*Don't say he's Shahīd! He has disobeyed my orders.*" He's not a Shahīd because he disobeyed the order of Rasūlullāh ﷺ.

Let's look at a similar situation in Medina. The mother of Anas ibn Mālik, brought her son Anas to Rasūlullāh ﷺ and said, "*I'm giving you away my son to be your servant.*" The Sahāba of Rasūlullāh ﷺ, they wanted to serve Rasūlullāh ﷺ with their own lives. They would give their lives for Rasūlullāh ﷺ. This mother came and she brought her son Anas ibn Mālik and said, "*Take my son to be your servant.*" So, he would serve Rasūlullāh ﷺ. One day, Rasūlullāh ﷺ told him, "*Go out and buy me something,*" and he gave

Anas ibn Mālik some money. Anas ibn Mālik went to the market; he was still young. On the way, he saw some children playing, so he took a turn and went to play with the kids and forgot about the order of Rasūlullāh ﷺ. And time was dragging, and he was playing, and then Rasūlullāh ﷺ was waiting and waiting. Anas ibn Mālik didn't come back. Rasūlullāh ﷺ went out looking for him, he found him playing with the kids. He told him, “*What happened?*” Anas ibn Mālik remembered the order of Rasūlullāh ﷺ. He was checking his pockets, he found that he lost the money. Rasūlullāh ﷺ told him, “*Continue playing. Continue playing.*” Rasūlullāh ﷺ forgave Anas ibn Mālik; he lost the money; he didn't bring what Rasūlullāh ﷺ told him to bring. Rasūlullāh ﷺ told him, “*Continue to play.*”<sup>630</sup>

The more severe the situation, the stricter the rules are going to be, because in a military situation, in the army, it is a more severe situation, so the rules are stricter. And we find that the Muslims lost in the Battle of Uhud because of one rule that was broken.

Allāh ﷻ says,

فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَأٍ بِنَبَأٍ يَقِينٍ

**But the hoopoe stayed not long, he (came up and) said: “I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Saba' (Sheba) with true news.”**<sup>631</sup>

The hoopoe, the bird, came back, and it came back with news. ***Faqāla 'Aḥaṭṭu Bimā Lam Tuḥiṭ Bihi* – I have grasped knowledge which you have not grasped.** This bird is telling Sayyidnā Sulaymān عليه السلام that, “I have grasped knowledge, I came over knowledge that you don't have.”

A statement like this cannot be said to many kings in the world today. If you say that, you're dead. If you say that, “I have knowledge that you don't have,” you could be dead. But Sayyidnā Sulaymān عليه السلام, a Nabī of Allāh ﷻ, with the humbleness of the Ambiyā, Sayyidnā Sulaymān was willing to listen and to learn, even if it's coming from a bird.

<sup>630</sup> Sahih Muslim 2309, 2310

<sup>631</sup> An-Naml - 27:22

**“*Wa Ji'tuka Min Saba'iin Binaba'iin Yaqīnin – I have brought you from Saba', true news.*”** Saba' is in Yemen, in an area called Ma'rib; that's the centre or the capital of the Kingdom of Saba'. And the Kingdom of Saba' was in a very fertile land and valley, but that area does not receive a lot of rain. The land is very fertile, but the area does not receive a lot of rain. It only receives rain in two seasons and in very scarce amounts. Because the rain is received in two seasons, it is called in Arabic: Al-Antār Al-Mawsimiyah. *Mawsim* means season. Seasonal rain. The word *Mawsim* was taken into English and what is it called now? What do they call that type of rain? Monsoon rain. So, the word 'monsoon' comes from the Arabic word '*Mawsim*', which is seasonal rain. Because that area does not receive a lot of rain, the people of Saba' invented a dam. They built a dam in *Ma'rib*, and this dam was holding a lot of water that was coming down from the valleys and from the mountains, and they made an irrigation network that spread through areas which are now in the *Rub Al-Khāli* – in the Empty Quarter, and that was all gardens. And Allāh ﷻ says in Qur'ān,

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكِنِهِمْ آيَةٌ جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ

**Indeed there was for Saba' (Sheba) a sign in their dwelling place, - two gardens on the right hand and on the left.**<sup>632</sup>

Even though the land is desert, but because of that dam it turned into gardens. This bird visited the kingdom of Saba'. It went all the way from Jerusalem to Yemen; pretty long distance, and it came back with news to Sayyidnā Sulaymān عليه السلام. The bird said,

إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ

**“I found a woman ruling over them, and she has been given all things that could be possessed by any ruler of the earth, and she has a great throne.”**<sup>633</sup> ‘I found a woman ruling over them and the name of this woman is Al-Malika Bilqīs.’ Her name is Bilqīs. **“*Wa 'Utiyat Min Kulli Shay'in – and she was given from everything.*”** Ibn Al-Jawzi says, “This woman was given

<sup>632</sup> Saba' - 34:15

<sup>633</sup> An-Naml - 27:23

from everything that a king would want, or a queen would want. She had everything: wealth, power, **“*Wa Lahā `Arshun `Aẓīmun – and she has a great throne.*”**

Now notice here that the bird said, “She has everything”, but then the bird singled out her throne. Why? Because that throne was a sign for the kingdom of Saba'. It was something that used to be a miracle of the world in its time; the throne of the queen of Saba'. ***Wa Lahā `Arshun `Aẓīmun – she has a great throne.*** Up to this moment, it is praise of this huge and great civilization. ***'Ūtiyat Min Kulli Shay'in – she has everything,*** she has a great throne, it's a huge kingdom.

These are the standards that the people of *Dunyā* use to classify nations. If the nation is rich, advanced, wealthy, we view that nation as civilized and advanced, and we try to imitate such nations. That is the standard that the people of *Dunyā* have. But the bird was a Muslim. Even though the bird said that “She has everything, and she has a great throne”, she said,

وَجَدْتُهُمْ وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَرَبِّهِمْ أَلشَّيْطَانِ أَعْمَلَهُمْ  
فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ

**“I found her and her people worshipping the sun instead of Allāh, and Shaitān (Satan) has made their deeds fair-seeming to them, and has barred them from (Allāh's) Way, so they have no guidance,”<sup>634</sup>**

The end result of this surveillance of the bird, is that these are people who are misguided. The wealth, the power, the fact that they have everything, did not take the bird away from stating the fact that this nation is a misguided nation. And this is the standard that we should view nations in. It is belief or *Kufr*, it is either believing or non-believing, and that is what counts on the Day of Judgment. A nation that could be heavy and strong in *Dunyā*, could be very light on the scale on the Day of Judgment. And then the bird said,

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<sup>634</sup> An-Naml - 27:24

أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ  
وَمَا تُعْلِنُونَ

**Al-La (this word has two interpretations) (A) [As Shaitān (Satan) has barred them from Allāh's Way] so that they do not worship (prostrate before) Allāh, or (B) So that they may worship (prostrate before) Allāh, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal.**<sup>635</sup>

اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

**Allāh, Lā ilāha illā Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne!**<sup>636</sup> Because the bird, in the beginning, said that “She has a great throne.” Then the bird said, “Allāh ﷻ is the One Who has a Supreme Throne.” Even though her throne is big, but Allāh ﷻ is the One Who has THE Supreme Throne. This is an Āyah of *Sujūd*, this is an Āyah of *Sujūd At-Tilāwah*, so we will make now *Sujūd*. Sayyidnā Sulaymān said,

قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ  
أَذْهَبَ بِيكْتَبِي هَذَا فَأَلْفَيْهِ إِلَيْهِمْ ثُمَّ تَوَلَّى عَنْهُمْ فَانْظُرْ مَاذَا يَرْجِعُونَ

**[Sulaymān (Solomon)] said: “We shall see whether you speak the truth or you are (one) of the liars.**

**Go you with this letter of mine, and deliver it to them, then draw back from them, and see what (answer) they return.”**<sup>637</sup>

Sayyidnā Sulaymān عليه السلام wrote a letter and the Hudhud delivered this letter to the queen of Saba' – in English, Sheba. Her name is Bilqīs. So, the Hudhud carried this letter, and the story says that the Hudhud delivered the letter on her lap, and then the Hudhud withdrew. So, they didn't know where this letter came from, she just saw that this letter fell down on her

<sup>635</sup> An-Naml - 27:25

<sup>636</sup> An-Naml - 27:26

<sup>637</sup> An-Naml - 27:27, 28

lap. And Sayyidnā Sulaymān said, “**Fānżur Mādhā Yarji`ūna – see what they're going to do.**”

So, the Hudhud, even though it withdrew from their sight, but it was monitoring their actions. The Hudhud was monitoring their actions to see what their response will be. So, the Queen opened the letter and she read it. The letter was very brief, and the contents were revealed to us in Qur'ān.

قَالَتْ يَا أَيُّهَا الْمَلَأُوْٓءَآءِ إِنِّيٓ أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيْمٌ

**She said: “O chiefs! Verily! Here is delivered to me a noble letter,**<sup>638</sup>

**Kitābun Karīmun** – she said the letter is noble. Why did she call it noble? Allāhu A'lam. It could be because of the, some of the Mufasssīrīn said, “The way it looked and the seal”; it looked very noble. Some of them say, “Because of the contents of the letter”, which were noble. Some of them say, “Because of the source of the letter”, which is Sayyidnā Sulaymān, who is the noblest of his time.

She said, “**‘Ulqīya ‘Ilayya Kitābun Karīmun – a noble letter has been sent to me.**” Or actually, “**‘Ulqīya ‘Ilayya’** – means it fell on me. She doesn't even know who delivered it. And then she read the contents of this letter; it's very brief. And listen to the contents,

إِنَّهُ مِنْ سُلَيْمٰنَ وَإِنَّهُ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

**“Verily! It is from Sulaymān (Solomon), and verily! It (reads): In the Name of Allāh ﷻ, the Most Beneficent, the Most Merciful,**<sup>639</sup>

It is from Sulaymān. That's the source, that's the one who's sending the letter. And keep in mind that Sulaymān is a king. He's a prophet, but he's also a king. And he's sending a letter to who? To a queen. If we don't know what the contents are, and we would be quizzed to guess what the contents would be, I think it would be very difficult for us to reach to the right answer. If we're basing our opinion on the perception that we have of what politics is, and how Rulers rule, we would assume that the letter would have

<sup>638</sup> An-Naml - 27:29

<sup>639</sup> An-Naml - 27:30



contents which we hear regularly in the letters that are sent between kings and presidents all over the world. But if we are basing our opinion on the comprehensivity of Islam, and that Islam includes everything in life, and that the Shar' of Allāh ﷻ dominates everything that we do, then we would understand the contents of this letter. The letter is,

**“Verily! It is from Sulaymān (Solomon), and verily! It (reads): In the Name of Allāh, the Most Beneficent, the Most Merciful;”<sup>639</sup>**

The letter starts with what? It starts with *‘Bismi Allāhi Ar-Rahmani Ar-Rahīm.’* We start our actions in the Name of Allāh ﷻ. We start eating by mentioning the Name of Allāh, when we start a Sūrah, we start by the Name of Allāh, when we ride our cars, we say *Bismillāh*, when we go on the air-plane, we say *Bismillāh*; everything that we do, we should start it in the Name of Allāh, and this is how we would be following the *Sunnah* of the Ambiyā. **“Innahu Bismi Allāhi Ar-Rahmani Ar-Rahīmi - Verily, it is from Sulaymān and verily it reads: In the Name of Allāh, the Most Gracious, the Most Merciful.”** And then what did he say?

أَلَا تَعْلَمُونَ عَلَيَّ وَأَتُونِي مُسْلِمِينَ

**“Be you not exalted against me, but come to me as Muslims (true believers who submit to Allāh with full submission)”<sup>640</sup>**

‘Submit to me.’ And that's the end of the letter. *‘Allā Ta`lū `Alayya* – don't be exalted over me, don't view yourself in a better position, or in a higher position, or in a position of arrogance. And Sulaymān is not saying that to satisfy a personal desire, but he's saying that because he's the Nabī of Allāh, and Allāh ﷻ says,

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ

**We sent no Messenger, but to be obeyed by Allāh's Leave.<sup>641</sup>**

The messengers, we obey them. They are the ones who are in the high level, and they are the ones who issued orders to us. So, he is telling her, ‘Don't

<sup>640</sup> An-Naml - 27:31

<sup>641</sup> An-Nisā' - 4:64

think that since you are in the same political rank; I'm the king and you're the queen, that we are on the same level. I am the Nabī of Allāh ﷺ. Don't see me as a king now, see me as the Nabī of Allāh." **'Allā Ta`lū `Alayya – don't be exalted against me. Wa 'Tūnī Muslimīna** – and come to me, it is translated here as Muslims, but many of the Mufassirīn say it means submission. Come to me in the form of submission. Submit to me, and then he's going to give them *Da'wah*. So over here, Muslimīn does not mean the religion; come to me as Muslims. It means come to me in the form of submission because that's what Islam means. **Wa 'Tūnī Muslimīna** – it means submit to my orders and commands to you.

## Chapter 18

### Sulaymān and the Kingdom of Sheba

#### The Queen holds *Shūrā* before Making her Decision

This Queen was, what we call today, very democratic, or *Shūrā*; a better word - she would seek the advice of her followers. And *Subhān'Allāh*, we see in this Queen many good qualities before Islām. And Allāh ﷻ guided her through her *Hikmah*. You can see from her personality that she was very wise, and her wisdom ended up leading her into Islām. Because *Al-'Aql* - the mind, would lead us toward truth, would lead us to understand the message of the *Ambiyā'*, by the will of Allāh ﷻ. And that's why the non-believers on the Day of Judgement, no matter how intelligent they were on the face of the earth, on the Day of Judgment when they see the punishment and they see hellfire, what would they say? Allāh ﷻ says,

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ

**And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!"<sup>642</sup>**

So, they say, "We didn't have any understanding when we were on earth, and we didn't have any hearing." So, the true mind, and the true understanding, is the understanding that would lead a person towards the truth or lead the person towards Islām. She was soliciting advice from her *Mala'*. *Al-Mala'* in Qur'ān means the chiefs, or the leaders of the society.

قَالَتْ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي أَمْرِي مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُونِ

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<sup>642</sup> Al-Mulk - 67:10

**She said: “O chiefs! Advise me in (this) case of mine. I decide no case till you are present with me.”<sup>643</sup>**

She said, “I want your advice in this case”. And then she said, “And you know me, I never take a decision until I seek your advice”, [which is] *Shūrā*.

### **Avoid Confrontation, But Stay Firm When It’s Inevitable**

Their response was,

قَالُوا نَحْنُ أَوْلُو قُوَّةٍ وَأَوْلُو بِأْسٍ شَدِيدٍ وَالْأَمْرُ إِلَيْكِ فَانظُرِي مَاذَا تَأْمُرِينَ

**They said: “We have great strength, and great ability for war, but it is for you to command; so think over what you will command.”<sup>644</sup>**

They said, “If you want us to fight, we are ready. The army is prepared, it is powerful. We’re ready to go to war, but it is for you to command, so think over what you will command.” So, their opinion was, “We are ready to do whatever you want us to do. If you want us to fight, we’re ready to fight.” So, they gave her the green light to go to war. Actually, they may have encouraged her; they said, “We are ready to fight. It’s your decision now.” Her wisdom, now, shows up. She wants to deal with the situation in the softest way possible, and confrontation could be an option, but later.

Why start with confrontation when there are other means? And we know that, that was the policy of Rasūlullāh ﷺ in dealing with situations. Rasūlullāh ﷺ was described as, “*Mā Khuyyira bayna amrayni illā akhtāra aysarahumā* - Whenever Rasūlullāh ﷺ would be offered two options, he would always choose the easiest.<sup>645</sup>

Rasūlullāh ﷺ would try to avoid confrontation, whether it is with Quraysh or any other people, as much as he can. And that is why when, in *Sulh al-Hudaybiyyah*, an agreement was reached, Rasūlullāh ﷺ accepted it, even

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<sup>643</sup> An-Naml - 27:32

<sup>644</sup> An-Naml - 27:33

<sup>645</sup> Sahih al-Bukhari 3560, 6126

though many of the Sahāba رضي الله عنهم were reluctant to accept it. They felt that 'We are ready to fight'. But we should not understand that this means we give up principles, or we compromise in the religion as we find in the peace process that's happening now. That is something different, that is not peace. That is giving up all of your principles and giving up the Muslim land. That's not called peace, it's misleading; the naming itself is misleading.

What was the response of Al-Malikah - the Queen?

قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَهْلَهَا أَذِلَّةً وَكَذَّابًا  
يَفْعَلُونَ

**She said: "Verily! Kings, when they enter a town (country), they despoil it, and make the most honourable amongst its people low. And thus they do."**<sup>646</sup> And then Allāh ﷻ approved what she said, and said, **"Thus they do - *Wa Kadhalika Yaf' alūna.*"**

### **When Governments Overtake Countries by Force**

What did she mean by this? When the Kings enter into our land, they corrupt it. She means that when you enter into a confrontation with another nation, king, or president or government whatever; when you enter into a confrontation with another state or nation, and the other nation wins through war, when they enter into the land they would occupy it, and they would disrupt the system that was there because they entered by force. And, because they were fighting another government, because who is the one who took the decision to fight? It is the government. They would make that government and the king, or whoever is in a position of responsibility, the lowest, because 'They are our enemy. I won against you! You were the one who was fighting me. You are going to be the lowest!'

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<sup>646</sup> An-Naml - 27:34

Most likely they kill them. But then they need assistance from the local people, so who do they promote? They usually promote the lowest class, who are enemies of the former government, and that's something that you find always in wars between states.

So, the queen, over here is saying, "If we enter into a war with Sulaimān and he wins through war, then us (the government), we are going to be done with. He's going to get rid of us, and he's going to take our land as *Ghanīmah* [spoils of war]. He's going to invade our land, occupy it and he will do corruption to our land", because she is assuming that Sulaimān عليه السلام is like any other king. She doesn't know that Sulaimān عليه السلام is different; he is a Nabī of Allāh ﷺ.

And we find how corrupt the Muslim lands were under the European occupation, and now we are still suffering from that corruption, until this moment, because they entered through a state of war.

### Queen Bilqīs Sends Sulaimān عليه السلام a Gift

So, she said, "I will send them a gift, rather than fighting them."

وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ

**"But verily! I am going to send him a present, and see with what (answer) the messengers return."**<sup>647</sup>

This method of dealing really shows her intelligence, because it's going to work if Sulaimān عليه السلام was not a prophet. Because why do kings invade lands? Why do governments go in war to other countries? Money. To take that land as a *Ghanīmah*. So, she wants to send a gift to Sayyidnā Sulaimān عليه السلام, to convince him that, 'We're going to pay you, rather than go to war with us and spend a lot of money in war. We're going to give you whatever you want.' 'Here, I'll send you a gift and see what the response will be.' She called it a gift, we can maybe call it a gift, but it also has to what

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<sup>647</sup> An-Naml - 27:35

it seems, that it's a little bit tilting towards being a bribe. And then she said, "I will see what happens - *Fanāẓīratun Bima Yarjī`u Al-Mursalūna* - I am going to see what the response is."

Allāh ﷻ says,

فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتُمِدُّونَنِ بِمَالٍ فَمَا آتَانِيَ اللَّهُ خَيْرٌ مِمَّا آتَاكُمْ بَلْ أَنْتُمْ  
بِهَدْيِكُمْ تَفْرَحُونَ

**So when (the messengers with the present) came to Sulaimān (Solomon), he said: "Will you help me in wealth? What Allāh has given me is better than that which He has given you! Nay, you rejoice in your gift!"**<sup>648</sup>

Sayyidnā Sulaymān عليه السلام said, 'Are you trying to give me money?' He said, 'First of all, what Allāh ﷻ has given me is better than what you have. What can you offer me?' And many of the Mufasssīrīn say that Sulaymān عليه السلام, here, was not referring to the material possessions that he has, even though his material possessions are better than theirs. But Sayyidnā Sulaymān عليه السلام was referring to the *Nubūwwāh* that Allāh ﷻ has given him - the Prophethood and the 'Ilm of religion. "What I have is better than what you have", and then he said, "***Bal 'Antum Bihadīyatikum Tafraḥūna* - you are the ones who are happy with gifts.**"

'You cannot buy me with this gift. This gift is not what will make me happy and pleasant. You are the ones who can be bought off by gifts! Gifts make you happy, but this strategy will not work with me.' And then Sayyidnā Sulaymān عليه السلام said,

ارْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِنْهَا أَذِلَّةً وَهُمْ  
صَاغِرُونَ

**[Then Sulaymān (Solomon) said to the chief of her messengers who brought the present]: "Go back to them. We verily shall come to them**

<sup>648</sup> An-Naml - 27:36

**with hosts that they cannot resist, and we shall drive them out from there in disgrace, and they will be abased.”<sup>649</sup>**

Sayyidnā Sulaymān عليه السلام said, “Go back and tell her that we are going to send her an army that she will not be able to resist. And we are going to drive them out of their land in a state of humility.” Sulaymān said, “Don't bring me these gifts. Take your gifts back!”, and he refused the gift. So, the messengers went back to her and told her, “He refused the gift.” She realized, this was the first step in her, realizing, that this man is not a man of *Dunyā*. He's not a man of this world, he's not seeking *Dunyā*; he is up to something else. That was the first step for her to come towards the religion.

### The Queen's Throne

She decided not to go to war, even though Sulaimān عليه السلام gave her a clear threat. She decided she is not going to go to war, and she is going to go and meet him personally. She prepared her delegation, and they went out to meet with Sayyidnā Sulaymān عليه السلام. Sayyidnā Sulaimān when she was on her way, said to his chiefs,

قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ

**He said: “O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?”<sup>650</sup>**

What did the Hudhud – the bird, describe in the kingdom of Saba'? He described the throne. The throne was the symbol of their kingdom, the throne was their pride. This was a unique thing that only the kingdom of Shaba' had; it was the symbol of their kingdom. Sayyidnā Sulaimān عليه السلام said, “Bring it to me before they come to me.”

Now you might ask the question, ‘How come Sulaimān عليه السلام wanted to bring the throne?’ What's the reason? Well, the scholars, the Mufasssīrīn,

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<sup>649</sup> An-Naml - 27:37

<sup>650</sup> An-Naml - 27:38



have responded to that, they said that “Sayyidnā Sulaimān عليه السلام wanted to show her a miracle.” The Ambiyā' عليهم السلام, they exhibit their miracles in front of the people to prove the authenticity of the message. One of the methods they do that, is through the miracles, presenting the miracles to the society. And we know that something unique about Sayyidnā Sulaimān was his kingdom.

وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي ۗ

**And grant me a kingdom never to be attained by anyone after me.**<sup>651</sup>

So, the kingdom of Sulaimān عليه السلام was his miracle, and he wanted to present her some of the powers that are under his control, by the will of Allāh ﷻ, to show her that he is a *Nabī* of Allah ﷻ. And he is not just a king, because this was something out of the capability of kings in that time. So, he wanted to bring the throne, before she arrives.

### The Powerful Jinn - 'Ifrīt

The first offer was made by *'Ifrīt min al-Jinn*. 'Ifrīt - is a name given to somebody who has excelled in his field and reached to the highest levels. It is called 'Ifrīt. So *'Ifrīt min al-Jinn* - an 'Ifrīt of the Jinn is a Jinn who is at the highest levels of power among the Jinn. You call that Jinn, 'Ifrīt. So, he is not just a Jinn, but he is a 'Ifrīt from the Jinn; a powerful jinn. And the word, nowadays in Arabic, has been always used in reference to Jinn, but in the Arabic language it could mean somebody who has excelled and reached a high, very high level in that particular field. *'Ifrīt min al-Jinn*, he made an offer, Allāh ﷻ says,

قَالَ عِفْرِيْتُ مِنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ ۗ وَإِنِّي عَلَيْهِ لَقَوِيٌّ  
أَمِينٌ

<sup>651</sup> Sād - 38:35

**An 'Ifrīt (strong) from the jinns said: “I will bring it to you before you rise from your place (council). And verily, I am indeed strong, and trustworthy for such work.”<sup>652</sup>**

His credentials, his resume was, that ‘I am strong and trustworthy, and I can bring it to you before you rise up from your council.’ It is said that Sayyidnā Sulaimān عليه السلام used to sit in *Majlis al-Qadha*, his government seat, his throne; he used to sit in it from *Fajr* until *Dhuhr*. So, dependant on when this offer was made, we can know that it's a few hours. And from Yemen to Jerusalem is maybe four hours flight, by airplane, four or five hours. That's how long it will take by air. So, this 'Ifrīt was around that speed. *Allāhu A'lam* exactly how long it was, but they say that he used to sit between *Fajr* and *Dhuhr*. Even though according to the standard of that time, this was something that was out of the reach of anyone; to bring it in a few hours, when the methods of transportation in their time was horse and camel. Nevertheless, there was a better offer, and Sayyidnā Sulaimān عليه السلام turned this offer down. A few hours were not enough, because he got another offer from, *Al-Ladhī 'Indahu 'Ilmun Mina Al-Kitābi* - the one who has knowledge of the book. And this shows you the power of knowledge. The one who has knowledge had a better offer than the 'Ifrīt of the Jinn.

### **The Power Under the Hands of Sulaymān عليه السلام**

Allāh ﷻ says,

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ

**One with whom was knowledge of the Scripture said: “I will bring it to you within the twinkling of an eye!”<sup>653</sup>**

Before your eye blinks, the throne is going to be in front of you. *'Ilm* - we know that it's knowledge. What type of knowledge? We don't know,

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<sup>652</sup> An-Naml - 27:39

<sup>653</sup> An-Naml - 27:40

because Allah ﷻ said, “*Al-Kitābi* – the Scripture. What Scripture? Was it the Scripture of Dāwūd عليه السلام? Was it a different scripture? What exactly? We do not involve in this discussion, because this is *Ghayb* - it is unknown. What we know is what Allāh ﷻ told us in Qur'ān, and we do not follow the Isrāīliyāt stories. We don't go after that, but we stop at what information Allāh ﷻ has provided us with; we know that it's knowledge, and we learn from this that knowledge has power. With a twinkling of an eye, the throne was right there in front of Sayyidnā Sulaymān عليه السلام. This is power under the hands of Sulaymān عليه السلام.

### Allāh ﷻ Tests Us Whether We Will be Grateful or Ungrateful

What was the response of Sayyidnā Sulaymān عليه السلام?

فَلَمَّا رَأَهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ

**Then when [ Sulaymān (Solomon)] saw it placed before him, he said: “This is by the Grace of my Lord to test me whether I am grateful or ungrateful!”<sup>654</sup>**

He didn't say, ‘This is by the grace of the one who has knowledge.’ He said, “*This is by the grace of Allāh ﷻ.*” That's why it's very important for us, always, to believe and to say, ‘Whatever good I have done is from Allāh ﷻ, and whatever mistakes I have done are from myself.’ Whatever good we do, or happens to us, or anybody does is from Allāh ﷻ. And then Sayyidnā Sulaymān عليه السلام said, “*Liyabluwanī 'A'ashkuru 'Am 'Akfuru* - 'Allāh ﷻ is testing me to see whether I'm grateful or ungrateful.” Whatever Allāh ﷻ has given you, and we talked about this a lot; whatever Allāh ﷻ has given you is a test from Allāh ﷻ for you, to see if you will be grateful or not. And then he said,

وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ

<sup>654</sup> An-Naml - 27:40

**And whoever is grateful, truly, his gratitude is for (the good of) his ownself.**<sup>654</sup>

You are not going to benefit Allāh ﷻ at all, by being grateful to him; you are benefiting yourself.

وَمَنْ كَفَرَ فَإِنَّ رَبِّيَ غَنِيٌّ كَرِيمٌ

**And whoever is ungrateful, (he is ungrateful only for the loss of his ownself). Certainly! My Lord is Rich (Free of all wants), Bountiful.**<sup>654</sup>

If you are not grateful, believe me, Allāh ﷻ does not need you. We need to tell ourselves this because sometimes we feel that the money we pay, we're doing a favour to the religion of Allāh ﷻ. Whatever we donate of our time, or effort to the religion of Allāh ﷻ; sometimes we brag about it. The religion of Allāh ﷻ does not need me, it does not need you, it does not need anyone. Allāh ﷻ is Sufficient of all needs. We are doing this for our own benefit.

### Changing the Look of the Throne

Sayyidnā Sulaymān عليه السلام said, “*Qāla Nakkirū Lahā `Arshahā – disguise her throne for her.*” Change the outlook of the throne a little bit, make some alterations to it. Why? Allāh ﷻ says,

قَالَ نَكِّرُوا لَهَا عَرْشَهَا نَنْظُرْ أَتَهْتَدِي أَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ

**He said: “Disguise her throne for her that we may see whether she will be guided (to recognise her throne), or she will be one of those not guided.”**<sup>655</sup>

So, they made some alterations to her throne, changed the way it looks a little bit. But the essence of it was the same; the uniqueness and the greatness of that throne was untouched.

فَلَمَّا جَاءَتْ قِيلَ أَهَكَدَا عَرْشِكَ

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<sup>655</sup> An-Naml - 27:41

**So when she came, it was said (to her): “Is your throne like this?”<sup>656</sup>**

This is a straightforward question, yes or no question. “Is this your throne?” What should the answer be? Yes or no. Now, if she said, ‘Yes. It looks like her throne, but it's a little bit different.’ And if she said, ‘No. It's true that there are some alterations to it, but it's very similar to my throne.’ So, she avoided the yes or no answer and she said,

قَالَتْ كَأَنَّهُ هُوَ

**She said: “(It is) as though it were the very same.”<sup>656</sup>**

A very diplomatic answer. So, it's not a yes answer, and it's not a no answer, and this is part of her wisdom and *Hikmah*. She didn't give a straight answer of yes or no, and she made her answer right in between, because, it looks like her throne, but it's a little bit different. Allāh ﷻ says,

وَأُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ  
وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ

**And [Sulaymān (Solomon) said]: “Knowledge was bestowed on us before her, and we were submitted to Allāh (in Islam as Muslims before her).**

**And that which she used to worship besides Allāh has prevented her (from Islam), for she was of a disbelieving people.<sup>657</sup>**

Allāh ﷻ is saying, what prevented her from being a Muslim is because the way she was brought up; refusing the gift was one step for her towards Islām, bringing the throne was a second step for her towards Islām.

**What is As-Sarh?**

قِيلَ لَهَا ادْخُلِي الصَّرْحَ

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<sup>656</sup> An-Naml - 27:42

<sup>657</sup> An-Naml - 27:42, 43

**It was said to her: “Enter As-Sarh” [(a glass surface with water underneath it) or a palace].<sup>658</sup>**

What is As-Sarh? As-Sarh is a special palace, that was built for Sayyidnā Sulaimān عليه السلام. This palace had very amazing things in it, one of which was the flooring of this palace. The floor was made out of glass, transparent glass, and under that glass was a flowing river. So, this palace is erected on water, and the floor was glass. Glass was something that the people in that time might not have known, this transparent material. So, when Sayyidnā Sulaimān told her to enter into this palace, when she saw it, what did she think? She thought it was water, so she raised up her skirt. Allāh ﷻ says,

فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقَيْهَا

**But when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs.<sup>658</sup>**

Something very embarrassing. Why is it embarrassing? Because it shows her ignorance. It shows that she is backward, considering the advanced stage that Sayyidnā Sulaymān was at. She doesn't know about this technology. She was raising up her skirt, trying to walk into that water, so it was embarrassing for her. Why did Sayyidnā Sulaymān عليه السلام do all of this? Again, to show her what Allāh ﷻ has given him. It's part of the miracle of what Allāh ﷻ has given him, to show to her the truth of his message. Sayyidnā Sulaymān عليه السلام told her,

قَالَ إِنَّهُ صَرِيحٌ مُّمَرَّدٌ مِنْ قَوَارِيرَ

**Sulaymān (Solomon) said: “Verily, it is Sarh [(a glass surface with water underneath it) or a palace] paved smooth with slab of glass.”<sup>658</sup>**

## Queen Bilqīs Embraces Islam

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<sup>658</sup> An-Naml - 27:44

In that moment, that was the third step towards Islām for her. Finally, Bilqīs submitted and said,

قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ

**She said: “My Lord! Verily, I have wronged myself, and I submit (in Islam, together with Sulaymān (Solomon), to Allāh, the Lord of the 'Alamin (mankind, jinns and all that exists)).”<sup>658</sup>**

And she became a Muslim. That's the end of the story in Qur'ān.

### **The Fairy tales about Sulaymān عليه السلام Which Have No Proof**

And again, we don't go beyond that, because there's many fairy tales about what happened after that, and there is no proof of the authenticity of any of these stories. They say that Sulaymān عليه السلام married Bilqīs, and it turned into a romantic story. And we do not, again, get in this because if it's not true, it is being very disrespectful with the Ambiyā' of Allāh ﷺ, so we avoid it completely. And Allāh ﷻ, again, whatever has been mentioned in Qur'ān is for us to learn the lessons from - *Al-'Ibrah*. And whatever has not been mentioned in Qur'ān has not been mentioned because there is no *'Ibrah* in it - there is no lesson in it. And we need to be practical and learn what will benefit us, *Al-'Ilm al-Nāfi'* - the beneficial knowledge and get away from the knowledge that doesn't do us any good, and doesn't have any practicality, or applications for it. Essence of the story is that at the end, Bilqīs became a Muslim, after she saw what Allāh ﷻ has given Sulaimān.

### **Al-Yahūd Attribute Magic to Sayyidnā Sulaimān عليه السلام**

We move on to another part of the story of Sayyidnā Sulaimān عليه السلام. In the time of Rasūlullāh ﷺ, and until now, a lot of things have been attributed to Sayyidnā Sulaimān عليه السلام, which are untrue; one of which is magic. There are some of Al-Yahūd - the Jews, who attribute magic to Sayyidnā

Sulaimān. And the whole story of the temple, also, is attributed to Sayyidnā Sulaimān عليه السلام.

For example, the Jews or the people of the book, associate Sulaimān with someone called Asmodeus. And this Asmodeus, was the chief of the devils. And they associate him with Sayyidnā Sulaimān, and they say that this devil, chief of the devils, was the one who assisted Sulaimān in building and constructing, and he is the one who used to tutor and teach Sulaimān magic, and to teach him many of the skills that they say that Sulaimān عليه السلام had. And you would find that many cults and movements attach themselves to Sulaimān عليه السلام. Many of these secret orders, they claim that they go back to Sulaimān عليه السلام. And the most famous of them is the Masonic movement, Al-Māsuniyyā - the Freemasons. You would find that the concept of the temple, the Temple of Solomon, is something that is central, or it is very influential on the ideology of the Freemasons. Also, movements like the *Kabalah* and some of these other mystical Jewish cults, they practice magic which they claim they have learnt from Sulaimān عليه السلام, and they claim that the lineage goes back to Sulaimān عليه السلام. There is some truth that there is magic that goes back in lineage to some very early Jews, but it does not go back to Sayyidnā Sulaimān عليه السلام. It all goes back to where? Where did the Jews learn this magic? Some of which still exists, until now, and it's very powerful magic; we're not talking about tricks where you hide a coin and you bring it out from somewhere, or you bring something out of a hat, we're not talking about those tricks which they fool the kids with. We are talking about some serious magic that could do some serious harm. Where was that learnt from? We know that Fir'aun, in the time of Fir'aun, there was some magic, but *Allāhu A'lam*, even though it was very powerful magic, but it was limited to the field of 'optical illusion'. Because Allāh ﷻ says,

فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ



**So when they threw, they bewitched the eyes of the people.**<sup>659</sup>

They have committed magic to the eyes of people. But we're talking about some other magic that could influence the psychology, and the spirit of people. Where was that learned? In *Bābil*. And how, how did they get it from Bābil? We know from the history that the kingdom of the Jews was destroyed by who? Nebuchadnezzar, the Babylonian kingdom, they defeated the Jews in the Holy Land, and they broke up their kingdom. Not only that, but they also took them as slaves back to Iraq in Bābil - in Babylon. They took them back to Bābil, and the Jews were cut off from the true religion of Allāh ﷻ; they were cut off from the scripture for quite a while, and they were under the influence, and the dictatorship, and the oppression, and the tyranny of the Babylonians. And that is where, a lot of the distortion that happened to the religion of Judaism, that is where it occurred; it occurred in Bābil.

### **The Talmūd**

Where was the Talmūd written, and who wrote it? It was written by the 70 Rabbis who were in Babylon. And now, that is the law and the central focus of the Yahūd. Now, they have left the Torah and they are following the Talmūd. And the Talmūd was written by the rabbis who were influenced by the regime, and the environment in Babylon. So, if you read about this history, you find that Babylon is associated to it all. There's a lot of association with Babylon; At-Talmūd came out of there, and magic, and these secret orders, they came from Babylon, rather than from Sayyidnā Sulaimān, even though they attribute it to Sayyidnā Sulaimān عليه السلام.

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<sup>659</sup> Al-A'rāf - 7:116

## The Issue of the Temple of Solomon

The other point is the issue of the temple: this Temple of Sulaymān is a myth. There is no such thing called Temple of Sulaymān. The one who built the masjid was who? It was Ya'qūb عليه السلام, and we know it by the *Hadīth* of Rasūlullāh ﷺ. Abū Dhār رضي الله عنه came to Rasūlullāh ﷺ and said, "What was the first house established for the worship of Allāh ﷻ?" Rasūlullāh ﷺ said, "Al-Masjid al-Harām, Al-Ka'bah." And then he said, "And then what?" Rasūlullāh ﷺ said, "Al-Masjid al-Aqsa, Wabaynahum arba'īna 'āmā - then the Masjid of al-Aqsa, Jerusalem, and between them was 40 years."<sup>660</sup>

Forty years is the time between 'Ibrāhīm and Ya'qūb عليه السلام. So, Ya'qūb is one of who built the Masjid, or established it. What was the role of Sulaymān? Sulaymān عليه السلام, he is the one who expanded the Masjid, and built it in its great form. Sayyidnā Sulaymān is the one who erected the Masjid and expanded it during his kingdom. It was not a temple, it was a Masjid, established for the worship of Allāh ﷻ. It's a Masjid, a mosque. Now, let's read from Sūrah al-Baqarah, Āyah 101. Allāh ﷻ says,

وَلَمَّا جَاءَهُمْ رَسُولٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِنَ الَّذِينَ أُوتُوا  
الْكِتَابِ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ

**And when there came to them a Messenger from Allāh (i.e. Muhammad) confirming what was with them, a party of those who were given the Scripture threw away the Book of Allāh behind their backs as if they did not know!**<sup>661</sup> Came to who? This is talking about Al-Yahūd - the Jews. So, they threw away the book of Allāh ﷻ when Rasūlullāh ﷺ came, because they don't want to follow him. And what did they follow?

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ

<sup>660</sup> Sahih al-Bukhari 3366, - Sahih Muslim 520

<sup>661</sup> Al-Baqarah - 2:101

**They followed what the Shayātīn (devils) gave out (falsely of the magic) in the lifetime of Sulaimān (Solomon).<sup>662</sup>**

What is this talking about? The devils were teaching the people magic. Ash-Shayātīn - the devils, were teaching the people magic, before the time of Sulaymān and during the kingdom of Sulaymān. As-Suddī, in his Tafsīr of this Āyah, says, "Sulaymān came to know that the devils are teaching people magic. So, he gathered all of their manuals and books. He took them away from the devils, from the people, because the people used to record what they would learn from the devils. Sulaymān took away all of those manuals and books, and he made a law: 'that whoever learns magic, or practices magic, or teaches magic will be executed.' And he took away all of these books and manuals, and he buried them." As the story goes, under his throne. He buried them, to get rid of them. And he made a law in his time, that nobody should learn, or teach, or practice magic. This is from Shayātīn.

**When Sayyidnā Sulaymān Passed Away**

What happened when Sayyidnā Sulaimān passed away? Ash-Shaitān – Iblīs, came to the people in the form of a human being. And he said, "*Do you know where Sulaimān used to get his power from? The devils are the ones who used to teach him, and I'll show you the proof. Go and dig under his throne and see what you will find.*" They went to dig under the throne. They saw the manuals and the books of magic. So, they made a rumour and they said that "Sulaymān, this is how he used to control the Jinn, and this is how he achieved all of that power; it is through magic." And that's how they propagated this false rumour against Sayyidnā Sulaymān. So Allāh ﷻ responds to this claim and says,

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<sup>662</sup> Al-Baqarah - 2:102

وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى  
الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ

**Sulaymān did not disbelieve, but the Shayātīn (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hārūt and Mārūt.**<sup>663</sup>

Sulaimān has not committed Kufr, Sulaimān did not disbelieve. This part of the Āyah tells us two things:

1. First of all, it tells us that Sulaymān did not commit disbelief
2. It tells us that Sihr – magic, what is it considered? It's considered to be Kufr. It's considered to be disbelief.

Because Allāh ﷻ says, **“Wa Mā Kafara Sulaymānu - Sulaimān did not disbelieve.”** This magic is not from him, because magic is disbelief, and Sulaymān عليه السلام did not disbelieve. **But the devils are the ones who disbelieved, teaching men magic.** Who are the ones who are teaching magic? The devils. **Wa Mā 'Unzila `Alá Al-Malakayni - and what was revealed to the two angels.** And we'll get into this *Inshā`Allāh*. Hārūt and Mārūt.

*Wa Mā 'Unzila `Alá Al-Malakayni.* Now, in Qur'an, Allāh ﷻ rarely mentions places, unless there is reason for mentioning a locality, or a place. The Book of Allāh ﷻ is a Book of guidance; so, you don't find a lot of dates, and numbers, and chronological order of events, and places, like you would find in the Old Testament or New Testament. Allāh ﷻ says, **“Wa Mā 'Unzila `Alá Al-Malakayni.”** Where? *Bi'bābila* - in Bābil. Allāh ﷻ mentioned the place, over here, in the Āyah, and *Allāhu A'lam*, the reason is because all of this magic, or secret orders, or distorted teachings came out of Bābil, and we know that through history. And Allāh ﷻ wanted to record that in Qur'an, so that we would learn where the source of all of this came from. It came from

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<sup>663</sup> Al-Baqarah - 2:102

Bābil, because without reading Qur'ān, by just reading the history and books that deal with this, you would be able to see the association with Bābil. So, when you read it in Qur'ān, it's an amazing thing to see how Allāh ﷻ tied this into Bābil and that, then gives us the complete picture of what happened. Because you could do readings; the secular reading on one side, on the history and what was happening. And then, when you read Qur'ān, it would put everything in perspective for you, because Allāh ﷻ says, "**Wa Mā 'Unzila `Alá Al-Malakayni Bibābila' - what was revealed to the angels in Bābil - Hārūta Wa Mārūta - Hārūt and Mārūt**"; the Mufassirīn have a few opinions, and they could be contradictory to each other. I'll mention one that was mentioned by a few of the Mufassirīn and seems to fit the Āyah most. And that is that Hārūt and Mārūt were two angels who descended to Bābil, and they were teaching people magic. These two angels were teaching people magic, and they were doing it with the permission of Allāh ﷻ, by the will of Allāh ﷻ. We will read the Āyah and then elaborate on this a little bit. Allāh ﷻ says,

وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى  
 الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ  
 فِتْنَةٌ فَلَا تَكْفُرْ

**Sulaymān did not disbelieve, but the Shayātīn (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hārūt and Mārūt, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)."**<sup>664</sup>

These two angels descended to Bābil, and they knew about magic, they knew this knowledge of magic. And people would come to them to learn. The angels would tell them, "This knowledge that we are offering is *Kufr*. So do not learn it, because this is *fitnah*." Allāh ﷻ wanted this to be a test.

<sup>664</sup> Al-Baqarah - 2:102

Knowledge that is offered for you, but you shouldn't learn it. That's what it's about. It's a test from Allāh ﷻ. Here is knowledge, that you're not supposed to learn, and this is knowledge that will make you disbelieve in Allāh ﷻ. And it's offered; this is the address, if you want to go and learn it, but the angels would not offer it to anyone until they would tell them, ***"Innamā Nahnu Fitnatun Falā Takfur - this is a fitnah, so do not disbelieve."***

### **Magic Still Exists Until Now**

The other stories that are mentioned in the books of Tafsīr is that these two angels, actually the test was for them. They say that these two angels said, "How come these people are sinning?" So Allāh ﷻ said, "Go down to earth," and Allāh ﷻ put in them the *Shahawāt* of a human being - the desires of a human being. And when Allāh ﷻ put in them the desires of the human being, they committed sins, and they started practicing magic, but this does not seem to make sense, because we know that the angels,

لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

**Disobey not, (from executing) the Commands they receive from Allāh but do that which they are commanded.**<sup>665</sup>

So, it doesn't seem to make sense, especially that there is no evidence to support it. If we would go with the literal meaning of the Āyah, it would mean that these are two angels who came down, with the permission of Allāh ﷻ, to test the people, and to offer them something that is *Kufr*, and they should not learn it. This knowledge was learned by a faction of al-Yahūd - the Jews, and it has been inherited from generation to generation through secret orders. And part of that magic still exists until now. Allāh ﷻ has told us one effect of such brand, or type of magic. Allāh ﷻ says,

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<sup>665</sup> At-Tahrīm - 66:6

فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ

**And from these (angels) people learn that by which they cause separation between man and his wife.<sup>666</sup>**

This is a kind of magic. It's a magic spell that is cast on the husband or the wife, and it would cause hatred in the heart of the husband or the wife, and it would make it unbearable. And eventually, it would cause divorce, separation, and this exists! And I personally happen to know a few cases, first-hand knowledge of some cases, where this happened. It is true that this exists, but also it is true that many people take it out of context; and whenever there's a problem between husband and wife, they hang it on magic, they say there is magic between them. That's not true. There are a few cases, and it is not always, we should not always say that there's magic between them, and that's where there is a problem. No. Sometimes it's magic, sometimes it's incompatibility of two persons. But this type of magic is not only limited to putting these differences between husband and wife, but it could also cause some other harm, and the way it's done, they have to have a part of your body; a hair, a nail with the assistance of the Jinn, [the magician] would wrap it in what is called '*Uqdah, al-'aqd*. And they would wrap it with that part of your body in it, and that is what would cause this problem or magic to take effect, and they would throw it somewhere.

### **Magic Was Done to Rasūlullāh ﷺ**

And when this type of magic was done on Rasūlullāh ﷺ, according to the authentic *Ahādīth*, one of the Yahūd has done a magic spell on Rasūlullāh ﷺ. He threw it. Where did he throw it? He threw it in a well. So Rasūlullāh ﷺ was suffering from that magic. Jibrīl عليه السلام came to Rasūlullāh ﷺ and said that "It is in this well." So, they retrieved it out of the well, and they

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<sup>666</sup> Al-Baqarah - 2:102

opened it up and the magic was released.<sup>667</sup> So that '*Uqdah* - '*uqdah* means a knot; that knot has to be released for the magic to be released. Sometimes they throw it in the ocean, or they bury it in the desert. That's how difficult it could be.

Magic has no power without the Will of Allāh ﷻ, but because this seems to be a power that is in the hands of the magician, and seems to be supernatural abilities, Allāh ﷻ is telling us,

وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ

**But they could not thus harm anyone except by Allāh's Leave.**<sup>668</sup>

So Allāh ﷻ is telling us, that this is not power in the hands of the magicians that Allāh ﷻ is not able to control. Allāh ﷻ is telling us, that everything that is happening, is by His *Mashī'ah* – by His will, as a test. And for us it is a test because we need to read *Al-Mu'awwidhāt*, and we need to read *Āyāt al-Kursī* and we need to read what will save us from such things. So, it is just like any other disease that exists. Allāh ﷻ has created *Ad-Dā'*, and Allāh ﷻ created *ad-Dawā*; Allāh ﷻ created the illness, and Allāh ﷻ created the cure. Rasūlullāh ﷺ says, "*Mā min dā' illā lahu dawā* - every illness, Allāh ﷻ has created a cure for."<sup>669</sup> So there is a cure for cancer, there's a cure for AIDS, there is a cure for everything. '*Alimahum man 'alima wa jahalu man jahala* - some people would know it and some people won't. It's knowledge that needs to be investigated. This is a disease or an illness, this issue of magic, and there's a cure for it, and the cure is, *Qul 'A`ūdhu Birabbi Al-Falaqi* and *Qul 'A`ūdhu Birabbi An-Nāsi*, and the other types of *Isti'ādha* that Rasūlullāh ﷺ would do, and *Āyāt al-Kursī*. And that's why we need to always practice repeating these *Ad'iyyah*.

<sup>667</sup> Sahih al-Bukhari 5763, 5765, 5766, 6063, 6391, - Sunan Ibn Mājah 3545

<sup>668</sup> Al-Baqarah - 2:102

<sup>669</sup> Sahih Muslim 2204, - Sunan Ibn Mājah 3438, - Sunan Abi Dawud 3874



## Magic Brings no Benefit but Harm

Allāh ﷻ says,

وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ

**And they learn that which harms them and profits them not.**<sup>670</sup>

The Magician would think that by learning this knowledge, they could benefit. The person who goes to the magician, thinks that the magician could benefit them. So, Allāh ﷻ tells us that magic is purely harm, and there is no benefit in it whatsoever. And when Ibn Taymiyyah talks about the suffering and the misery the magicians go through when they follow this path, you would be amazed. Don't think, that the devils teach them this knowledge for free. They pay for it, and they pay for it in the worst ways. And when Ibn Taymiyyah talks about the rituals, the magicians go through before they are incepted in the ranks of the magicians, it is things that would make the hair on your body stand.

They would make them drink the blood of menstrual, they would make them eat frogs, snakes, and insects. They would make them write Āyāt of Qur'ān with blood and step over it. They would make them make *Istinjā* with pages of Qur'ān. They would make them make *Sujūd* to the devils, they would make them make *Sujūd* to idols. These are rituals that the magicians have to go through, before they get the assistance of the Jinn. Jinn do not offer their services for free. And the right way to heal, is by reading Qur'ān. And by the Shuyūkh who read Qur'ān, that is a valid way because '*fīhi shifā'*'. Allāh ﷻ says, in Qur'ān is healing. Allāh ﷻ then says,

وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ۚ وَلَبِئْسَ مَا شَرَوْا بِهِ  
أَنْفُسَهُمْ ۚ لَوْ كَانُوا يَعْلَمُونَ

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<sup>670</sup> Al-Baqarah - 2:102

**And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their ownselves, if they but knew.**<sup>670</sup>

### **Practising Magic Takes a Person Out of the Fold of Islām**

Allāh ﷻ says,

وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمْتُوبَةٌ مِنْ عِنْدِ اللَّهِ حَيْرَةٌ لَوْ كَانُوا يَعْلَمُونَ

**And if they had believed, and guarded themselves from evil and kept their duty to Allāh, far better would have been the reward from their Lord, if they but knew!**<sup>671</sup>

So, from these Āyāt, the Sahāba رضي الله عنهم, and also the *Ahādīth* of Rasūlullāh ﷺ, the Sahāba رضي الله عنهم reached to the conclusion that magic is *Kufr mukhrija 'an al-millah* - It is an act that will take a person out of the fold of Islam.

### **Hadd (Punishment) for Practising Magic**

And that is why 'Umar bin al-Khattāb, he sent out messages to the Islamic States, or the governance, through *Wilāyāt* saying, “*Uqtulu kullu Sāhir - Kill any magician.*” And one of the Sahāba said, “*We found three magicians and we executed them.*” So, the 'Ulamā say, that this is the *hadd* of magic, it is execution because, *Wallāhi*, if you know stories of how magicians harm people, you will say that this is a little punishment for them. They have destroyed, they have broken houses and they have caused harm.

The amazing thing is that nowadays, this particular type of knowledge, where is it most widespread? In the Muslim world. It does exist everywhere else, but it's quite widespread in the Muslim world, and obviously the reason is: the work of Shaitān. That is where he wants to break up families,

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<sup>671</sup> Al-Baqarah - 2:103

because we know from the Hadīth of Rasūlullāh ﷺ, that Shaitān sets his throne on water, and then the devils come and report to him, and everyone brings in a report. And Shaitān tells them, “Sit down! Sit down! Sit down!” And then eventually one would come and say, “I have good news for you. I did not leave the husband and wife, until I separated them.” Shaitān would say, “You are the one! Come and sit next to me.”<sup>672</sup>

Breaking up our families is *'amal Ash-Shaitān*, and that is why Shaitān tries to cause all of these *Fitān* among the Muslims in general. ***'Inna Ash-Shayṭāna Yanzaghu Baynahum – Shaitan verily, sows a state of conflict and disagreements among them. [Al-'Isrā' - 17:53]***

### Speak Good Words

Allāh ﷻ says,

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ

**And say to My slaves (i.e. the true believers of Islamic Monotheism) that they should (only) say those words that are the best. (Because) Shaytān (Satan) verily, sows disagreements among them.**<sup>673</sup>

So, one of the solutions to counter that, is to say a good word because our words, are arms, are weapon in the hand of Shaitān. He takes that word, and he makes *Sū' adh-Dhan* in the heart of the other person - bad suspicion, and that's how problems start. Usually, problems start because of what? Words. So Allāh ﷻ says, “***Wa Qul Li'ibādī Yaqūlū Allatī Hiya 'Aḥsanu - tell my servants to say the good word.***”<sup>673</sup> If we would just monitor our words, believe me, all of these problems would cease to exist.

### Sayyidnā Sulaymān Has Control Over Jinn and ash-Shayātīn

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<sup>672</sup> Sahih Muslim 2813

<sup>673</sup> Al-'Isrā' - 17:53

Allāh ﷻ has fulfilled his Du'ā, when he said, “*Hab Lī Mulkāan Lā Yanbaghī Li'ḥadin Min Ba`dī* - Oh Allāh, **bestow upon me a kingdom such as shall not belong to any other after me.**”<sup>674</sup> Allāh ﷻ gave him a unique kingdom, and part of the uniqueness of the kingdom of Sayyidnā Sulaimān عليه السلام is he had control over ash-Shayātīn. And Sayyidnā Sulaimān عليه السلام would put ash-Shayātīn under slave labour, they would work for him, in what Allāh ﷻ has called, *'Adhāb muhīn*. He would have them work, and serve him, and he would command them to do very difficult tasks. This is what Allāh ﷻ has given Sayyidnā Sulaymān the ability to do. So, it's a service for Sayyidnā Sulaymān, and in the same time it's a punishment for Ash-Shayātīn; they had to do this slave labour for him. But Al-Yahūd, they accused Sayyidnā Sulaimān of being influenced by Ash-Shayātīn and being controlled by Ash-Shayātīn. Sayyidnā Sulaimān عليه السلام, he had this control over Al Jinn.

### **Sayyidnā Sulaimān عليه السلام Passes Away**

Sayyidnā Sulaimān عليه السلام, when he passed away, the Jinn continued working for him and the Ash-Shayātīn, even though he was already dead. Because he was kneeling on his cane, and he was dead, but the Shayātīn used to think that he was alive, even though he already passed away. And termites were eating from his cane from the inside, and the cane was going hollow, but he was still supported by his cane, sitting on the throne.

### **The Jinn and the Shayātīn Do Not Know Al-Ghaib**

And then when the termites kept on drilling the cane, and the cane broke down, then Sayyidnā Sulaimān عليه السلام fell down. Only then did the Jinn and the Shayātīn realize that Sayyidnā Sulaimān عليه السلام was dead. But before that, they continued serving and going through the slave labour, because they were still seeing Sayyidnā Sulaimān sitting on his *'arsh* – on

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<sup>674</sup> Sād - 38:35

his throne. And Allāh ﷻ has mentioned this in Qur'ān, to refute the claims of Al Yahūd, that Sayyidnā Sulaimān was controlled or influenced by Jinn.

Allāh ﷻ says,

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنسَأَتِهِ فَلَمَّا  
خَرَّ تَبَيَّنَتِ الْجِنُّ أَن لَّو كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ

**Then when We decreed death for him [Sulaimān (Solomon)], nothing informed them (jinns) of his death except a little worm of the earth, which kept (slowly) gnawing away at his stick, so when he fell down, the jinns saw clearly that if they had known the unseen, they would not have stayed in the humiliating torment.**<sup>675</sup>

This Āyah responds two things:

1. First of all, it responds to the claim that the Jinn were influencing Sayyidnā Sulaimān عليه السلام.
2. It responds to the claim that the Jinn know Al-Ghaib

The Jinn do not know al-Ghaib. And *al-Kahanah* and *al-Saharā* – the magicians and the fortune-tellers, they depend on the Jinn, and they claim that Jinn know the future. And since we have connection with the Jinn, we can know, and tell what will happen in the future, but Allāh ﷻ says, “If the Jinn knew al-Ghaib - if they knew the unseen, they wouldn't have remained in this punishment”, because the kind of tasks that Sayyidnā Sulaimān was putting them through, was a form of punishment and humiliation for Ash-Shayātīn and al-Jinn. And they kept on doing it, even though Sayyidnā Sulaimān was dead, and this is a proof that al-Jinn and Ash-Shayātīn, do not know al-Ghaib - they do not know the unseen. The Jinn, they do not have any knowledge, whatsoever, about the unseen, except what they steal from the conversations, when they eavesdrop on the angels. That's the only information that they have, and they mix one piece of truth with ninety-

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<sup>675</sup> Sabā' - 34 :14

nine lies. Sayyidnā Sulaimān عليه السلام passed away, and that's when the Jinn realised that they have been working overtime. And they know that he is the only human being that has control over us. So as soon as Sulaymān عليه السلام passed away, they went to their normal jobs of the pre-Sulaymānic era, and that is to deviate people. Sayyidnā Sulaimān عليه السلام didn't have control over all of the Jinn and Ash-Shayātīn. Allāh ﷻ put under his control, some of al-Jinn and Ash-Shayātīn. This is the story of Sayyidnā Sulaimān عليه السلام.

# Chapter 19

## The Family of 'Imrān 1

Allāh ﷻ says,

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ  
ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ

**Allah chose Adam, Nuh (Noah), the family of Ibrahim (Abraham) and the family of 'Imran above the 'Alamin (mankind and jinn) (of their times). Offspring, one of the other, and Allah is All-Hearer, All-Knower.**<sup>676</sup>

Ādam was chosen - *Is'tafá* means chosen, so Ādam is chosen and Nūh, and then Allāh says, *Āla 'Ibrāhīma Wa 'Āla 'Imrān*. While with Ādam and Nūh, Allāh mentions their names alone; *Inna allāh is'tafā Ādama wa Nūhan* – Allāh has chosen Ādam and Nūh, but with Ibrāhīm and 'Imrān, Allāh said, *Āla-Ibrāhīm* and *Āla-'Imrān* and '*Āla'* means 'the family'. So, Ādam was chosen, Nūh was chosen and then Ibrāhīm and his family were chosen and Imrān and his family were chosen. "*dhurriyyatan ba'duhā min ba'd* - they are off springs of one another" because *Āla-'Imrān* are from the descendants of Ibrāhīm and Ibrāhīm is from the descendants of Nūh and Nūh is from the descendants of Ādam. These are the chosen ones of the world, but then the chosen, out of all humanity and all of the creation is Muhammad ﷺ.

### Family from an Islamic Point of View

Āla-Ibrāhīm and Āla-'Imrān; and Āla-Ibrāhīm includes the ones who believed in the message of truth because we know that part of the family of Ibrāhīm

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<sup>676</sup> 'Āli 'Imrān - 3:33, 34

are *Al-Yahūd* but they are not included in this because as soon as there is *Kufr*, then the ties of relationship are cut. So they are not part of Āla-Ibrāhīm anymore. And that is why the Ahl al-Bayt does not include within them Abu Lahab. Abu Lahab is not considered from Ahl al-Bayt because Ahl al-Bayt of Muhammad ﷺ are the ones who believed in Muhammad ﷺ from his family but the ones who didn't believe, they are not included in Ahl al-Bayt. And the same thing with Nūh when he said, this is my son, Allāh told him,

إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ

**“Verily, his work is unrighteous,”**<sup>677</sup> He is not from your family, he is not part of your relatives to start with because of his unrighteous deed. Āla-`Imrān are from the descendants of Sayyidnā Ibrāhīm and Āla-`Imrān are the family of Sayyidnā `Īsā, and that's the family of Zakariyyā and the family of Yāhyā; they are from the family, the household of Āla-`Imrān.

### The Vow of the Wife of `Imrān to Allāh ﷻ

Allāh says,

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

**(Remember) when the wife of 'Imran said: “O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your Place of worship), so accept this from me. Verily, You are the All-Hearer, the All-Knowing.”**<sup>678</sup>

This righteous woman, the wife of Imrān (Imrān is the name of the father, he is the head of this household, his name is `Imrān). His wife said, “Oh Allāh! I vowed to you what is in my womb - *Nazartu laka mā fī batanī*” - *Al Nazr* is a promise and a vow that you give. The wife of Imrān gave a vow, a

<sup>677</sup> Hūd - 11:45

<sup>678</sup> `Āli `Imrān - 3:35



promise that what is in her womb, she was pregnant, is for Allāh ﷻ. Specifically, that means that this child will serve in the Masjid, which Masjid? *Al-Masjid-Al-Aqsa*. In that time, they used to have men who were devoted to *Khidmat Al-Masjid*, they were devoted to the serving of the Masjid [and] the ones who would fill this job were men. They didn't allow women to take this job, it was for men, and they would live their entire life in the Masjid and serve in the Masjid. So *Imrātu `Imrān* said, oh Allāh I am vowing my child to you, to the *Khidmah* of Masjid. And I think these Āyāt that deal with the parents and the children, we need to reflect on them. We are not going to spend a lot of time doing this reflection now but take this as a pointer and a tip when you are reading through the Āyāt of the Qurān, when you see the relations between the parents and the children within the righteous families, try to think about it and reflect and contemplate. Over here, *Imrātu `Imrān* is vowing her child to Allāh ﷻ to serve in the Masjid.

### Considerations of *Imrātu `Imrān* about her Child

*Imrātu `Imrān*, she was not thinking in terms of *Dunyā* at all, she wanted her child to go to the service in the *Masjid-Al-Aqsa*, not for a certain time, and then come back to her and generate money, [but] for the whole life. She wanted her son to go in the *Masjid* and serve in the *Masjid*. I think we should learn from the ones whom Allāh ﷻ has chosen, these are the ones whom Allāh ﷻ has given *Istafa* and they should be the role models for us. We need to take care of the religious matters of our children more than the *Dunyā* matters because the One who is giving them *Rizq* is Allāh ﷻ and not us. We are not the ones who are giving them *Rizq* and that's why Allāh ﷻ says, "***Nahnu narzuquhum wa iyyākum***" and Allāh ﷻ says, "***Nahnu narzuqum wa iyyāhum***". Two Āyāt: In one Āyāh, Allāh ﷻ says, we give you *Rizq* and we give them *Rizq*. In another Āyāh, Allāh says, we give them *Rizq* and we give you *Rizq*. One time they were mentioned before us and one time we were mentioned before them. In all, Allāh ﷻ is the One who is giving *Rizq*. Allāh

ﷻ is the one who created every human being and Allāh ﷻ created with the human being its *'Rizq'*. We are not the ones who are providing for them; therefore, we need to pay attention to the religious matters of our children and that's why Allāh ﷻ says,

وَالْحِجَارَةُ النَّاسُ وَفُودُهَا نَارًا وَأَهْلِيكُمْ أَنْفُسَكُمْ قُوا آمَنُوا الَّذِينَ آيَاهَا يَا

**“O you who believe! Save yourselves and your families against a Fire (Hell) whose fuel is men and stones”<sup>679</sup>**

Now, it didn't say, save them from hunger even though we should.

### **The True Freedom is in Being the Servant of Allāh ﷻ**

So, Imrātu `Imrān was devoting her child to the serving of Allāh ﷻ in Al-Masjid-Al-Aqsa and then she said, *'Muharrarā'*. *“Nazrtu laka mā fī batanī muharrarā - 'Muharrarā'*, free from all the worldly work. If we just take the word *'Muharrar'*, it means free/ freedom. This word freedom has been used by every revolutionary group in the world. Everyone is seeking freedom. Every movement of revolution comes under the banner of freedom. Freedom is a quality that every human being is striving to get and over here, Allāh ﷻ is giving us the definition of this *Istilāh* - The definition of this word; what is freedom? Because we all want freedom. So, what's the meaning of this word? What's the definition of freedom? We get the definition from the mouth of wife of `Imrān, when she said that her child is going to be the servant of Allāh ﷻ in the Masjid of Allāh ﷻ, when her son is going to servitude [which is] *Ubudiya* - to serve Allāh ﷻ, she said that is *Tahrīr*, that is the freedom for a child because if you are not a slave of Allāh ﷻ, you are going to be a slave of something else. If you are not a servant of Allāh ﷻ, you are going to serve something else. If you don't serve Allāh ﷻ, you are going to serve money, you are going to serve your desires, you might serve a king or a human being. Therefore, the only way that you could be free is

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<sup>679</sup> At-Tahrīm - 66:6

when you devote yourself in sincerity and you serve Allāh ﷻ. That is the only way you could be free.

### **Rabi bin `Āmir Teaches the Essence of Islam**

And that's why *Rabi bin `Āmir*, when he went to meet with the Persian commander and the Persian commander said, "*what did you come here for?*" Because the Persian commander knew the Arab people before Islām. The Arab people before Islām were disunited tribes, hungry, poor and they were so poor they would eat the skin of dead animals. They would eat dead animals, but they would also sometimes eat the skin and that was stereotype that the Persians had about the Arabs of Arabia. [They would say], "*ta'kulūna julūdul mayt - you are so poor that you eat the skin of dead animals.*" What are you doing here in the Persian Empire, this is too advanced for you to come in, what are you doing here? And then he told him, "*If you came here because you need money, I'll give every one of you a certain amount of money, and then I'll give your Amir double. Go back to your land.*" Rabi bin Amir said, "*Allāh ﷻ has sent us so that we can deliver the creation of Allāh ﷻ from being slaves of each other, to being the slaves of Allāh ﷻ. And from the narrowness of this world to the vastness of this world and the hereafter. And from the oppression of other religions to the justice of Islam.*" So Allāh ﷻ has sent us to free you from serving each other to serving Allāh, because you are now not serving Allāh ﷻ therefore you're serving each other. Allāh ﷻ sent us to free you from this so that you could serve Allāh ﷻ and stop serving one another. And this is the message of Islām, to free the human being, so that the human being can be '*Mukhlasan lillāhi Azza wajal'* - pure for Allāh ﷻ.

### **Birth of Maryam عليها السلام and Her Superior Status**

Allāh ﷻ says,

إِذْ قَالَتِ امْرَأَةُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ

الْعَلِيمُ

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَئِن لَّا

الدَّكْرُ كَالْأُنثَىٰ

(Remember) when the wife of Imran said: “O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your Place of worship), so accept this, from me. Verily, You are the All-Hearer, the All-Knowing.

Then when she gave birth to her [ child Maryam (Mary)], she said: “O my Lord! I have given birth to a female child,” - and Allah knew better what she brought forth “And the male is not like the female,”<sup>680</sup>

Imrātu `Imrān, she had a female child and females were not traditionally allowed to serve in the Masjid, it was only for men. So, she said, “Oh Allāh I delivered a female.” Allāh says, “*wallāhu a`lamu bima wada`at* - Allāh knows better what she delivered”. And then Allāh ﷻ says, “*wa laysa zakaru kal unsā* - and the male is not like the female.” What does this mean? Imrātu `Imrān, she wanted to have a son, a male, so, the male could serve in the Masjid. When she was not given a son and was given a daughter, she was upset and then she said, “Oh Allāh I have delivered a female.” Allāh ﷻ says, “Allāh knows best what you have delivered, and the male is not like the female.” This means that whatever male you would have delivered, that male will not be better than the female that Allāh ﷻ has given you, because the female that Allāh ﷻ is giving you is the best of *Nisā al-`Alamīn* [best woman of all worlds], she doesn't know. *Allāhu a`lam bima wadat* - Allāh knows better. All what she knows, is that she delivered a female. But *Allāhu a`lamu bima wadat*- Allāh knows who this female is, and this female is Maryam عليها السلام, Allāh ﷻ has given you a blessing, Allāh Y has given you the best woman that will ever live on the face of the earth and that is

<sup>680</sup> `Āli `Imrān - 3:35, 36

Sayyidatnā Maryam عليها السلام. Rasūlullāh ﷺ says, “*Khayru Nisa’ul Alamin arba’a* - The best of the women of the world are four:

1. Maryam عليها السلام, [Peace be upon her]
2. Āsiyah عليها السلام, [Peace be upon her]
3. and Khadījah رضي الله عنها, [May Allah be pleased with her]
4. and Fatimah bintu Muhammad [May Allah be pleased with her]<sup>681</sup>

These are the best four and the best of them all was ‘Maryam عليها السلام, - ***Maryam bintu Imrātu’Imrān’***. *Wa laysa zakaru kal unsā wa inni sammaytu ‘Maryam’* - She named the child, ‘Maryam’. That’s the name she chose for the child; ‘Maryam’.

### **Shaitān Hurts Every New-born Child**

Rasūlullāh ﷺ says, every child who is born, is stabbed by Shaitān. Whenever a child is born, what is the first thing that the child does? Cry. The first thing they do is cry, they come out and cry. Why do they cry? Rasūlullāh ﷺ says in this Hadīth, in Muslim, that Shaitān stabs every child, and that’s why the child comes out crying.<sup>682</sup>

And by the way, before I continue with the Hadīth, you can see how much Shaitān hates human beings. From the moment you are born, he stabs you. As soon as you come out, he stabs and he hates humanity so much and *Subhān’Allāh*, who would like to harm, who would want to harm such a lovely child, but this shows you the evilness, and the wickedness of Shaitān, and it shows you how foolish humans are when they follow Shaitān.

As Allāh ﷻ says,

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا

**“Surely, Shaitan (Satan) is an enemy to you, so take (treat) him as an**

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<sup>681</sup> Jami` at-Tirmidhi Book 49, Hadith 4252, - Musnad Ahmad 2896

<sup>682</sup> Sahīh Muslim 2366, - Sahīh al-Bukhārī 4548

**enemy**”<sup>683</sup> He is our enemy! From day one he is our enemy, and we should take him as our enemy.

**“Wakana shaitanu lil’insani khadhula – and Shaitan has always betrayed humanity.”** [Al-Furqān 25:29] He is betraying the son of Ādam. This happens to every child, but there is an exception of two. Who are they? Who are the ones who were not stabbed by the Shaitān? ‘Maryam and ‘Īsā’ [Peace be upon them]. Maryam عليها السلام and ‘Īsā عليه السلام are the only exceptions. Shaitān has stabbed every child that was born, with the exception of Maryam عليها السلام and ‘Īsā عليه السلام, Shaitān did not stab them. Why? because of the Du’ā of the mother of Maryam:

وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ

**“And I have named her Maryam (Mary), and I seek refuge with You (Allah) for her and for her offspring from Shaitān (Satan), the outcast.”**<sup>684</sup>

So, the mother said, Oh Allāh I seek refuge in You, to save my child, and her offspring from Shaitān. So, her child is Maryam and who's the offspring of Maryam عليها السلام? ‘Īsā ﷺ and it stops right there, there was no other offspring. So, these are the only two who were excluded from this stabbing of Shaitān. Rasūlullāh ﷺ says, when he wanted to stab ‘Īsā, [there would be a Hijāb between Shaitān and ‘Īsā], Al-Hijāb is the diaphragm. So, ‘Īsā and Maryam عليها السلام, were saved from this stabbing of Shaitān.

### **Miracles of ‘Īsā عليه السلام**

And by the way, even though Christianity claims to be the religion of ‘Īsā عليه السلام, they are missing many of the details of the life of ‘Īsā عليه السلام to start with. And this is one thing that is missing, the issue of that, Allāh has saved Maryam عليها السلام and ‘Īsā عليه السلام in their birth. And another thing

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<sup>683</sup> Fāṭir - 35:6

<sup>684</sup> ‘Āli `Imrān - 3:36

that is missing, and it's one of the best or the most wonderful miracles that Allāh ﷻ has given Sayyidnā `Isā عليه السلام, is *Yatakallam fil Mahd, yu kallimu naas fī mahd* - speaking at birth. This is not mentioned in the Bible, and this is the knowledge that the people who claim to follow `Isā عليه السلام don't even know that `Isā عليه السلام spoke, when he was born. And these are some of the miracles of `Isā عليه السلام that were mentioned the Qurān.

### Allāh ﷻ Confirms the Righteousness of Maryam عليها السلام

Allāh ﷻ says,

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا

**So her Lord (Allāh) accepted her with goodly acceptance. He made her grow in a good manner”**<sup>685</sup> Allāh ﷻ is the One who was growing up Maryam عليها السلام in a very good way, and this is a proof, and evidence that Maryam, since her birth, until the end of her life was always righteous, was always taken care of by Allāh ﷻ and was always on the straight path. This is Sayyidatnā Maryam عليها السلام, Mary and it's very important to note the fact that throughout her life, why? Because the Jews accused Maryam of *Zinā*, they accused her of fornication, and they do not see `Isā as being a legitimate child, and they accuse her of sleeping with a carpenter and all of these made-up, fabricated stories. Allāh ﷻ is saying the contrary, that Maryam عليها السلام, Mary, since her birth until the end of her life was always a *Sadīqah*, and Allāh ﷻ called her *Sadīqah* in Qurān. *Sadīqah* is an extreme form of righteousness, or it's a high level of righteousness, due to an extreme form of *Siddīq*, truth.

### Virtues of Sidq - Truth

And Allāh ﷻ, in many Āyāt and Rasūlullāh ﷺ in many Ahādīth told us about

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<sup>685</sup> `Āli `Imrān - 3:37

the virtues of *Sidq* - truth. Rasūlullāh ﷺ says that “*Sidq*, truth leads to righteousness and righteousness leads to paradise and the man would continue saying the truth, until he is written by Allāh ﷻ as being a *Sadīq*.”<sup>686</sup> The more truth you say and the more truthful you are, the closer you are to this status, the station of *Sadīq*. And the best or the most prominent type of truth is being truthful with Allāh ﷻ. There are different forms of truth

- Truth with Creation
- Truth with Yourself
- And then there is Truth with Allāh ﷻ

The highest of all, is the truth with Allāh ﷻ and you are true with your covenant to Allāh ﷻ. What does that mean? When you say that you are a Muslim, truth with Allāh ﷻ means that you are true in that claim, and you fulfil all of the terms of the contract between you and Allāh ﷻ, because we have a contract between us and Allāh ﷻ and that's the highest level of truth. Allāh ﷻ said about the Sahāba,

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ

**Among the believers are men who have been true to their covenant with Allah; of them some have fulfilled their obligations**<sup>687</sup>

That they are men, “*sadaqū mā ‘ahādūllāh ‘alayh* - they have been truthful in their covenant with Allāh.” They gave Allāh, ‘*Bay’ah*’ and ‘*Ahd*’ is a contract or ‘*Ahd*’ is a promise between you and Allāh ﷻ. The Sahābah gave Allāh ﷻ a promise, they have a contract between them and Allāh ﷻ, and that contract is that they are going to worship nobody but Allāh ﷻ, and that they are going to give *Nusrah* - victory to the religion of Allāh ﷻ, and they have fulfilled the terms of that contract. So, Allāh ﷻ says about them, they are men who fulfilled and have been truthful with Allāh ﷻ.

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<sup>686</sup> Sahīh Muslim 2607

<sup>687</sup> Al-'Ahzāb - 33:23



Allāh ﷻ says, “*Wa Ummu Sadīqah*”, when Allāh ﷻ was talking about Sayyidnā `Isā u, Jesus, Allāh ﷻ said, and his mother was a *Sadīqah*. So, she has reached this level and what is the next level above *Sadīq*? Its Nabi, that's the highest it can get and then after that you get into Prophethood.

### Caretaking of Maryam by Zakariyyā (Peace be upon them)

Allāh ﷻ says,

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا

**“So her Lord (Allah) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariya”<sup>688</sup>**

She was taking care of by Zakariyyā - Zachariah. Ibn Kathīr says that the *Jumhūr ul Ulemā* – the majority of the scholars say that Maryam عليها السلام is the sister-in-law of Zakariyyā u. So, the wife of Zakariyyā u, her name is Ēshā' عليها السلام and Maryam is her sister. Some other scholars say that she is his niece, because they say that Ēshā' actually is the sister of the mother of Maryam. So, there's a bit of a difference of opinion here but it doesn't [matter, since] it's an irrelevant difference of opinion. But we know that they are relatives. Zakariyyā u is the one who took care of her and the way this happened, just to refresh your memory again; Imrātu `Imrān, the mother of Maryam, she said, I'm giving, whatever I'm going to deliver to the service of Al-Masjid. The Jews had this law or tradition that they would devote some men entirely and completely to take care of Al-Masjid, to service the Masjid-Al-Aqsa. And this role was for men, but they accepted Maryam عليها السلام, even though she was a woman. When she was very young, her mother handed her over to the care keepers of Al-Masjid. Because she came from this noble and blessed family and by the way the family of Āl-`Imrān, are the descendants of Dawūd عليه السلام, because she is from this blessed family and Allāh ﷻ says, “*Inna Allāha Aṣṭafá `Ādama Wa Nūḥān Wa `Āla*

<sup>688</sup> `Āli `Imrān - 3:37

***'Ibrāhīma Wa 'Āla `Imrān `Alá Al-`Ālamīn - We have chosen, Adam and Nūh, and the family of Ibrāhīm and the family of `Imrān overall mankind***".<sup>689</sup>

So, this is a very blessed family. Due to the fact that they are very blessed and a noble family among their people, *Banī Isrāīl*, the children of *Isrāīl*, everyone wanted to take care of Maryam عليها السلام, everyone wanted that honour. So, all of these men who are the keepers of Al-Masjid Al-Aqsa, are disputing among themselves who would have the honour of taking care of Maryam عليها السلام, to raise her up, because you have to go through training to take care of the Masjid. So, they were competing and who would get the honour of having Maryam so that they could train her for the position of being a caretaker of Al-Masjid. They couldn't solve the dispute, so they ended up, casting lots. They used to cast lots and by the way, this is something that the nations before used to do [but] Allāh ﷻ has replaced us with something better. And what is that? It's "*The Salātu'l Istikhārah*" – [Prayer of seeking Counsel]. The nations before didn't know about *Salātu'l Istikhārah*, this is something reserved for the Ummah of Muhammad ﷺ. So, they had to cast lots. Allāh ﷻ says,

ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلقُونَ أَقْلَامَهُمْ  
أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ

**“This is a part of the news of the Ghaib (unseen, i.e. the news of the past nations of which you have no knowledge) which We reveal to you (O Muhammad). You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed.”<sup>690</sup>**

So, they cast lots and Allāh ﷻ made them the lots come out on who? On Zakariyyā u, and Zakariyyā u is the Nabi of Allāh ﷻ and Allāh chose him to

<sup>689</sup> 'Āli `Imrān - 3:33

<sup>690</sup> 'Āli `Imrān - 3:44

take care of Maryam عليها السلام.

### Maryam عليها السلام Receives Rizq from Allāh ﷻ

So Zakariyyā, he was the sponsor of Maryam عليها السلام and he would take care of her, and he would visit her from time to time. But he used to notice, strange things. He would come in to visit Maryam in her place of worship, and he would find with her 'Rizq', Rizq is provisions, sustenance from Allāh ﷻ. Allāh ﷻ mentions it in Qurān as Rizq, it didn't define exactly what it is but many of the Mufasssīrīn say that she used to get the fruits of summer in winter, and she would get the fruits of winter in summer, and there's no refrigeration, and these fruits were fresh. So, it's winter, and she would get fresh summer fruits and it is summer and she would get fresh winter fruits. It is a miracle. In Arabic, there's a difference between Mu'jizah and Karāmāh.

- Mu'jizah is a miracle, that is given to the Ambiyā [of Allāh]
- Karāmāh is a miracle, that is given to the Awliyā [of Allāh]

In the case of Maryam عليها السلام, it's a Karāmāh, it's a miracle that is given to the friends of Allāh ﷻ, and these are things that were happening frequently, because Allāh ﷻ says,

وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَا  
مَرْيَمُ أَنَّى لَكِ هَذَا

**Every time he entered Al-Mihrāba (a praying place or a private room) to (visit) her, he found her supplied with sustenance. He said: "O Maryam (Mary)! From where have you got this?"<sup>691</sup>**

So, it's not once or twice it's many times frequently, and she is there in the room, and this Rizq is coming to her. So, Zakariyyā u asked her, "**Anna laki hāzā - From where have you got this?**" He's wondering, who's bringing you this, I'm the one taking care of you, and then this is strange, because it's

<sup>691</sup> 'Āli `Imrān - 3:37

impossible to have this fruit in Jerusalem, in this time of the year. What was the response of Sayyidatnā Maryam عليها السلام? Allāh ﷻ says,

قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

**"She said, "This is from Allah." Verily, Allah provides sustenance to whom He wills, without limit.**"<sup>691</sup> And then she told him, as she's giving him this wonderful lesson in *Rizq*, and Allāh gives the ones He wants without any limits. See what she said, Allāh will give you without any limits. So, it's limitless. The Rizq of Allāh, there's no limit to it.

### **What Happens when Allāh ﷻ is Pleased with You**

We put a lot of effort in pleasing the boss, our children, our friends, we put a lot of effort in pleasing the ones around us, and sometimes we do that, and we compromise the religion in the process. Now, if we are doing that and we are keeping the terms of religion, Alhamdulillah, that's *Sil'latur Rahem* - it's fulfilling your rights towards the relatives and towards the friends. But sometimes we do it and we compromise the religion. We need to understand and believe firmly that if you please, anyone, while you are upsetting Allāh ﷻ, Allāh ﷻ will make that person or whoever it is upset with you and Allāh ﷻ will be upset with you. But if you please Allāh ﷻ, Allāh ﷻ will make the creation be pleased with you, and when Allāh ﷻ is pleased with you, you won't need anyone else. See, that's the important point. We are trying to please too many people but if we please Allāh ﷻ, just pleasing Allāh ﷻ will take care of everything. And then Allāh ﷻ is the only one whom, if He is pleased with you, will give you without any limits. Anything else is within boundaries and limits, except with Allāh ﷻ. When Allāh ﷻ is pleased with you, then Allāh ﷻ will show you the meaning of His name Al-Karīm. Allāh ﷻ will show you what the meaning of Al-Karīm is! And Allāh ﷻ will show you what the meaning of the name Ar-Rahīm, the Merciful is! And Allāh ﷻ will show you what the meaning of His name, Ar-Razzāq - the Sustainer is! Allāh ﷻ will show you the meanings of these names of Allāh.

And that's why the Ambiyā of Allāh ﷺ and their followers As-Sahāba [may Allāh be pleased with them], they had their goal set, and that is to please Allāh ﷻ and they spend their life trying to achieve this goal. And that's why Allāh ﷻ says,

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ

**“Indeed, Allah was pleased with the believers when they gave the Bay'ah (pledge) to you (O Muhammad) under the tree”<sup>692</sup>**

And these are the 1400 Sahāba, who came and gave *Bay'ah* to Rasūlullāh ﷺ. Allāh ﷻ said, He is pleased with them. And that's the ultimate goal that one could achieve, it is to please Allāh ﷻ, because if you please Allāh ﷻ, Allāh ﷻ will please you. And Allāh ﷻ will give you without any limits.

### **Glad Tidings Delivered to Zakariyyā عليه السلام**

When Zakariyyā عليه السلام saw this Karāmah, miracle happening to Maryam عليها السلام, he himself desired something from Allāh ﷻ. See, Zakariyyā, at the time was old, his hair was grey, and his wife was barren, she was infertile, she would not give birth, plus, she was old, so it's even complicated further, and they had no children. When Zakariyyā عليه السلام saw that, of Maryam عليها السلام is receiving *Rizq* in a time that is different because she's getting *Rizq* of summer in winter and of winter in summer, when he saw that the time is different, he made a *Du`ā* to Allāh ﷻ to give him *Rizq* even though the time is passed. And the *Rizq*, Zakariyyā عليه السلام wanted from Allāh ﷻ is a righteous son. With Maryam, it was different time, with him, it was past time. So, he decided he's going to ask Allāh ﷻ to give him this *Rizq*. Allāh ﷻ immediately, following the *Āyah*, after Zakariyyā عليه السلام visited Maryam and saw this *Rizq* with her, the following *Āyah* was, '**Hunālika Da`ā Zakariyyā Rabbahu**'. So, when he saw what is happening to Maryam, then he made

<sup>692</sup> Al-Fath - 48:18

Du`ā himself and Allāh ﷻ says,

هَذَا لِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ  
الدُّعَاءِ

**“At that time Zakariyyā (Zachariya) invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation.”**<sup>693</sup> Zakariyyā عليه السلام notice here, he did not say, “Oh Allāh give me offspring”, but he said, “righteous”. He doesn't just want to have a child, he wants to have a righteous child, and he made that Du`ā to Allāh ﷻ, immediately the Du`ā was accepted. Allāh ﷻ says,

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ

**“Then the angels called him, while he was standing in prayer in Al-Mihrab (a praying place or a private room), (saying): "Allah gives you glad tidings of Yahya (John),”**<sup>694</sup> The angels called him [and] when did they call him? *Wa Huwa Qā'imun Yuṣallī Fī Al-Mihrābi* - When he was standing and praying in Al-Mihrāb. Al-Mihrāb is the place of worship. I think, you would get the meaning from this Āyah, when Allāh ﷻ says, that the angels called him when he was praying, it gives us the impression that Sayyidnā Zakariyyā عليه السلام was constantly in a state of 'ibādāh, and he received this good news from Allāh ﷻ when he was in that 'ibādāh. And this is interesting to notice because you could try many things, you could go to the hospital to try solving the problem, you could go and see a physician, you could take pills, you could try your best to solve this problem of infertility. But Zakariyyā عليه السلام did not receive the news when he was trying one of these worldly means to solve the problem. He received the solution of the problem when he was standing and praying to Allāh ﷻ. He made the Du`ā to Allāh ﷻ, and then he stood and was praying to Allāh ﷻ, and that's when he received the good news. Even though, Zakariyyā عليه السلام made the Du`ā to Allāh ﷻ, and

<sup>693</sup> 'Āli `Imrān - 3:38

<sup>694</sup> 'Āli `Imrān - 3:39

he entrusted it to Allāh ﷻ, that He ﷻ will accept the Du`ā, but it was astonishing, it was astonishing news to him. But before we get into the next Āyāh, what was the glad tidings that was delivered to Sayyidnā Zakariyyā عليه السلام? What did the angels tell him? They said,

أَنَّ اللَّهَ يُبَشِّرُكَ بِرَبِّكَ بِمُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ  
الصَّالِحِينَ

**Allah gives you glad tidings of Yahya (John), confirming (believing in) the word from Allah [i.e. the creation of 'isa (Jesus) the Word from Allah ("Be!" - and he was!)], noble, keeping away from sexual relations with women, a Prophet, from among the righteous.**<sup>695</sup>

Allāh ﷻ is giving the glad tiding of Yahyā. **“Musaddiqan bi kalimatin min Allāh** - [Yahyā] believing in the word of Allāh.” And what's the word of Allāh ﷻ here? The word of Allāh, the word itself is general, but it has a specific meaning here and that is what? Who is the word of Allāh ﷻ? It is 'Isā! Jesus is the word of Allāh ﷻ, **“Kunfaya Kūn”**, he is the word of Allāh ﷻ. So, Yahyā was born before 'Isā. Nevertheless, Allāh ﷻ is saying that he will believe in him, believing in the Word of Allāh ﷻ. The word of Allāh ﷻ is عليه السلام.

### **Attributes of Yahyā عليه السلام**

**‘Wa Sayyīdan’** – Noble, **‘Wa Hasūran’** - keeping away from sexual relations with women, **‘Wa Nabiyyan minas Salihīn’** - a Prophet from among the righteous. These are some of the attributes of Yahyā عليه السلام. So, he believes in 'Isā عليه السلام, and he is a *Sayyīd*, *Sayyīd* is noble man, and he is **‘Hasūr’**; **‘Hasar’** is when you in imprison or when you withhold something, that's called **‘Hasr’**. So, he was withholding all of his desires, sexual desires. It implies that he was a very strong man, in terms of controlling these desires which are natural in the human being. He had that strong control over these desires. And as mentioned in the books of Tafsīr, Yahyā عليه السلام never had

<sup>695</sup> 'Āli `Imrān - 3:39

any relation with women because he never got married. *'Wa Nabbiyyan mina Sālihīn* – and a Prophet from among the righteous. Zakariyyā عليه السلام, when he received this astonishing news, he asked a question. Allāh ﷻ says,

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِي الْكِبَرُ وَامْرَأَتِي عَاقِرٌ

**“He said: "O my Lord! How can I have a son when I am very old, and my wife is barren?”**<sup>696</sup> His wife is barren, so, she never had children and he is very old at the time. So, he's wondering, how could this happen. The answer was given to him. Allāh ﷻ says,

قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ

**“Thus Allah does what He wills.”**<sup>696</sup> And if we think about it deeply, we would find that the creation of Yahyā عليه السلام, is not more astonishing than our creation. The only thing is that we got used to a certain way of reproduction, but Allāh ﷻ is the one who made the law this way and Allāh ﷻ can change it. So, this is the answer that Sayyidnā Zakariyyā عليه السلام received. Sayyidnā Zakariyyā wanted a sign from Allāh ﷻ that will indicate to him that his wife is pregnant. Allāh ﷻ says,

قَالَ رَبِّ اجْعَلْ لِي آيَةً ۖ قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا زَمْرًا

**“He said: "O my Lord! Make a sign for me." (Allah) said: "Your sign is that you shall not speak to mankind for three days except with signals.”**<sup>697</sup>

The meaning of the sign is that Sayyidnā Zakariyyā عليه السلام would not be able to speak, except Dhikr and this phase would continue for three days. So, he speaks fine and then suddenly for three days he lost the ability to speak, and he was only able to make the Dhikr of Allāh ﷻ. So how can he communicate with people? He communicates with them by signs, he would make signs, *'Illā Ramzā'* - except through signs/ signals.

<sup>696</sup> 'Āli `Imrān - 3:40

<sup>697</sup> 'Āli `Imrān - 3:41



## Timings of Adhkār

And Allāh ﷻ told him during these three days,

وَاذْكُرْ رَبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ

**And remember your Lord much (by praising Him again and again), and glorify (Him) in the afternoon and in the morning.**<sup>697</sup> And these are the times of Adhkār. When do we make the Dhikr of As-Sabāh? We make it after Fajr, and when do we make the Dhikr of night-time? We do it after `Asr. And this is in this Āyah; *‘Wa Adhkur Rabbaka Bil-`Ashiyi Wa Al-`Ibkār – And remember the name of Allāh in the afternoon and in the morning.’* These were the Āyāt from Surat Ali-`Imrān. Let's read the Āyāt, which are talking about the same story from Surat Maryam. Allāh ﷻ says,

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَّرِيًّا

إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا  
وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا

**2(This is) a mention of the mercy of your Lord to His slave Zakariya (Zachariah). When he called out his Lord (Allah) a call in secret, Saying: "My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head, And I have never been unblest in my invocation to You, O my Lord! "And Verily! I fear my relatives after me, since my wife is barren. So give me from Yourself an heir,"**<sup>698</sup>

Allāh ﷻ says about Sayyidnā Zakariyyā عليه السلام, he said, *“my Lord! Indeed, my bones have grown feeble, (he is very old) And grey hair has spread on my head and I have never been unblest in my invocation to you. He said, oh Allāh you always respond to my Du`ā. Zakariyyā said, ‘Wa `Inni Khiftu Al-Mawāliya Min Warā`ī’ - I verily fear my relatives after me. Zakariyyā, being the *Nabi*, he was the one responsible for the religious affairs of Banī Isrā`īl.*

<sup>698</sup> Maryam - 19:2-5

Sayyidnā Zakariyyā, when he became old, he was worried that there is no one qualified to take over after him, therefore, he wanted to have a child, that would be strong and capable to lead Banī Isrā'īl, to teach them and to bring them back to the straight path. So, he said, **'Fahab Lī Min Ladunka Walīyāan'** - So give me from Yourself an heir.

## Inheritance of Prophets is Sadaqāh

Allāh ﷻ says,

يَرْثِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ ۖ وَاجْعَلْهُ رَبِّ رَضِيًّا

**"Who shall inherit me, and inherit (also) the posterity of Ya'qub (Jacob) (inheritance of the religious knowledge and Prophethood, not the wealth, etc.). And make him, my Lord, one with whom You are Well-pleased!"**<sup>699</sup>

What inheritance of, are we talking about here? What is the inheritance? It is Prophethood, it is not wealth, because the Ambiyā; Rasūlullāh ﷺ says, *"Inna ma Sharal Anbiyā lā Nūrith, Ma Taraknā Sadaqah* - We, the Prophets, we do not leave behind any inheritance, whatever we leave behind is a Sadaqāh (charity)."<sup>700</sup>

So here Zakariyyā wants to inherit to his son, Prophethood. Allāh ﷻ said,

يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَىٰ لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا

**"O Zakariya! Verily, We give you the glad tidings of a son, His name will be Yahya (John). We have given that name to none before (him)."**<sup>701</sup>

Here we have another attribute of Yahyā. Allāh ﷻ says, *"We have given that name to none before him, his name is Yahyā."* The first person to be named Yahyā, in the whole history of the world was Sayyidnā Yahyā عليه السلام, this was a new name, that was chosen for Sayyidnā Yahyā عليه السلام, before he was delivered, and this name was given to him by Allāh ﷻ. The name Yahyā,

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<sup>699</sup> Maryam - 19:6

<sup>700</sup> Sahih al-Bukhari 4035, 4036, 6727, - Musnad Ahmad 172, 336

<sup>701</sup> Maryam - 19:7-9

was not chosen by Zakariyyā or his wife. Allāh ﷻ says,

قَالَ رَبِّ أُنَى يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا

**He said: "My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age."**<sup>701</sup>

And he asked the same question, "How can this happen when I'm old and my wife is barren". Allāh ﷻ says here,

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا

**He said: "So (it will be). Your Lord says; It is easy for Me. Certainly I have created you before, when you had been nothing!"**<sup>701</sup>

Allāh ﷻ said, "it's easy for me to create Yahyā this way, you were nothing before." Just like you were nothing, it is easy to create Yahyā عليه السلام. Now, the following Āyāt or actually, these Āyāt are also similar to the Āyāt of Āli 'Imrān in terms of his inability to speak, but what is different here is that even though he was unable to speak, he never stopped calling the people to making, *Amr bil Ma'rūf wa Nahī 'anil Munkar*. Zakariyyā عليه السلام, even though he was unable to speak for those three days, he did not discontinue enjoining good and forbidding evil. Allāh ﷻ says,

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا

**Then he came out to his people from Al-Mihrab (a praying place or a private room, etc.), he told them by signs to glorify Allah's Praises in the morning and in the afternoon.**<sup>702</sup>

### **Importance of *Amr bil Ma'rūf wa Nahī 'anil Munkar***

So even though he was unable to speak, he still was giving the people orders by using signs that they should make Dhikr to Allāh ﷻ. And this is an indication to us that we are in our full physical abilities, and we are

<sup>702</sup> Maryam - 19:11

withholding *Amr bil Ma'rūf wa Nahī 'anil Munkar*, we are withholding Dawah, even though we are fully capable of doing it. Sayyidnā Zakariyyā عليه السلام, was not capable of speaking for three days, that did not deter him from fulfilling his duties of Dawah to his people. And this is amazing, this shows you the amazing devotion that the Ambiyā of Allāh ﷺ had. Allāh ﷻ in the next four Āyāt talks about Sayyidnā Yahyā عليه السلام.

### Meaning of 'Qūwa (Strength)

Allāh ﷻ says,

يَا يَحْيَىٰ خُذِ الْكِتَابَ بِقُوَّةٍ ۖ وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا

**(It was said to his son): "O Yahya (John)! Hold fast the Scripture [the Taurat (Torah)]." And We gave him wisdom while yet a child.**<sup>703</sup>

'Oh Yahyā! Hold fast, the Scripture - *Khuzil Kitāb 'Biqūwat*. What does this word *Qūwat* mean? Here it says, 'Hold fast', but what is the meaning of the word 'Qūwat'? 'Qūwa' is power and strength, that's the meaning of *Qūwat*. What this means is that you hold fast to all of the commands of Allāh ﷻ and you don't let go of them! So, you never give up, and you never buckle down. You're always holding fast, holding strong to the commands of Allāh ﷻ. Yahyā عليه السلام, because we need to understand the position of Yahyā. Yahyā عليه السلام is young, and he is going to be the Nabi of Banī Isrā'īl, Banī Isrā'īl, who have gone corrupt and went astray and this young man will be responsible for this Ummah, for this nation [of Banī Isrā'īl]. Therefore, he must have that strength and confidence and power, otherwise, he would not be able to function, and he would be swept away by the ocean of corruption that was existing in the time. Sayyidnā Yahyā عليه السلام never gave up this order of Allāh ﷻ, and the Ambiyā of Allāh ﷻ, they never give up the orders of Allāh ﷻ, they fulfil them. So Sayyidnā Yahyā received this order from Allāh ﷻ and that is that he should hold fast and strong to the

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<sup>703</sup> Maryam - 19:12

religion, so, Sayyidnā Yahyā عليه السلام held strong to the religion of Allāh ﷻ. That was the end of the life of Sayyidnā Yahyā. It was a life of struggle, a life of striving, a difficult life but Sayyidnā Yahyā عليه السلام was able to hold throughout that period with patience until he faced Allāh ﷻ as a Shahīd.

### Tools Given to Yahyā عليه السلام

Allāh ﷻ says, now even though Allāh ﷻ has given him this very strong responsibility or very heavy responsibility, but Allāh ﷻ gave him the tools and the ability to fulfil it. So Allāh ﷻ says, *“Wa ‘Ātaynāhu Al-Ĥukma Ṣabīyāan – and We have given him (the judgment and the understanding and) the wisdom, when he was young.”* Because Allāh ﷻ does not overburden a person, Allāh ﷻ will not ask you to do something you're incapable of doing. Since Allāh ﷻ has put a very heavy responsibility on Sayyidnā Yahyā عليه السلام, Allāh ﷻ also equipped Sayyidnā Yahyā عليه السلام with the tools to carry on with that responsibility, and that is *“Al-Ĥukma Ṣabīyāan”*. Allāh ﷻ has given him this understanding very very early on, and the Mufasssīrīn mention some things for example, they say that Yahyā عليه السلام was a kid, was a child, and the children came to him and said, “let's go and play”, [he was yet a] very young child, so Yahyā عليه السلام said, *“Ma'lil la'ī bi Khuliqna - We were not created to play”*. So, he was serious from his childhood. Allāh ﷻ says,

وَحَنَانًا مِّنْ لَّدُنَّا وَرِكَاهَةً وَكَانَ تَقِيًّا

**And (made him) sympathetic to men as a mercy (or a grant) from Us, and pure from sins [i.e. Yahya (John)] and he was righteous,**<sup>704</sup> He was sympathetic and don't understand that strength means (because sometimes we misinterpret words), don't think that strength means being extreme or being rude or being rough, that's not the meaning of the word strong. Rasūlullāh ﷺ was the strongest, but he was still the most merciful.

<sup>704</sup> Maryam - 19:13, 14

'*Bil Mu'minīna Ra'ufur rahīm* - With the believers, merciful and compassionate' Because sometimes we think that strong means that you have [to have] a very rough heart, insensitive, have no sympathy, no mercy, that's not what is meant by strength. What is meant by strength is that you're holding to the commands of Allāh ﷻ, completely. Sayyidnā Yahyā عليه السلام, [and] all of the Ambiyā of Allāh ﷻ were sympathetic, but with Sayyidnā Yahyā عليه السلام, that was a strong attribute of him. Some of the Mufassirīn say, it means sympathetic towards his parents, some of them say it's general, he was sympathetic towards all people. '*Wa Zakāatan* - and he was pure, *Wa Kāna Taqīyāan* - and he was righteous. Allāh ﷻ says,

وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا

**And dutiful towards his parents, and he was neither an arrogant nor disobedient (to Allah or to his parents).<sup>704</sup>**

## The three Transition Phases of a Human Being

Security and peace are important for us in our life. The most difficult phases are the transition phases that we go through, and we go through three transition phases:

### 1. Womb of mother

When we're in the wombs of our mothers, we spend nine months in the comfort and warmth of the mother's body. It's very cosy, small room and warm. So, the child is comfortable, you never hear the child crying in the womb of the mother. When the child is delivered, the child is going through a completely different stage of their life, they're going from the nine-month stage in the womb to a completely different world. So, the warmth and small cosiness of the womb of the mother disappears. Suddenly you come in a completely open space, so, the first reaction of the child is what cry, it's a difficult transition. That phase of transition is difficult, because you are

going into an entirely different stage, you're going to the unexpected and the unknown. And then we live in this Dunyā, and we get used to it. Unfortunately, some of us get too much attached to it, we spend here some time.

## 2. Death (Sakkarātul Mawt)

And then it's time for us to move to the next stage. So, we go through another transition phase, and that is "Death". In *Sakkarātul Mawt*, the last moments, define that the person is going through consciousness and unconsciousness and that alternates. That person is actually going back and forth in Dunyā, in and out. And that transition phase is slowly taking the person out of the realm of this world. Slowly slowly he is leaving this Dunyā, and the person is aware that he's leaving and that's much much more difficult than the transition phase that we talked about before because you spent a long time in this Dunyā, and now you're leaving to a completely unknown world and that is "Al-Barzakh - the grave". And those are very difficult moments and Rasūlullāh ﷺ has spoken about them in the Ahādīth and the Āyāt of the Qurān,

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ

**"And the stupor of death will come in truth: "This is what you have been avoiding!"**<sup>705</sup> *"Now the moments of death have approached you. That is what you're trying to run away from."* You can't run away from it, now you're facing it. And here you are, you're going to cross the line, and as soon as you cross it there's no way back. That's another very critical and difficult phase of the human being. And then you are living in your grave, you have awareness, even though your body can't move but you're still conscious.

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<sup>705</sup> Qāf - 50:19

### 3. Resurrection Phase

And now it's time for you to go through the third transition phase, and that is the 'Resurrection' and this is the worst, because now you suddenly have a grave that is popped open, you crawl out of that grave and you come and see an entirely different world: the sky above your head is cracking, the stars are falling down, the moon is knocked out of its orbit, the Sun right over your head, mountains are exploding and turning into dirt, the oceans are catching fire and burning, there's an earthquake and it's cracking open, and you see people running around you as if they're drunk. So, that is the worst, that is the worst of the three transition stages. And this is when we need security and peace most because these are the most difficult moments. When you read the description of what happens in "Al-Ba'ath" (the Resurrection), it is something unbelievable, if we are able to comprehend it.

#### A Great Blessing Given to Yahyā عليه السلام

Allāh ﷻ has given Sayyidnā Yahyā عليه السلام, a very interesting blessing,

وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا

**“So Peace on him the day he was born the day that he dies and the day that he will be raised up to life (again)!”<sup>706</sup>** See in these three difficult moments, these critical moments, when you are in great need, in dire need of peace, Allāh ﷻ has given that peace to Sayyidnā Yahyā عليه السلام. Allāh ﷻ has given him peace the day he was born, Allāh ﷻ gave him peace the day he died, and Allāh ﷻ will give him peace, the day he will be resurrected again. We ask Allāh ﷻ to give us peace - *Allāhuma Amin*.

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<sup>706</sup> Maryam - 19:15



# Chapter 20

## The Family of `Imrān 2

### **The Five Commandments of Sayyidnā Yahyā عليه السلام**

Sayyidnā Yahyā عليه السلام was a Nabī of Allāh ﷺ. There is a Hadīth narrated by Imām Ahmad, and Tirmidhī, and Al-Nasā'ī, Ibn Habbān and Al-Hākim, and the Hadīth is Sahīh. I'll read the Hadīth and translate it as we go through it. Rasūlullāh ﷺ says, 'Allāh ﷻ commanded Yahyā bin Zakariyyā with five commandments to perform in his self, and to command Banī Isrā'īl to perform. So, it seems that he delayed conveying the message. So, he received the five commandments from Allāh ﷻ, and he didn't hasten in conveying them. Allāh ﷻ revealed to Sayyidnā `Īsā عليه السلام, that he either conveys them, or you convey them, because Yahyā has received the order, and until now he didn't convey it.'

So Sayyidnā `Īsā عليه السلام went to Sayyidnā Yahyā. `Īsā went to him and said, "*Allāh ﷻ has given you five commandments. You either convey them, or I'll convey them myself.*" Sayyidnā Yahyā said, "*Oh spirit of Allāh*", and why did he call Sayyidnā `Īsā 'the spirit of Allāh – Rūhullāh'? Because Allāh ﷻ calls him in Qur'ān, that he's the spirit of Allāh, and it means that the Rūh of Sayyidnā `Īsā was created by Allāh ﷻ. It doesn't mean that he is the actual spirit of Allāh ﷻ, it means that Allāh ﷻ created the spirit of Sayyidnā `Īsā عليه السلام. He told him, "*Oh spirit of Allāh, I'm afraid that if you convey them, I will be punished, or the Earth would swallow me.*"

It is very important to convey the message, especially when it's needed, and that's why the `Ulamā say, "It is not allowed to delay conveying the message beyond the time it's needed." So Sayyidnā Yahyā said, 'I'm afraid that if you go and do it, and I don't do it myself, I would be punished, and Allāh ﷻ could, even maybe, make the Earth swallow me.' So, he went forth and

decided to convey the message. Yahyā gathered the Children of Isrā`īl to Jerusalem, and Rasūlullāh ﷺ says, “*Until the Masjid was full.*” So Yahyā sat on a high place – *Shurufāt*. *Al-Shurfah* can mean window, and it could also mean a high place. So, he sat on a high place to speak to them. So, he praised Allāh ﷻ, and he thanked Him and he said, “Allāh ﷻ has commanded me five things to perform myself, and you should perform. He said,

1. Number one, “*You worship Allāh ﷻ, and you associate no gods beside Him, and the analogy of someone who's worshipping a god besides Allāh ﷻ, is like one of you who bought a slave.*” So, you have a slave, and you paid for that with your money in gold or silver, and then you say to that slave to work for you. So, the slave would go and work, and instead of giving you the harvest, he would go and give it to someone else. Sayyidnā Yahyā said, “*Who would accept that?*” And then he said, “*Allāh ﷻ is the One who created you, and the One who is giving you, so you should worship no one but Him;*” meaning that we are the slaves of Allāh ﷻ. We are owned by Allāh ﷻ; He's the One who created us, so we shouldn't worship anyone beside Him. And He is the One who is sustaining us, therefore we should thank Him, because we are the slaves of Allāh ﷻ.
2. Number two, “*I command you to pray.*” And then he said, “*And when you stand to pray, don't turn your face around because Allāh ﷻ is facing you, and as long as you're facing Him, Allāh ﷻ will face you. And as soon as you turn your face away, Allāh ﷻ will turn His face away from you.*” It's a common mistake; turning the eyes around in Salāh, and that is something unacceptable in Salāh. One should not stare around and keep track of everyone who is coming in and out, and what is going around. That distracts you from Salāh, and as soon as you do that, Allāh ﷻ will turn His Face away from you. One should stare at the place of Sujūd throughout Salāh.
3. [Number three,] and then he said, “*And I command you to fast, and the analogy of that, is like someone walking with a sack of musk and*

*everyone is able to smell it.” And then he said, “The smell of the mouth of the person who's fasting, is better in the Eyes of Allāh ﷻ, than the smell of musk.”*

4. [Number four,] “*And I command you to give Sadaqāh – charity.*” And then he gave them an analogy. He said, “The analogy of that, is like a man who was captured by the enemy, and they tied his hands to his neck; he's hopeless, and they forwarded him to execution. So, this man was tied up, he has no way to run around, no way to defend himself, his hands are tied to his neck, and they are forwarding him to chop his head. So, this man, during, when he's going towards death, he is bargaining with them to release him, and he's trying to ransom himself with money. So, he's giving them money and more money and more money, until they release him. The meaning of this analogy is that, by giving Sadaqāh and continuously giving Sadaqāh, we are ransoming ourselves from Hellfire. We might be in a hopeless case; hands tied to the neck, going towards the direction of Hellfire. Give Sadaqāh, throughout the way, until you die. And we hope that Allāh ﷻ, and we ask Allāh ﷻ to free us all from Hellfire. Sadaqāh is a way of *‘Iqt Min Al-Nār* – it's a way to free oneself from Hellfire. So, give, and Allāh ﷻ will give you more.
  
5. [Number five,] “*And I command you to remember Allāh ﷻ; make Dhikr.* And the analogy of that, is like a man who is pursued by the enemy. They're pursuing him, so he finds a very protective fortress, so he goes in it, and he protects himself. So, imagine this man running away, and the enemy is pursuing him, and he finds this castle, this strong fort, and he goes in, and he closes the door, and he's safe.” And then Sayyidnā Yahyā says, “*And you are in the safest place from Shaitān, when you are remembering the Name of Allāh ﷻ. You are in the safest place, you are protected from Shaitān when you remember the Name of Allāh ﷻ, so remember the Name of Allāh ﷻ frequently.*”

Allāh ﷻ says,

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

**O you who believe! Remember Allah with much remembrance.**<sup>707</sup>

Remember the Name of Allāh ﷻ a lot.

### **The Five Commands of Rasūlullāh ﷺ**

These are the five commandments of Sayyidnā Yahyā, and this is a Hadīth. Then Rasūlullāh ﷺ said, “And I have five commands to give you.” Rasūlullāh ﷺ spoke about five commands of Sayyidnā Yahyā, now Rasūlullāh ﷺ wants to give his five commands. Rasūlullāh ﷺ says, “And I command you five things:

Number one, “*Jamā’ah – be with the community, the community of the Muslims.*” And this means that you stick to the Muslims who are going to support you on *Al-Sirāt Al-Mustaqīm*. You need to be part of that community.

“*Wa Al-Sam’i Wa Al-Tā’ah – and you listen, and you obey.*” ‘You listen’ means, whenever the Commands of Allāh ﷻ are given, you listen attentively, with the intention to follow; not with the intention to argue against them, or to find a way out. “*You listen, and you obey – Al-Sam’i Wa Al-Tā’ah.*” You hear the Command of Allāh ﷻ, and you say, “I obey, and I accept.”

“*Wa Al-Hijrah – you make Hijrah*”, and this is *Mansūkh* – this order is abrogated, because after the *Fath* of Makkah [opening of Makkah], there is no more Hijrah, it is struggle *Fī Sabīl Lillāh*.

And then Rasūlullāh ﷺ says, “*Wa Al-Jihād Fī Sabīl Lillāh – and struggle in the sake of Allāh ﷻ, in the path of Allāh ﷻ.*”

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<sup>707</sup> Al-Ahzāb - 33:41

And then Rasūlullāh ﷺ says, “*And whoever leaves the Jamā’ah, the Muslim community, a span of a hand, he has taken out Islām from his neck.*” If you imagine Islām as a collar, then you have taken it out, and then Rasūlullāh ﷺ says, “*Except if he comes back.*”

And then he says, “*And whoever raises the banners, and the slogans, and the mottos of Jāhilliyah, then he will be in Hellfire.*” *Da’wah Al-Jāhilliyah* – is the nationalism and *Al-’Asabiyyah* – the zealosity of nationalism and tribalism. Islām is now a new identity, it's a new identity for us. So Rasūlullāh ﷺ says, “*Call them with their name: Al-Muslimīn Al-Mu’minīn ‘Ibād Allāh* – give them the identity of Muslims, and Mu’mins – believers, the servants of Allāh ﷻ.”<sup>708</sup> That is who we are; we are *Al-Muslimīn Al-Mu’minīn ‘Ibād Allāh*, and that is the identity we are proud with.

And Rasūlullāh ﷺ says, “*Whoever brings up these banners of Jāhilliyah* – these nationalisms or tribalism’s or whatever you are going to call them, or sectarianism, is *Juthā Jahannum* – will be part of whatever is dumped in Hellfire.” So, it is a matter of faith, this gets into the central belief of *Al-Walā Wa Al-Barā* – that our loyalty goes to the faithful and the believers, and we have nothing to do with the ones who reject the Message of Allāh ﷻ.

### Maryam عليه السلام The Mother of Īsā عليه السلام

Allāh ﷻ says,

وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ  
الْعَالَمِينَ

And (remember) when the angels said: “**O Maryam (Mary)! Verily, Allāh has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the 'Ālamīn (mankind and jinns) (of her lifetime).**”<sup>709</sup>

<sup>708</sup> Jami` at-Tirmidhi 2863

<sup>709</sup> Āli ‘Imrān - 3:42

So, Maryam عليها السلام was the chosen woman out of mankind. Among the women, it is Maryam عليها السلام. And Rasūlullāh ﷺ says in the Hadīth, and this Hadīth is authentic, and it's been narrated in different forms, in many books of Hadīth, but the summary of it is that Rasūlullāh ﷺ says, "The best of the women of the world are four." And then he said, "*Maryam ibnat `Imrān, Wa Āsiyah bint Muzāhim, Wa Khadījah bint Khuwaylid, Wa Fātima bintu Muhammad ﷺ.*"<sup>710</sup> These are the four best women of the world. Now, what is the ranking among them? Among these four? There is a Hadīth, and that Hadīth says that "The best of the women are Maryam, *Thumma* – and then after Maryam, Fātima bint Muhammad ﷺ, then Khadījah, and then Āsiyah." Now, in terms of Maryam being the best, this is something that there's very little dispute about, because she has been mentioned in Qur'ān, that she's the one who is chosen. And we notice something interesting; that these four women are related, somehow, to Ambiyā; two of them raised up a Nabī, and these two were Maryam, she raised up `Īsā. And who? Āsiyah, she raised up Mūsā, even though she's not his mother, but she's the one who raised him up. You can see that the nurturing that the woman gives to the child, in bringing up the child as a strong Muslim character, can elevate the woman to the highest level. And then we have a wife of a Nabī, and that is Khadījah. And finally, we have a daughter of a Nabī, and that's Fātima bint Muhammad ﷺ. These are the best of the women of the world.

There are a few Ahādīth, but all of them are weak; there is doubt in their *Sanad* [chain of narration], but keep in mind that you cannot use this as evidence, it's just information that could be true or false, that Rasūlullāh ﷺ will marry Maryam and Āsiyah in Jannah. There are a few Ahādīth mentioned, but as I said, all of them have a doubtful *Sanad*. Some of the scholars did adopt this opinion, and some of them said, "*We don't know.*" But I am mentioning it to you, as something that has been mentioned in the books of history, and Ibn Kathīr talks about it.

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<sup>710</sup> Musnad Ahmad 2668, 2901, 2957, - Sahih Muslim 2431

Allāh ﷻ says that “The Angels came to Maryam and delivered to her the news that she has been chosen by Allāh.” So, this news was given to her by the Angels; they descended on her and gave this news. Now this has led some of the scholars like Ibn Hazm, for example, to say that Maryam was a *Nabiyyah*. Ibn Hazm said that Maryam is a Prophet because the Angels descended on her, but this is not accepted by the scholars of the Ummah. Why? Because Allāh ﷻ says in Qur`ān,

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ ۗ

**And We sent not before you (as Messengers) any but men, whom We inspired from among the people of townships.**<sup>711</sup> ‘We have not sent before you, except men, whom We reveal to them.’

So, the Prophethood is among *Al-Rijāl* – is among the men. The fact that the Angels came to Maryam, doesn't mean that it was a *Wahī* of Revelation to her, but it was some sort of inspiration or speaking of an Angel to her, and it's a *Karāmah*. It's a *Karāmah* from Allāh ﷻ to Maryam.

“*Wa Ṭahharaki* – and Allāh has purified you. *Wa Aṣṭafāki `Alā Nisā'i Al-`Ālamīna* – and Allāh has chosen you above all the women of the world.”

### The Order of Allāh ﷻ to Maryam عليها السلام

And then the Angels are conveying to her the order of Allāh ﷻ,

يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ

**O Mary! “Submit yourself with obedience to your Lord (Allāh, by worshipping none but Him Alone) and prostrate yourself, and Irka'i (bow down etc.) along with Ar-Rāki'in (those who bow down etc.).”**<sup>712</sup>

Allāh ﷻ said, “*Aqnutī*”, from *Qunūt*, and *Qunūt* is having *Khushū'* to Allāh ﷻ, and worshipping Allāh ﷻ continuously. That's *Qunūt*. And then, “*Asjudī*” – *Sujūd*. “*Wa Arka Ī Ma`a Ar-Rāki`īna* – and make *Rukū'*. What is *Sujūd* and

<sup>711</sup> Yūsuf - 12:109

<sup>712</sup> Āli `Imrān - 3:43

*Rukū`*? What does that refer to? It refers to *Salāh*. It refers to *Salāh* because as we said, *Rukū`* and *Sujūd* are the most prominent symbols of *Salāh*. If you see somebody in *Rukū`*, you know that that person is praying. If you see somebody in *Sujūd*, you know that that person is praying. So *Rukū`* and *Sujūd* are very prominent and unique positions of *Salāh*. That's why they have been used to refer to *Salāh* in Qur`ān. "***Wa Arka ĩ Ma`a Ar-Rākiĩna – make Rukū` with the ones who are making Rukū`***". What is that referring to? *Salāt Al-Jamā`ah*. Allāh ﷻ is ordering Maryam عليها السلام to join in the *Jamā`ah* and pray.

### The Lessons for Us to Learn from The Ambiyā

Allāh ﷻ says,

ذٰلِكَ مِنْ اَنْبَاءِ الْغَيْبِ نُوحِيهِ اِلَيْكَ

**This is a part of the news of the Ghaib (unseen, i.e. the news of the past nations of which you have no knowledge) which We inspire you with (O Muhammad).**<sup>713</sup>

And this has been mentioned a few times in Qur`ān; Allāh ﷻ reveals to Muhammad ﷺ the story, and within the story, or after the story, Allāh ﷻ would tell him, 'This was unseen. You didn't know it, and your people didn't know it.'

So, it's a *Ni`mah* from Allāh ﷻ that He has given to you, and it's a *Ni`mah* on this Ummah. Why? *Subhān`Allāh*, the stories of the Ambiyā are such a wealth for us in terms of guiding us to the right path. All of this experience of the Ambiyā of Allāh ﷻ has been summarized for us in Qur`ān. We have it all with us, we have the long experience of all of the Ambiyā throughout history; Allāh ﷻ has gathered it all and put it for us in Qur`ān. And this was something unknown to Muhammad ﷺ, and it was unknown to the people in his time. They barely knew about Mūsā and `Īsā, by name. And that's why when Rasūlullāh ﷺ met with the Christian servant in Al-Tā`if, and Rasūlullāh ﷺ asked him, "Where are you from?" He said, "I am from Nīnowa, Nīnowa

<sup>713</sup> Āli `Imrān - 3:44



*in 'Irāq.*" Rasūlullāh ﷺ said, "You are from the town of Al-Rajl Al-Sālih, Yūnus ibn Mattā – you are from the town of the righteous man, Yūnus ibn Mattā." The man was surprised because people in Arabia didn't know who Yūnus ibn Mattā was. As I said, they barely heard about Mūsā and 'Īsā. And now, Muhammad ﷺ is telling this man, "Yūnus ibn Mattā." He said, "Do you know him?" He was surprised. Rasūlullāh ﷺ said, "Yes, he is my brother. We are Ambiyā." These stories of Al-Ambiyā, they were not known. And they are distorted in the Old Testament and the New Testament; they don't exist in the pure form. So, the only reference for the stories of the Ambiyā is Qur'ān, and the interpretation given to it by Rasūlullāh ﷺ in Hadīth.

### Maryam عليها السلام Secludes Herself

Allāh ﷻ says,

إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ

**(Remember) when the angels said: "O Maryam (Mary)! Verily, Allāh gives you the glad tidings of a Word ["Be!" - and he was! i.e. 'Īsā (Jesus) the son of Maryam] from Him, his name will be the Messiah 'Īsā (Jesus), the son of Maryam, held in honour in this world and in the Hereafter, and will be one of those who are near to Allāh."**<sup>714</sup>

We'll get back to these Āyāt. We'll move on to the Āyāt from Surāh Maryam. Allāh ﷻ says,

وَاذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّيَبَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا

**And mention in the Book (the Qur'ān, O Muhammad, the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east.**<sup>715</sup>

<sup>714</sup> Āli 'Imrān - 3:45

<sup>715</sup> Maryam - 19:16

Maryam, where was she living? Bait Al-Maqdis, from Jerusalem. She went outside, towards the east.

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا

**She placed a screen (to screen herself) from them; then We sent to her Our Rūh [angel Jibrīl (Gabriel)].**<sup>716</sup> ‘She placed a screen from them’, meaning that she was away from her people; she was alone. “**We sent to her Our Rūh.**”

### The Three Different Meanings of *Ar-Rūh*

The word *Rūh* in Qur’ān has been used for three different meanings.

It means, our spirit, our soul – Al-Rūh; that's one meaning.

Second meaning is *Al-Rūh Al-Qudus*, which is Jibrīl عليه السلام, and Allāh ﷻ said, “*Rūḥanā*.” Allāh ﷻ has called him, “My Rūh,” the Rūh of Allāh, and it is referring to Jibrīl. Jibrīl has been called the Rūh of Allāh ﷻ, not to mean, literally, that he is the *Rūh* of Allāh ﷻ; he is created by Allāh ﷻ, but he was named *Rūhullāh* because he is the one who carries the Words of Allāh ﷻ. Jibrīl عليه السلام is the one who is carrying the Words of Allāh ﷻ. Jibrīl is the angel of *Wahī*. Any revelation of Scripture that was revealed, was through Jibrīl عليه السلام. And *Wahī* is the Word of Allāh ﷻ; it’s the Word of Allāh ﷻ.

Also, Rūh has been mentioned in Qur’ān, to refer to either the soul of Ādam, or the soul of `Īsā. Allāh ﷻ has “*Wanafakhnā Fīhi Min Rūḥinā*.” The soul of Ādam and the soul of `Īsā, were called the Soul of Allāh ﷻ, the Spirit of Allāh. Again, because Allāh ﷻ created these two souls from the beginning, in a different form than the natural way that we multiply. The reproduction of the human being happens through a husband and wife, but with the case of Ādam, Ādam was created without a father and a mother, and `Īsā was created without a father.

So over here, ‘*Rūḥanā*’ means Jibrīl عليه السلام.

<sup>716</sup> Maryam - 19:17

**Jibrīl عليه السلام Appears Before Maryam**

Allāh ﷻ says,

فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا

**Then We sent to her Our Rūh [angel Jibrīl (Gabriel)], and he appeared before her in the form of a man in all respects.**<sup>717</sup>

He presented himself to her in a human form. Now, Maryam is alone, and now she suddenly sees a man. That made her nervous.

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ نَقِيًّا

**She said: “Verily! I seek refuge with the Most Beneficent (Allāh) from you, if you do fear Allāh.”**<sup>718</sup> Making a *Du`ā* to Allāh ﷻ, and the same time she's begging the man. She said, “*A`ūdhu Bir-Raḥmani Minka* – I seek refuge in Allāh;” so she's asking Allāh ﷻ. And then she's begging him, saying, “*In Kunta Taqīyān* – **if you have any fear of Allāh,**” meaning, “Stay away from me!” It made her nervous to see this man when she was alone, and this man was approaching her. He said,

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا

**(The angel) said,** and she doesn't know that this is the Angel, she thinks it's a human being, “**I am only a Messenger from your Lord, (to announce) to you the gift of a righteous son.**”<sup>718</sup> And this, even, made it worse. She asked and said,

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا

**She said: “How can I have a son, when no man has touched me, nor am I unchaste?”**<sup>718</sup>

قَالَ كَذَلِكَ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّئُ

<sup>717</sup> Maryam - 19:17

<sup>718</sup> Maryam - 19:18-21

وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَّقْضِيًّا

**He said: "So (it will be), your Lord said: 'That is easy for Me (Allāh).**

**And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allāh), and it is a matter (already) decreed, (by Allāh).<sup>718</sup>**

'And We will make him as sign for mankind.' `Īsā ibn Maryam عليه السلام is a sign for mankind, and *Subhān'Allāh*, the most amazing personality is `Īsā ibn Maryam عليه السلام. His birth was miraculous; it was an amazing birth. His miracles are amazing, for example giving life. The way he was elevated was amazing; it was a miracle in itself. The descending of `Īsā ibn Maryam is a miracle. So, his whole life, *Subhān'Allāh*, is an intriguing and amazing life, and that's why the personality of `Īsā ibn Maryam is the most controversial.

### **The Disputes in the Three Religions Over `Īsā ibn Maryam عليه السلام**

The three religions; Islām, Christianity and Judaism, the pivotal point of dispute is on `Īsā ibn Maryam. The difference between the three religions, the point of contention is on the reality of `Īsā ibn Maryam. The Jews say that he was not a Prophet of Allāh ﷺ and he was an illegitimate son. They said he is not a legitimate son; he was born out of *Zinā*.<sup>719</sup> That's what the Yahūd say. And *Subhān'Allāh*, it's interesting to see how the Christians can fall prey to the Jews, when they know that's what the Jews say about their Nabī.

The Christians say, "No, Jesus was born from the Virgin Mary, and he is the son of Allāh." *Ta'āl Allāh 'An Mā Yaqūlūn 'Uluwwan Kabīrah*.

And then the Muslims come and say, "`Īsā ibn Maryam was born from the Virgin Mary, and he is the Nabī of Allāh ﷺ, and he is a righteous, one of *Al-Ulul 'Azmi Min Al-Rusūl* – the five best of the Ambiyā of Allāh ﷺ. But Allāh ﷻ does not have a partner, and Allāh ﷻ does not have a son."

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<sup>719</sup> Adultery: Unlawful sexual relations between male and female outside marriage. And fornication: consensual sexual intercourse between two unmarried persons.

So, the difference focuses on `Īsā ibn Maryam, and because of this contention, Allāh ﷻ will send him down again to solve it, because of this dispute that arose, it is he, `Īsā ibn Maryam, who will come down at the end of time and solve this, once and for all. He will not accept Jizyah, *Wa Yaqtulu Al-Khinzīr* – and will kill the pig, *Wa Yaksuru Al-Salīb* – and he will break the cross. He will put an end to this. *Wa Linaj`alahu `Āyatan Lilnāsi Wa Raḥmatan Minnā* – and he is a mercy from Allāh ﷻ. *Wa Kāna `Amrān Maqḏīyān* – and it is already decreed.<sup>720</sup>

### Maryam Carries her Son and Delivers Him in Secret

So Jibrīl is telling her, “This is something that cannot argue with; it is already done.” The Angel, Jibrīl, he came to Maryam, and he blew into her – ***Fanafakhnā Fihā Min Rūḥinā***. Allāh ﷻ says, “So We blew into her from Our Soul, and `Īsā was created by the *Kalimah* – the Word; and that is ‘Kun’. *Kun Fayakūn*; that’s how Sayyidnā `Īsā was created. So, she became pregnant.

فَحَمَلَتْهُ فَانْتَبَدَتْ بِهِ مَكَانًا قَصِيًّا

**So she conceived him, and she withdrew with him to a far place (i.e. Bethlehem valley about 4-6 miles from Jerusalem).**<sup>721</sup>

Far place is? Bayt Lahm. She was pregnant and she went towards Bayt Lahm – Bethlehem. And it seems that her pregnancy was concealed, and no one knew about it; she was able to hide it. Throughout her pregnancy, nobody knew that she was pregnant. And when she felt that her delivery is approaching, she left Jerusalem, and she went towards, she just went out of Jerusalem, and when she got towards Bayt Lahm, she started feeling the pain of delivery. So, she fell down under a palm tree. Allāh ﷻ says,

فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ

**And the pains of childbirth drove her to the trunk of a date-palm.**<sup>722</sup>

<sup>720</sup> Jami` at-Tirmidhi 2233, - Sunan Ibn Mājah 4078, 4077

<sup>721</sup> Maryam - 19:22

<sup>722</sup> Maryam - 19:23

And I want you to imagine, now, that you are over there. Imagine this situation; Maryam عليها السلام has been hiding this pregnancy for nine months; that's difficult. And now, she is leaving out of her town, alone, with no help, and now, she is feeling that pain and it drives her, and she falls down under a palm tree. It was so difficult on her, she said,

قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا

**She said: "Would that I had died before this, and had been forgotten and out of sight!"<sup>722</sup> "I wish that I have died before this!"**

Sayyidatnā Maryam was 'Afīfah – she was chaste and righteous, and now she is going to deliver a child and she has never been married. And she knows the tongues of the people, and she knows the harm that they would cause her and her family; the righteous family of Āl `Imrān. It became so difficult on her, she said "I wish that I have never lived before this, and I wish that nobody has known me and I was forgotten; I didn't exist." In that moment of difficulty, Allāh ﷻ provided her with *Sakīnah*. When things got to the level where its unbearable for her anymore, then Allāh ﷻ brought her comfort – *Al-Rahmah*. Allāh ﷻ says,

فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا

**Then [the babe `Īsā (Jesus) or Jibrīl (Gabriel)] cried unto her from below her, saying: "Grieve not! Your Lord has provided a water stream under you,"<sup>723</sup>**

She heard a voice from beneath her. The Mufasssīrīn say, "It's either, Jibrīl or `Īsā," and this voice told her, "***Lā Tahzanī – do not grieve.***" ***Qad Ja`ala Rabbuki Tahtaki Sarīyān – your Lord has provided a water stream under you.***"

وَهَرُّيْ إِلَيْكَ بِجِدْعِ النَّخْلَةِ تَسْقِطُ عَلَيْكَ رَطْبًا جَنِيًّا

**"And shake the trunk of date-palm towards you, it will let fall fresh ripe-dates upon you."<sup>723</sup> Allāh ﷻ provided her with water, and Allāh ﷻ provided her with dates. And it's a miracle from Allāh ﷻ, that Allāh provided her with**

<sup>723</sup> Maryam 19:24, 25

this; a water stream was now suddenly flowing under her, she can reach it with her hands. And then, Allāh ﷻ said, **“Shake the palm tree. Fresh, ripe dates will fall onto you.”**

### **Lessons from the Delivery of Maryam** عليها السلام

Now, we learn from this some very important lessons.

Number 1: Maryam عليها السلام just delivered a child, is helpless, alone, and she is told by `Isā or by Jibrīl to shake, not the branch of the palm tree, but to shake what? *Jidhi`* – the base of the palm tree. And all of you know palm trees and know how solid it is. If a group of men surround it and try to shake it at the base, it’s impossible. So, what’s the point in, Allāh ﷻ telling Maryam, “Shake the base of a palm tree”? She is not going to be able to shake it. She is not going to be able to even move it a fraction of an inch. Why is Allāh ﷻ telling her to shake it?

Make an effort; she has to do her part. Allāh ﷻ could have made the dates fall on her without her shaking, because it’s not the shaking. It’s not the shaking of a palm tree that will make the fruit fall down; it is a *Karāmah* from Allāh ﷻ. If you put your hands on a palm tree, don’t expect any dates to fall on you. It’s a *Karāmah* from Allāh ﷻ. Allāh ﷻ could have made the dates fall down without her intervention, but Allāh ﷻ wants her to do her part, and that’s a very, very important lesson.

If we want the Victory of Allāh ﷻ, we have to do our part. You have to take the first step. *In Mashayta Ilayya, Harwaltu Ilayk.* Allāh ﷻ says in the Hadīth Al-Qudsi, “If you walk towards Me, I will run towards you.” But you have to take the first step. And Allāh ﷻ says,

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى

**While as for those who accept guidance, He increases their guidance.**<sup>724</sup>

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<sup>724</sup> Muhammad - 47:17

The ones who seek guidance; they look for it, Allāh ﷻ will give it to them. If you seek guidance, Allāh ﷻ will give it to you. If you wait there, expecting things to come to you, without any effort, nothing will happen. Allāh ﷻ does not reward the person for their laziness, procrastination and passiveness. Allāh ﷻ wants us to do our part.

So, Maryam عليها السلام put her hand on the palm tree. These fresh, ripe dates fell on her. We also learn from this, in conjunction with the *Sunnah* of Rasūlullāh ﷺ, that it's the best food for *Al-Nufasāh* – the woman who just delivered. The best food for her is what? Dates. Dates is the best food for the woman who just delivered a child, and this is also confirmed in the *Sunnah* of Rasūlullāh ﷺ. They used to give *Al-Nufasāh*, dates.

Allāh ﷻ provided her with water, and provided her with the,

فَكُلِي وَاشْرَبِي وَغَدِي عَيْتًا

“So eat and drink and be glad.”<sup>725</sup>

‘Īsā ibn Maryam عليه السلام

Now, we will go back to the Āyāt from Sūrah Āli ‘Imrān. The Angel, Jibrīl, when he came to give her the glad tidings that she will have a child, the Angels told her,

إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ

(Remember) when the angels said: “O Maryam (Mary)! Verily, Allāh gives you the glad tidings of a Word ["Be!" - and he was! i.e. ‘Īsā (Jesus) the son of Maryam] from Him, his name will be the Messiah ‘Īsā, the son of Maryam.”<sup>726</sup>

<sup>725</sup> Maryam - 19:26

<sup>726</sup> Āli ‘Imrān - 3:45



And Allāh ﷻ gave him his name; `Īsā ibn Maryam. So, he was named by Allāh, and he carried the name of his mother; `Īsā ibn Maryam. And then Allāh ﷻ said,

وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ

**“Held in honour in this world and in the Hereafter, and will be one of those who are near to Allāh.”<sup>726</sup>**

`Īsā is held in honour. *Subhān`Allāh*, `Īsā is honoured so much by the Muslims. *Ya`nī*, the Muslims, we have so much love for `Īsā, and I think, overall, that we have more love for `Īsā than the Christians have, and when he comes down, this Ummah would be servants for him. And then in *Ākhirah*, also, Allāh ﷻ is holding `Īsā ibn Maryam in honour. So, he has *Wajāha*; Allāh ﷻ has given him *Wajāha* – this high status of honour, plus Rasūlullāh ﷺ loved him so much. Why? In addition to him being a Nabī of Allāh ﷻ, he was the closest one to Rasūlullāh ﷺ.

Rasūlullāh ﷺ has mentioned in a few Ahādīth that he loves him so much, why? Because *“Laysa Baynī Wa Baynahu Nabī – there is no Prophet between me him. We are the closest together.”<sup>727</sup>*

And then the Angels told her,

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ

**“He will speak to the people in the cradle and in manhood, and he will be one of the righteous.”<sup>728</sup> *Yukallimu An-Nāsa Fī Al-Mahdi*** – in cradle, in infancy. What did he say? What was the first words that `Īsā ibn Maryam pronounced when he was born? *“Innī `Abdullāh – I am the servant of Allāh.”* The first words that came out from the mouth of `Īsā ibn Maryam when he was born, is that *“I am the servant of Allāh ﷻ. I am the slave of Allāh ﷻ – Innī `Abdullāh.”* This has been crossed out from the books of the

<sup>727</sup> Sahīh Al-Bukhārī 3442, - Sahīh Muslim 2365, - Sunan Abī Dawūd 4675

<sup>728</sup> Āli `Imrān - 3:46

Christians. The first word that he said is, “*Innī ‘Abdullāh.*” So, he speaks to people in cradle – ***Fī Al-Mahdī.***

***Wa Kahlāan.*** *Kahlāan, Al-Kuhūlah* – is manhood. It is defined as over thirty-three years old or over forty; difference of opinion on the linguistic meaning of the word, but it means, “In manhood, in adulthood.” But you can find that all of them say, ‘It is over thirty years old.’ That is *Al-Kuhūlah.*

And it’s interesting to know that some of the scholars have said that when ‘Īsā ibn Maryam comes down; because ‘Īsā ibn Maryam, he was elevated alive, at a pretty young age; early thirties. When he comes down, these scholars say that the first thing that he will say is, “*Innī ‘Abdullāh* – I am the servant of Allāh ﷺ.”

So, the first word that come out from his mouth, when he was in the cradle, was, “*I am the servant of Allāh ﷺ,*” and the first word that will come out of his mouth in manhood, when he comes down to this world is, “*I am the servant of Allāh ﷺ.*” And they used that as an explanation to this Āyah, “***Wa Yukallimu An-Nāsa Fī Al-Mahdī Wa Kahlāan* – he speaks to the people in cradle and in manhood.**” Allāh ﷻ says,

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ

And He (Allāh) will teach him [‘Īsā (Jesus)] the Book and Al-Hikmah (i.e. the Sunnah, the faultless speech of the Prophets, wisdom, etc.), (and) the Taurāt (Torah) and the Injīl (Gospel).<sup>729</sup> What is wisdom? The Sunnah of who? The Sunnah of ‘Īsā. Every Nabī has a Sunnah. So Allāh ﷻ taught him Al-Injīl, and Allāh ﷻ taught him, with Al-Injīl, the Sunnah of ‘Īsā ibn Maryam.

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ

And will make him [‘Īsā (Jesus)] a Messenger to the Children of Isrā’īl (saying): “I have come to you with a sign from your Lord.”<sup>730</sup>

<sup>729</sup> Āli ‘Imrān - 3:48

<sup>730</sup> Āli ‘Imrān - 3:49

## Islām is a Religion for All Mankind and for All Times

Rasūlullāh ﷺ says, “*The Ambiyā were sent to their people, specifically, and I was sent to all of the World.*”<sup>731</sup>

‘Īsā ibn Maryam, here, says, “*I was sent to Banī Isrā’īl.*” All of the Ambiyā had a local responsibility. While Rasūlullāh ﷺ, his responsibility was to provide the Message to the world. The Āyāt in Qur’ān that present Islām as a global message are about 20. There are about 20 Āyāt in Qur’ān, that say that Islām is a global religion, and a global message; 18 of them were revealed in Makkah. So, when Rasūlullāh ﷺ was still in Makkah and was still giving *Da’wah* only to the people of Makkah, Qur’ān was already telling them that, ‘This is a worldwide religion, and you were sent to all mankind.’ And an example of that is in Sūrah Al-Qalam, which is one of the early *Sūwar* revealed in Makkah. Allāh ﷻ says,

وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

**But it is nothing else than a Reminder to all the ‘Ālamīn (mankind, jinns and all that exists).**<sup>732</sup> ‘This is a reminder to all the world.’

Rasūlullāh ﷺ was still giving *Da’wah* to the people of Makkah, but Allāh ﷻ was telling him that, “This is to all the World.” So from the beginning, Islām was a worldwide religion, and most of the Āyāt that present it as a global message, were revealed in Makkah and not in Madīnah. From the beginning, this was a worldwide religion.

“*Rahmah Lil ‘Ālamīn.*” In Sūrah Al-Ambiyā, Allāh ﷻ says,

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

**And We have sent you (O Muhammad) not but as a mercy for the ‘Ālamīn (mankind, jinns and all that exists).**<sup>733</sup> And this is an Āyah revealed in Makkah, also.

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<sup>731</sup> Sahih al-Bukhari 63, 335, 438, - Sahih Muslim 523, - Sunan an-Nasa'i 432

<sup>732</sup> Al-Qalam - 68:52

<sup>733</sup> Al-Ambiyā - 21:107

## The Miracles of 'Īsā ibn Maryam

**'Annī Qad Ji'tukum Bi'āyatin Min Rabbikum – I have come to you with a sign from your Lord.** 'Īsā said,

أَبِي أَخْلَقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ ۗ

**"I design for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by Allāh's Leave."**<sup>734</sup>

'Īsā ibn Maryam would bring some clay, mould it into the shape of a bird, he would breathe into it, and the bird would be alive. He had the ability to give life to the dead, and this was *'Bi'idhni'Allāhi'* – he says, *"By the Will of Allāh ﷻ."*

وَأُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ ۗ

**"And I heal him who was born blind, and the leper, and I bring the dead to life by Allāh's Leave."**<sup>734</sup>

*Subhān'Allāh*, you can see the amazing miracles Allāh ﷻ was giving 'Īsā. He would put his hand on the blind, he would see. He would put his hand on the person who would not speak, he would speak. He would put his hand on the dead, the dead would wake up alive. He would breathe into a bird; the bird would fly. See, the amazing miracles Allāh ﷻ was giving 'Īsā ibn Maryam.

وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّكُمْ إِن كُنْتُمْ مُؤْمِنِينَ

**And I inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe.**<sup>734</sup>

*Subhān'Allāh*. With all these unbelievable, *Subhān'Allāh*, amazing miracles, nevertheless, Banī Isrā'īl did not believe. Healing in front of them, giving life to the dead, breathing in a bird, and Allāh ﷻ equips every Nabī with miracles that challenge the people in what they do best. The people of

<sup>734</sup> Āli 'Imrān - 3:49

Egypt, what was their field of speciality? Magic. And the people of Egypt, they reached to the highest levels in magic, maybe even more advanced than the magic of today. And the magicians held such high status in the society, that they were considered to be the high class. Allāh ﷻ gave Mūsā miracles to challenge them in what they do best; he gave him the stick, and the hand to come out white and shining; miracles to challenge them in what they think they are the experts in.

People in the time of `Īsā used to be into the field of medicine and healing, so Allāh ﷻ gave `Īsā miracles to challenge them in what they do best, and they are not going to be able to bring similar miracles, not only in their time, but until the Day of Judgement. Even now, if we are able to cure the blind, and the leper, it's never going to be in the way that `Īsā did it. We might be able to cure some of the diseases that `Īsā was curing, but it's never going to be the same way. `Īsā would just put his hand over the blind and he would see, he would put his hand over the mouth of the person who cannot speak and he would speak, put his hand over the person who has leprosy and he would heal him. Never would the world be able to come up with the miracle, and that's why it's a miracle. It's *Mu'jizah*. And what does the word '*Mu'jizah*' mean in Arabic? Inability. You are challenging the people and they would be unable to come up with something to challenge it; that's the meaning of *I'jāz*. So, the *Mu'jizah* would continue to be a *Mu'jizah* until the Day of Judgement.

Banī Isrā'īl did not believe; with all of these miracles.

## The Christianity of Today

Allāh ﷻ says,

﴿ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَالْإِنْجِيلِ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ ﴾

**“And I have come confirming that which was before me of the Taurāt (Torah), and to make lawful to you part of what was forbidden to you.”<sup>735</sup>**

This has not only been mentioned in Qur`ān, but it's in the Bible too. `Īsā ibn Maryam, himself, says, *“I have come to confirm the Law of the Torāh; dot by dot, jot by jot, letter by letter.”* In the New Testament, in the Bible of today, `Īsā said, *“I have come to confirm the Law of the Torāh.”* And then Paul comes up and says, *“You do not have to follow the Law. You do not have to keep up with the Law of the Torāh. In fact, you have to leave it behind because that's not the religion.”* And they follow Paul, and they leave the word of `Īsā, which is in the Bible of today. *Subhān`Allāh*. And that's why the true founder of Christianity of today is Paul, and it's not `Īsā. This is not the religion of `Īsā ibn Maryam عليه السلام. Even Michael Heart, in his book 'The Hundred Greatest', he has given Paul a higher status than `Īsā, than Jesus. He said, *“Because he has more influence on the religion of Christianity than Jesus does.”* The Christianity of today, is influenced more by Paul, then it is by `Īsā عليه السلام. But the influence of `Īsā عليه السلام is not lost. The influence of `Īsā is on us. We are the inheritors of the message of `Īsā ibn Maryam.

***Wa Li`uḥilla Lakum Ba`ḍa Al-Ladhī Ḥurrima `Alaykum – and to make lawful to you part of that which was forbidden to you.*** There were some laws that were made specifically as a punishment for Banī Isrā`īl because Banī Isrā`īl used to ask too many questions to their Ambiyā, and were very stubborn, Allāh ﷻ punished them by some laws. `Īsā ibn Maryam came to relieve them of these restrictions on them.

### **The Message of Sayyidnā `Īsā عليه السلام**

By the way, the message of `Īsā had a very strong spiritual dimension to it, because the Jews in the time of `Īsā, they have become very dry-hearted and rigid. They compiled lists of laws to follow; *“We have to do this, we have to do this, we have to do this. Don't do this, don't do this.”* They made a list

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<sup>735</sup> Āli `Imrān - 3:50

of 600 or 660 laws, and they would go through them. They would just follow the law blindly, but the heart was dead; there was no spirituality. So `Īsā ibn Maryam came to shake their hearts, and bring a revival to their hearts again, and that's why you find that `Īsā ibn Maryam had a very strong position against Dunyā. Because they were attached to Dunyā too much, they needed somebody to draw them out, by presenting a very strong anti-Dunyāh message. `Īsā ibn Maryam led a very simple life; he never got married, he was a true representation of *Zuhd*, because the people were so much attached to Dunyā, he had to bring them back.

The message of Muhammad ﷺ is different. Muhammad ﷺ came as an individual that has a little bit of everything and has the best of everything. And this is the balanced message, and this is the religion of Al-Wasat – the middle way. So, the personality of Muhammad ﷺ has the best of `Īsā, the best of Mūsā, the best of Yūsuf, the best of Nūh, the best of Ādam, the best of all of the Ambiyā; was brought together in the personality of Muhammad ﷺ. So, the *Zuhd* of `Īsā was in Muhammad ﷺ, the beauty of Yūsuf was in Muhammad ﷺ, the strength of Ādam was in Muhammad ﷺ, the patience of Mūsā عليه السلام was in Muhammad ﷺ, the persistence of Nūh عليه السلام was in Muhammad ﷺ, so Allāh ﷻ brought the best of these qualities and put them in one man, and that's Muhammad ﷺ.

And then he told them,

إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ

**Truly! Allāh is my Lord and your Lord, so worship Him (Alone). This is the Straight Path.**<sup>736</sup>

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<sup>736</sup> Āli `Imrān - 3:51

## Maryam Faces Her People

We'll go back to the Āyāt of Sūrah Maryam and talk about the rest of the story of Maryam, when she delivered `Īsā ibn Maryam عليه السلام. Allāh ﷻ told her,

فَمَا تَرِينَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ  
إِنْسِيًّا

**“And if you see any human being, say: 'Verily! I have vowed a fast unto the Most Beneficent (Allāh) so I shall not speak to any human being this day.’”**<sup>737</sup> Now, Maryam عليها السلام has a child with her, and it's going to be very difficult for her to convince the people that this is her child, and that it is the Word of Allāh ﷻ. So Allāh ﷻ told her, ‘Don't speak. Don't speak, We will take care of it. You don't have to argue on your behalf.’ And if you see someone, Allāh ﷻ says, “Verily! I have vowed a fast unto the Most Gracious, so I shall not speak to any human being this day.” “Say that you're fasting from speaking.” Because what will she tell the people? She will tell them, “An Angel came to me and told me.” They're not going to believe her. So Allāh ﷻ told her, “Don't speak.”

فَأْتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا

**Then she brought him (the baby) to her people, carrying him. They said: “O Mary! Indeed you have brought a thing Fariyā (an unheard mighty thing).”**<sup>738</sup> “What have you done?” And then they said,

يَا أُخْتِ هَارُونَ مَا كَانَ أَبُوكِ امْرَأً سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَغِيًّا

**“O sister (i.e. the like) of Hārūn (Aaron) [not the brother of Mūsā (Moses), but he was another pious man at the time of Maryam (Mary)]! Your father**

<sup>737</sup> Maryam - 19:26

<sup>738</sup> Maryam - 19:27



**was not a man who used to commit adultery, nor your mother was an unchaste woman.**<sup>739</sup> ‘What have you done?’

So, they are already accusing her. “What have you done?” They referred to her mother and father, and they also said, “*Yā 'Ukhta Hārūna – O sister of Hārūn.*” Who is Hārūn?

By the way, the Jews in the time of Rasūlullāh ﷺ said, “See, Rasūlullāh does not know what he is talking about. He is saying that Maryam is the sister of Hārūn, and between them are hundreds of years.” So, what does this mean; *Yā 'Ukhta Hārūna – O sister of Hārūn?*

It has one of two meanings. One of them is that she had a brother whose name was Hārūn, and when they said, that “Your father and your mother did not commit Zinā,” they completed the rest of the family by mentioning her brother, who was also a righteous man. In other words, they are telling her, “All of your family are righteous, what’s wrong with you?” This is one meaning.

And Rasūlullāh ﷺ says, “Those people used to name their children according to the names of their Ambiyā.” Rasūlullāh ﷺ says in a Hadīth, “They used to name their children after their Ambiyā.”<sup>740</sup> Therefore, it is also something recommended to do; to name after the Ambiyā. Rasūlullāh ﷺ named his son ‘Ibrāhīm, which is the father of Rasūlullāh ﷺ. This is one meaning.

The second meaning would be that they were bringing up Hārūn عليه السلام, the Nabī Hārūn, because ‘Āl ‘Imrān are from the descendants of Hārūn. They are the descendants of Dāwūd, and Dāwūd was the descendant of Hārūn. *Subhān’Allāh*, Allāh ﷻ put the Prophethood in Banī Isrā’īl, not in Mūsā, but in the lineage of Hārūn.

So, in other words, they were bringing up the fact that, “You are from a righteous family. You are from the righteous family of Hārūn; what are you

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<sup>739</sup> Maryam - 19:28

<sup>740</sup> Sunan an-Nasā’i 3565, - Sahih al-Bukhari 6197

doing?” So, you might ask the question, “How come they said, ‘Sister of Hārūn’? Why didn’t they say, ‘Son of Hārūn’?”

Well, in Qur’ān it says, “*Akhā `Ādin* – the brother of ‘Ād.” When you are part of a family, you are called ‘Brother of that family’; in Arabic language that’s how you say it. So Hūd was in Qur’ān, it is referred to Hūd as ‘*Akhā `Ādin*’ – the brother of ‘Ād; even though he was a descendant of ‘Ād, from the people of ‘Ād.

So, it would mean, ‘You are from the righteous family of Hārūn; your father and your mother don’t commit Zinā. What have you done?’

She didn’t speak, because Allāh ﷻ told her, “Don’t speak.” ***Fa’ashārat ‘Ilayhi***. So, she pointed to the child, telling them, “He is going to respond.”

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا

**Then she pointed to him. They said: “How can we talk to one who is a child in the cradle?”**<sup>741</sup> ‘What’s wrong with you?’ Because she was pointing to ‘Īsā. She’s pointing to him and said, “*He is going to respond back to you.*” Allāh ﷻ made him speak.

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا  
وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا

**“He [‘Īsā (Jesus)] said: Verily! I am a slave of Allāh, He has given me the Scripture and made me a Prophet; And He has made me blessed wheresoever I be, and has enjoined on me Salāt (prayer), and Zakāt, as long as I live.”**<sup>742</sup>

Wherever Sayyidnā ‘Īsā is, blessing is following him; he is a blessed man. **“And Allāh has enjoined on me Salāt (prayer), and Zakāt, as long as I live.”** So, Salāh and Zakāt are commandments that were given to the *Umam*

<sup>741</sup> Maryam - 19:29

<sup>742</sup> Maryam - 19:30, 31

before the Ummah of `Īsā, and the Ummah of Mūsā, and all of the *Ummam* before; they used to make Salāh, and they used to give Zakāh.

وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا

**“And dutiful to my mother, and made me not arrogant, unblest.”<sup>743</sup>**

And then he said,

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا

**“And Salām (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!”<sup>743</sup>**

To refresh your memory again, even though we just talked about it, I think last week. We said that the most critical moments, difficult moments, on the human being, are the moments of transition between two different phases in your life. So Allāh ﷻ says about `Īsā, “And Salām (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!” ‘So Allāh ﷻ is giving me peace in the most needed moment; when I was born, and when I die, and I am raised up again.’

And we know that `Īsā ibn Maryam did not die yet; this is one of indications of his coming back.

ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ ۖ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ

**Such is `Īsā (Jesus), son of Maryam (Mary). (it is) a statement of truth, about which they doubt (or dispute).<sup>744</sup>**

This is the true word of `Īsā. If you want to know the life of `Īsā, these are the Āyāt.

When Jāfar ibn Abū Tālib was summoned to meet Al-Najāshi, and `Amr ibn Al-`Ās made a Fitnah, and he went and said to Al-Najāshi, “Ask him what they say about `Īsā.” So Najāshi called Jāfar ibn Abū Tālib, and he told him, “*What do you say about Jesus?*” Jāfar ibn Abū Tālib read these Āyāt from Sūrah Maryam, and it is said in the story that tears were flowing from the

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<sup>743</sup> Maryam - 19:32, 33

<sup>744</sup> Maryam 19: 34

eyes of Al-Najāshi, and the eyes of the priests, because of the beautiful words in the description of the story of `Īsā ibn Maryam in Sūrah Maryam. Something that is unsurpassed.

In the New Testament, if you read, you would not find any description similar to the description and the beautiful story of `Īsā ibn Maryam, mentioned in Sūrah Maryam.

And Al-Najāshi became Muslim, and he made his Islām secret and concealed. And when he died, because nobody prayed *Janāzah* on him, Rasūlullāh ﷺ made *Janāzah* on him in Madīnah.

With Sayyidnā `Īsā عليه السلام, his environment was very, very difficult. And Sayyidnā `Īsā عليه السلام went through extremely severe situations, in the short time that he spent in Da'wah. And he was accused, and the problem is that he was accused with things that are very, very difficult for a human being to accept; they accused his mother and they accused him. And you know the accusations that the Jews raised against Sayyidnā `Īsā عليه السلام, all of this was a test for the *Sabr* and the patience of Sayyidnā `Īsā عليه السلام. And all of these Ambiyā, Rasūlullāh ﷺ learned from their lives, in *Sabr*, and forbearance, and their qualities.

# Chapter 21

## The Family of `Imrān 3

### Who are the Hawārīyyīn?

One story that was mentioned to us in Qur`ān gives us an impression about the Hawārīyyīn and the Hawārīyyīn are the Sahāba of Sayyidnā Īsā عليه السلام. While the followers, or the companions of Sayyidnā Muhammad ﷺ were called Sahāba. The companions of Sayyidnā Īsā عليه السلام were called Al-Hawārīyyīn. In English it means the disciples. These Āyāt are in the Sūrah Al-Mā'idah. And Al-Mā'idah is named after these Āyāt because Al-Mā'idah means a table. Allah ﷻ says,

إِذْ قَالَ الْحَوَارِيُّونَ يَا عِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُرْسِلَ عَلَيْنَا مَائِدَةً  
مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنَّ كُنْتُمْ مُؤْمِنِينَ

**“(Remember) when Al-Hawārīyyīn (the disciples) said: “O Īsā (Jesus), son of Maryam (Mary)! Can your Lord send down to us a table spread (with food) from heaven?”<sup>745</sup> And Īsā عليه السلام is Jesus.**

### The Name Jesus isn't Truly His Name

And by the way, the name Īsā is closer to the right pronunciation of his real name than Jesus is, because in the Aramaic language of Sayyidnā Īsā and the people of Sayyidnā Īsā, the letter 'J' did not exist. So, the name Jesus isn't truly his name. His name is Īsā, or at least it's a closer pronunciation of the name of Sayyidnā Īsā عليه السلام, but in English, now, it's called Jesus.

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<sup>745</sup> Al-Mā'idah - 5:112

### Doubting the Ability of Allāh ﷻ

They said, “**Can your Lord send down to us a table spread (with food) from heaven?**”<sup>745</sup> So the companions – Al-Hawārīyyīn (and we’ll use the name Hawārīyyīn from now on) - the disciples Al-Hawārīyyīn, they came to Sayyidnā Īsā عليه السلام, and they said, “Can your Lord send us a table?” Now if this question means, ‘Is Allāh ﷻ able to do so?’, then this is Kufr. “What do you mean, Allāh ﷻ is not able to bring down a table from the sky? You're doubting the ability of Allāh? Can Allāh ﷻ bring down the table? Of course, Allāh ﷻ can. Is that the meaning they intended? According to some scholars – Yes, but the majority say that's not what they intended. Especially when we know in Qur'ān Allāh ﷻ says about Al-Hawārīyyīn, Sayyidnā Īsā عليه السلام said, “**Man 'Anṣārī 'Ilā Allāhi – “Who are my supporters in the sake of Allah?” Qāla Al-Hawārīyyūna Nahnu 'Anṣāru Allāh – “The Hawārīyyīn said, We are going to be the ones who will give victory to the religion of Allāh .” 'Āmannā Billāhi Wa Ash/had Bi'annā Muslimūna – “We believe in Allāh, and bear witness that we are Muslims.**”<sup>746</sup>

So, this Āyah gives us an indication that the followers of Sayyidnā Īsā عليه السلام, were firm believers who believed in him, and believed in Allāh ﷻ, and believed in Islām. Now, we cannot expect from them to come to Īsā عليه السلام and ask him, “Can Allāh bring down a table?” - as if they're questioning the ability of Allāh ﷻ to do so. So, what does this Āyah mean?

The scholars say that what they meant by this question is, “Is it possible for you to ask Allāh ﷻ to bring down a table for us? Can Allāh ﷻ bring down a table?” So, they're asking him, “Can Allāh ﷻ do this for us? Is this something that you can ask Allāh ﷻ to do for us?” [Do] you get the meaning? These are two different things. But again, it's not something that the Sahāba of Rasūlullāh ﷺ did. The followers of Muhammad ﷺ never requested Allāh ﷻ to send down a miracle. Never. Never did anyone of the companions, the Sahāba رضي الله عنهم come to Rasūlullāh ﷺ and say, “Perform for us a

<sup>746</sup> Āl-'Imrān - 3:52

miracle” . Never. They never did it. So, the Sahāba, the Hawārīyyīn, they did come to Īsā عليه السلام, and they asked for a miracle. Sayyidnā Īsā عليه السلام said, “*Ittaqū Allāha* - Fear Allāh! Why are you asking me to do so?” Allah ﷻ says,

قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ

“**Fear Allah, if you are indeed believers.**”<sup>747</sup> They gave their justifications.

Allah ﷻ says,

قَالُوا نُرِيدُ أَنْ نَأْكَلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ

They said, “**We wish to eat thereof and to be stronger in Faith, and to know that you have indeed told us the truth and that we ourselves be its witnesses.**”<sup>748</sup> They might have been very hungry, and they wanted Rizq from Allāh ﷻ, and it's okay to ask for Rizq from Allāh ﷻ, and to satisfy our hearts. When we see a miracle, it will satisfy our hearts. It will make our *Īmān* firmer and stronger. So that's number two: “***Wa Na`lama `An Qad Ṣadaqtanā – And to know that you have indeed told us the truth.***”<sup>748</sup>

And again, you can see here, a little bit of a difference again between the Sahāba of Muhammad ﷺ and Al-Hawārīyyīn. They’re saying, ‘We want to see this to make sure that you have told us the truth.’ “***Wa Nakūna `Alayhā Mina Ash-Shāhidīn – And that we ourselves be its witnesses.***”<sup>748</sup>

### Asking Sayyidnā Īsā to Perform Miracle in Front of Their Eyes

Now, even though they made this the last justification, it should have been the first, because it has the strongest foundation. They said, “We want to be witnesses.” In other words, they're asking Sayyidnā Īsā عليه السلام to

<sup>747</sup> Al-Mā'idah - 5:112

<sup>748</sup> Al-Mā'idah - 5:113

perform this miracle in front of their eyes, so that they can be witnesses in front of mankind to say that “We have seen this miracle with our eyes”. So, when they go in Dā'wah, and when they go to convey the Message of Allāh ﷻ, they can tell the people that, “We have seen Īsā Ibn Maryam عليه السلام perform this miracle in front of our eyes.” **‘Wa Nakūna `Alayhā Mina Ash-Shāhidīn - we will witness that.** We will be witnesses in front of mankind.’

They convinced Sayyidnā Īsā with the validity of their request. Allah ﷻ says,

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا  
لأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ ۖ وَارزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ

**Īsā (Jesus), son of Maryam (Mary), said: “O Allāh, our Lord! Send us from heaven a table spread (with food) that there may be for us - for the first and the last of us - a festival and a sign from You; and provide us sustenance, for You are the Best of sustainers.”**<sup>749</sup>

Now when Sayyidnā Īsā made a Du‘ā, and he was telling Allāh why he wants a table, he did not use the same four justifications that Al-Hawārīyyīn used. But he said, **“Takūnu Lanā `Īdān Li'awwalinā Wa `Ākhirinā - May be for us a festival for the first and the last of us.”** Īsā عليه السلام said, ‘Send down this table, so that, number one: It would be an `Īd for us.’

### What Does `Īd Mean?

`Īd is a festival, but if you look at the linguistic meaning of the word `Īd – *min ya'ūd* - `Īd in Arabic, it would mean something that returns. It returns again and again. It would mean something that is good. So why do we say `Īd is celebration? Because it's something that comes on a yearly basis, like `Īd-al-Fitr and `Īd-Al-Adhā, or it comes on a weekly basis, like Al-Jumu'āh. And it's a moment of celebration, a good moment, a pleasurable moment. So, we

<sup>749</sup> Al-Mā'idah - 5:114



want it to come again and again. Sayyidnā Īsā عليه السلام wanted this to be a 'Īd for them, so that they would remember the blessing of Allāh ﷻ, just as 'Īd-al-Fitr for example, is a celebration for us because we have completed the fasting of the month of Ramadān, and now we are breaking our fast. And that's why Rasūlullāh ﷺ says, "*Li al-sāim farhatān* - for the person who is fasting, has two moments of happiness: once when they break their fasting, and once on the Day of Judgement, when they see the reward of their fasting."<sup>750</sup>

Sayyidnā Īsā عليه السلام said, "We want this to be an 'Īd for us." And then he said, "**Āyatan Minka** - It will be a sign from you, a miracle. **Provide for us Sustenance. You are the best of Sustainers.**"<sup>751</sup>

### Knowledge is Part of Rizq

Al-Hawārīyyīn they said, number one: what? We want to eat. Sayyidnā Īsā عليه السلام made it the last reason. *War-Rāzuqna* - give us Rizq. And Sayyidnā Īsā عليه السلام did not limit it to food. He did not say, "Oh Allāh ﷻ, give us this table to be food for us." Because food is only a very small part of Rizq. And Īsā عليه السلام made a comprehensive, and we learn from the *Ad'iyāh* of the Ambiyā, he made it comprehensive and said, "Oh Allāh ﷻ give us Rizq", not only limited to food on a table, give us Rizq. And Rizq would include food, wealth, anything that you own, anything that you have. Knowledge is also a form of Rizq. All of this Rizq [is] from Allāh ﷻ. *Wa Arzuqnā Wa 'Anta Khayru Ar-Rāziqīna* - Oh Allāh ﷻ give us, and you are the best of providers."

Allāh ﷻ said,

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<sup>750</sup> Sahih Muslim 1151

<sup>751</sup> Al-Mā'idah - 5:114

قَالَ اللَّهُ إِنِّي مُنزِّلُهَا عَلَيْكُمْ ۖ فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ  
أَحَدًا مِنَ الْعَالَمِينَ

**“I am going to send it down unto you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among (all) the 'Alamin (mankind and jinns).”<sup>752</sup>**

### **Responsibility of Scholars is Greater Than Responsibility of layman**

When you ask for an Āyah, when you ask for a miracle, and the miracle is performed, and then you disbelieve, it is worse than disbelieving without seeing a miracle. Why? Because you have asked Allāh ﷻ to provide you with a proof, and he provided you with a proof, nevertheless you refused. And that's why the more a person knows, the more a person is knowledgeable, the more responsible they become.

I mean, the responsibility on the scholar is greater than the responsibility on the layman who has very limited information. Why? Because the scholar now has many of the Āyāt of Allāh ﷻ with him, which makes it a greater obligation. And that's why we know that the first three whom will be burnt in Hellfire are who?

1. The scholar,
2. The Shaheed,
3. And the man who spent a lot of money.

Why? Because these are people who had signs of Allāh ﷻ, had *Ni'mah* from Allāh ﷻ, and then they didn't use it right. The scholar used it to show off. And the Shaheed was fighting, not for the sake of Allāh ﷻ, but was fighting for what? For fame. And then the other person was being generous, just to

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<sup>752</sup> Al-Mā'idah - 5:115

show the people that he is generous. When you have seen the sign from Allāh ﷻ, the obligation becomes greater.

This is the story of Al-Mā'idah. And most of the scholars agree that the Mā'idah was sent down.

### **Knowledge that doesn't Benefit**

Now, in some of the books of Tafsīr, the old books of the Tafsīr, they mentioned, for example, the type of food that came down. They said it was a fish that came down from the sky. And the fish was surrounded by five loaves of bread. One bread had olives, and one bread had cheese. And Subhān'Allāh, this is '*Ilm lā yanfa*' - this is knowledge that does not benefit. And as the tradition that we have been following throughout the series of the 'Lives of the Prophets', that we stay away from '*Ilm lā Yanfa*', we stay away from the things that are not verified. If something is not confirmed by the Āyāt of Qur'ān or the Hadīth, we stay away from it.

What's the use of knowing whether it was fish, or meat, or olives, or bread? What is the benefit? Qur'ān didn't mention it because there is no use in knowing such information. And that is *Taraf 'Ilmi* - that is luxury of knowledge. And that is, '*Ilm lā yanfa*' - knowledge that does not benefit. It is knowledge that would not make you ignorant if you don't know it, and knowledge that will not make you knowledgeable if you do know it. And there's a lot of stories that were attributed to Sayyidnā Īsā عليه السلام, that would fall under this category. And we're going to stay away from all of them. If it is not confirmed strongly by the Āyāt of the Qur'ān or the Hadīth, then it's better to refrain from it. Why? Because Allāh ﷻ would not hide away from us knowledge if it's beneficial for us, if it is going to provide us with *Hudā* - guidance.

### **The Plot of the Yahūd against Sayyidnā `Īsā عليه السلام**

The Yahūd, in the time of Sayyidnā `Īsā عليه السلام, they rejected the message of `Īsā, and a very small group believed in him. And these were Al-Hawārīyyīn. The rest of the community, whether it was the community itself - which were the Jews, or the authorities - which were the Romans; they rejected the message of `Īsā عليه السلام. The Jews plotted against `Īsā, and they conspired against him, with the government. They made a plot with the government to assassinate and get rid of Sayyidnā `Īsā عليه السلام. And the Roman authorities joined with the Yahūd in that conspiracy. The Yahūd are the ones who instigated it, and then the Jews actually used the Romans to perform that plot against Sayyidnā `Īsā عليه السلام. And the decree was issued that Sayyidnā `Īsā should be executed in public, by carrying him over the cross and putting a crown over his head; not a crown of gold or silver, but a crown of thorns; and to nail him to the cross and let him bleed till death. And that was a very gruesome way of execution that they used to do. They would make a cross out of wood, and then they would nail the hands and the feet to the cross. They would hit nails in the hands, and hang you on the cross, and you would bleed from this injury from your feet and your hands until you die. And you could stay for hours and hours in the sun on that cross, dying a very slow death So it was a very gruesome way of execution.

So, the law had been decreed, decreed that Sayyidnā `Īsā عليه السلام should be executed. We don't know the exact details of what happened. But there is a narration by Ibn Abbās, and again, I'm not sure of the authenticity of this narration - so we don't approve it or disapprove it. But it says that, Sayyidnā `Īsā ran into a room where all of his Hawārīyyīn were sitting. And then he told them, "Who will volunteer to sacrifice their life for me?" One of the young Hawārīyyīn raised up his hand and said, "I will!"

`Īsā عليه السلام asked another time and he's the only one who responded. He asked for a third time, and again that young man was the only one who responded. And this sacrifice is similar to what `Alī bin Abū Tālib did with

Rasūlullāh ﷺ in al-Hijrāh. And incidentally enough, Subhān'Allāh, 'Alī bin Abū Tālib was young at the time. So, this young man came out, and Allāh ﷻ put on him the resemblance of Sayyidnā Īsā عليه السلام, and he was the one who was crucified. Allāh ﷻ opened for Sayyidnā Īsā عليه السلام a window in the roof, and he was picked up by the angels safely, and elevated to the heavens. This is one story.

The other story is that Allāh ﷻ put the resemblance on one of the Jews who was an enemy of Sayyidnā Īsā عليه السلام. So Allāh ﷻ put the resemblance on him, and he was the one who was hanged on the cross. Regardless of who was hanged on the cross, it is not Īsā Ibn Maryam عليه السلام. That is what we are sure about - it was not Īsā Ibn Maryam عليه السلام.

### Allāh ﷻ is the Best Planer

And Allāh ﷻ says in Sūrah Āl-'Imrān,

وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ

**And they (disbelievers) plotted [to kill Īsā (Jesus)], and Allāh planned too.**

**And Allāh is the Best of the planners.**<sup>753</sup>

*Makar* - means when you plan in secret. When you're whispering, hiding in a room, making a plan, that is called *Makar*. They think that they are doing *Makar*. They think that they're concealing their plan, and nobody knows their plan. But there is one who knows their plan, and that is Allāh ﷻ. Allāh ﷻ knows their plans. So, Allāh ﷻ is ***Khayru Al-Mākirīn*** – **Allāh is the Best of the Plotters**. Because Allāh ﷻ, when He makes His plan, His plan can be secret and concealed if Allāh ﷻ doesn't want anybody to know it. So, they made their plan, but Allāh ﷻ made His plan.

**Life of Sayyidnā Īsā عليه السلام isn't over; He is Alive now**

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<sup>753</sup> Āl-'Imrān - 3:54

And the plan of Allāh ﷻ is what we'll go through,

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ خُذْ هَذَا الصَّلَافَ وَارْتَقِ الْوُجُوهَ وَارْتَقِ الْوُجُوهَ وَارْتَقِ الْوُجُوهَ وَارْتَقِ الْوُجُوهَ

**And remember when Allāh said, “O Īsā (Jesus)! I will take you and raise you to Myself and clear you [of the forged statement that Īsā (Jesus) is Allāh's son] of those who disbelieve.”<sup>754</sup>**

‘O Īsā, I will take you *Mutawaffi*.’ Many who read this Āyah thinks that Īsā Ibn Maryam died. Why? Because the word *Wafā* which in Arabic means, death. *Tuwaffi* means - he died. *Wafā* is death. So, when Allāh ﷻ says, “*Innī mutawaffik*”, when people read this, they think that Allāh ﷻ is telling Īsā Ibn Maryam that, “I will make you die”. But that is caused because of not knowing the meanings of words, and not knowing the original meaning of a word. It is true that in the Arabic language of today, and the Arabic language of yesterday, the word *Mutawaffi* can mean death. But it also has other meanings. Allāh ﷻ referred to sleep as *Wafā*. So, what does it mean? Does it mean death, or does it mean sleep? The word *Wafā* also has another, third, meaning and that is - to take something completely. *Wafīhi al-Ajr* when you say *Wafīhi al-Ajr* means - pay him in full. Over here, the word *Wafā* means Allāh ﷻ is telling Īsā Ibn Maryam, ‘I am going to take you in full, without any, single injury. You are going to be taken entirely. You're not going to be harmed at all.’

So, Allāh ﷻ is not going to take your soul alone, nor is Allāh ﷻ going to take your body alone. Allāh ﷻ is going to take your soul and your body intact, without any injury or harm. That is what the word *Mutawaffika* means in this Āyah. And this is actually the original meaning of the word *Wafā*. When we use *Wafā* for death, or when we use it for sleeping, we are using secondary meanings of the word. But the original meaning is something in its entirety or completely. And that's why the word ‘completely’, absolutely

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<sup>754</sup> Āl-'Imrān - 3:55

fits the meaning which we want to get from the Āyah, that the Yahūd were not able to harm Sayyidnā Īsā Ibn Maryam عليه السلام.

**Wa Rāfi`uka 'lIlayya - And I will elevate you to me.** Allāh ﷻ says,

وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ  
الْقِيَامَةِ ۗ

**And clear you [of the forged statement that Jesus is Allāh's son] of those who disbelieve, and I will make those who follow you (Monotheists, who worship none but Allāh) superior to those who disbelieve [in the Oneness of Allāh, or disbelieve in some of His Messengers, e.g. Muhammad, Jesus, Moses), etc., or in His Holy Books, e.g. the Torāh, the Injīl (Gospel), the Qur`ān] till the Day of Resurrection.**<sup>755</sup>

And I will purify you and clear you, of those who disbelieve. I will clear you, and purify you, take you away from all of this impurity, all of this *Najjāsah*, all of this *Rijs*. This environment that you're living in, I will take you away from it. Now, just to confirm the meaning further, we'll read Āyāt from Sūrah An-Nisā. Allāh ﷻ says, and these Āyāt are talking about Al-Yahūd,

فَبِمَا نَفَضْنَاهُمْ مِيثَاقَهُمْ وَكَفَرِهِمْ بِآيَاتِ اللَّهِ وَقَتْلِهِمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ  
قُلُوبُنَا غُلْفٌ ۗ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا  
وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَانًا عَظِيمًا  
وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ  
وَلَكِنْ شُبِّهَ لَهُمْ ۗ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ ۗ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا  
اتِّبَاعَ الظَّنِّ ۗ وَمَا قَتَلُوهُ يَقِينًا  
بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ ۗ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

**Because of their breaking the covenant, and of their rejecting the Āyāt (evidences, verses, signs, revelations, etc.) of Allāh, and of their killing the Prophets unjustly, and of their saying: "Our hearts are wrapped (with**

<sup>755</sup> Āl-'Imrān - 3:55

coverings, i.e. we do not understand what the Messengers say)" - nay, Allāh has set a seal upon their hearts because of their disbelief, so they believe not but a little. And because of their (Jews) disbelief and uttering against Maryam (Mary) a grave false charge (that she has committed illegal sexual intercourse); And because of their saying (in boast), "We killed Messiah Īsā (Jesus), son of Maryam, the Messenger of Allāh," - but they killed him not, nor crucified him, but the resemblance of Īsā (Jesus) was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not [i.e. (Jesus), But Allāh raised him (Jesus) up (with his body and soul) unto Himself (and he is in the heavens). And Allāh is Ever All-Powerful, All-Wise.<sup>756</sup>

And *Subhān'Allāh*, when you read the Āyāt of Qur'ān and you look deeply into the words, *Subhān'Allāh*, you find the miracle of Qur'ān. Allāh ﷻ said, in this issue in particular, in the issue of the crucifixion, and the killing of Īsā. Allāh ﷻ is saying that they're following nothing but doubts.

If you go back to the Bible, and you look at the evidences that are used to prove that Īsā was crucified, and that he was killed, and that he was raised up from the dead, you find that all of those evidences are doubtful. And Allāh ﷻ summed it all in one word, and Allāh ﷻ says, "*In yattabi'ūna illā al-dhan - they are following doubts - Shak*. *Shak* is doubtful conjuncture, there is no firm, substantial evidence to prove the point. The life of Sayyidnā Īsā عليه السلام is not over, he's alive now. And the rest of his life is in the future. But we're not going to talk about it now. We'll keep it to for the series about 'Al-Ākhirah', which we're going to start talking about Inshā'Allāh next Saturday. We started already with 'Al-Ākhirah' in Ramadān, and we're going to continue Inshā'Allāh next Saturday. So, we'll reserve the part about the coming, the second coming back of Īsā عليه السلام until we

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<sup>756</sup> An-Nisā - 4:155-158



talk about 'Alāmāt As-Sā'ah - the signs of Hour. But up to this point, we are done with the history of the Ambiyā Allāh ﷺ.

### **Mankind Needs the Ambiyā of Allāh ﷺ.**

Now, a few points that we will close with, in regard to the Ambiyā of Allāh. First of all, humanity and mankind cannot live and survive without the Rusūl, without the Ambiyā, without the Messengers. And I want to read to you some of the words of Ibn Al-Qayyim رحمه الله in this regard.

He says, *“There is no way to success and happiness in this world or in Ākhirah, except through the messengers. And there is no way to know the difference between good and evil, except through the messengers. And there is no way to receive the pleasure of Allāh ﷺ, except through the messengers. They are the standard in their words and their actions; they are the standard; they are the criteria. And without the Ambiyā of Allāh ﷺ, our spirits and our bodies will be dead.”*

When we say this, we don't only mean that it is important for us to learn about the Ambiyā of Allāh ﷺ. What is meant is that the Ambiyā of Allah ﷺ should be our guiders in everything that we do, in every aspect of our life. And that would lead to number two.

### **The Ambiyā are Guidance for Us**

There is no way for us to know and learn the guidance of the Ambiyā, except through the Āyāt of Qur'ān. There is no other way. Where are you going to learn about the guidance of the Ambiyā? Where? What other source will you go back to? Historical books? - history was not recorded yet. Are you going to go back to the Bible? Well, let's look for example, at some of the references that were made in the Bible about the Ambiyā of Allāh ﷺ, to see if we can use it as a credible source.

## What the Bible says about the Ambiyā of Allāh ﷺ

### Nūh عليه السلام

The Bible says about Nūh عليه السلام, and by the way, all of these verses that I will read to you are from the Old Testament which is part of the Jews. Now this is talking about Nūh عليه السلام.

“Noah, a man of the soil, proceeded to plant a vineyard. When he drank some of its wine, he became drunk, and lay uncovered inside his tent. Hām, the father of Can’ān, saw his father’s nakedness, and told his two brothers outside. But Shem and Japheth took a garment and laid it across their shoulders, when they walked in backward, and covered their father’s nakedness. Their faces were turned the other way so that they would not see their father’s nakedness. When Noah awoke from his wine and found out what his youngest son has done to him, he said, “Cursed be Can’ān, the lowest of slaves will he be to his brothers.” And this is in Genesis 920.

### Sayyidnā `Ibrāhīm عليه السلام

About Sayyidnā `Ibrāhīm عليه السلام in Exodus 31, verse one, it mentions that `Ibrāhīm used his wife Sarah, to go to the king of Egypt, so that he can gain some material gains. So, he sent his wife to stay with the king, so that he can get sheep, and animals, and cattle and go away with it. Sayyidnā `Ibrāhīm is selling his wife for sheep. This is in Exodus 32, verse one.

### Sayyidnā Lūt عليه السلام

Sayyidnā Lūt عليه السلام, and Subhān'Allāh, *yā'ni*, I know that all of you feel uncomfortable hearing this inside the Masjid.

It says, “Lūt (Lot) and his two daughters left Zoar and settled in the mountains, for he was afraid to stay in Zoar. He and his two daughters lived in a cave. One day, the older daughter said to the younger, “*Our father is old. And there is no man around here to lie with us, as is the custom all over*

*the earth. Let's get our father to drink wine, and then lay with him, and preserve our family line through our father."* That night, they got their father to drink wine, and the older daughter went in and lay with him. He was not aware of it when she laid down, or when she got up. The next day, the older daughter said to the younger, *"Last night I lay with my father. Let's get him to drink wine again tonight, and you go in and lie with him, so we can preserve our family line through our father."*

And you can see in the mentality of the Yahūd, the issue of preserving line, and seed; it's all talking about seed and how to preserve our seed.

"So, they got their father to drink wine that night also, and the younger daughter went and lay with him. Again, he was not aware of it when she laid down, or when she got up. So, both of Lot's daughters became pregnant by their father. The older daughter had a son and she named him Moab. He is the father of the Moabites of today. The younger daughter also had a son, and she named him Ben Ami. He is the father of the Ammonites of today."

See how the Yahūd are using this to discredit the other races of the world? They're using the Ambiyā of Allāh ﷺ as a tool to get away with lowering the other races of the earth, and they even accused 'Ibrāhīm of having an illegitimate son, which is Ismā'īl. By the way, when we're talking about Sayyidnā Lūt and they accused him of adultery and fornication. Subhān'Allāh, how could you say this about the Nabi of Allāh ﷺ, who gave up his whole life calling for people to be moral? Spending his life to teach the people morality. And then you accuse him of a horrendous crime. With Ya'qūb عليه السلام, it says also in the Old Testament, that he stole sheep and goats from his father-in-law, and ran away with them.

### **Dawūd** عليه السلام

With Dawūd عليه السلام, and this story of Dawūd, is really ridiculous. In the spring, at the time when the kings go off to war, David sent Joab out with the kings' men, and the whole Israelite army. They destroyed the

Ammonites and besieged Rabbah, but David remained in Jerusalem. One evening, David got up from his bed and walked around on the roof of the palace. From the roof he saw a woman bathing. The woman was very beautiful, and David sent someone to find out about her. The man said, *“Isn't this Bathsheba, the daughter of Liam and the wife of Uriah of the Hatite?”* Then, David sent the messengers to get her. She came to him, and he slept with her. Now, the story is long, but what happened is, this man was the leader of the armies of Sayyidnā Dawūd, as they claim. *“When David saw how beautiful his wife was, he slept with the wife, and then he made a plan to kill her husband so he can take her over. And then it says that “But the thing David has done displeased the Lord.”*

### **Sayyidnā Sulaymān عليه السلام**

With Sayyidnā Sulaymān عليه السلام, King Solomon, and this is in Kings eleven one. King Solomon, however, loved many foreign women besides Pharaoh's daughter. And it mentions how many women he loved; here it says, *“Nevertheless, Solomon held fast to them in love. He had 700 wives of royal birth, and 300 concubines, and his wives led him astray. As Solomon grew old, his wives turned his heart after other gods, and was not fully devoted to the Lord (his God). He followed Ashtoreth, the goddess of the Sidonians and Molech, the testable God of the Ammonites. So, Solomon did evil in the eyes of the Lord.”*

Anyway, so you can see here that Sayyidnā Sulaymān عليه السلام, as they accuse him - in the end of his life he started worshipping idols and died as a Murtad.

### **Qur'ān is the Only Authentic and Credibly Source to Report the Truth about the Ambiyā of Allāh ﷺ**

Now, these stories that are mentioned about the Ambiyā of Allāh ﷺ, don't think that this has happened haphazardly. There was a goal, and an

objective of degrading the Ambiyā of Allāh ﷺ. When the Ambiyā of Allāh ﷺ were degraded, and they were discredited, and they lost their credibility, then the people don't have to follow them anymore, so the Sunnah of the Ambiyā of Allāh ﷺ is destroyed. And that is the plan that the Yahūd have done against the Ambiyā of Allāh. And they attempted to do that with Īsā عليه السلام, and they attempted to do that with Muhammad ﷺ. These are things mentioned in a book that is acceptable by the Yahūd and the Nasārah [Christians]. Even though it is the Jews who made all of these claims, because all of this which I read was in the Old Testament, but the Christians are not innocent because they still believe in this book as theirs. They believe in the Old Testament - that it is the word of God, and they still follow it. And this shows you how the Yahūd have been able to mislead the nation of the Nasārah after them; by discrediting the Ambiyā of Allāh ﷺ. When the Ambiyā of Allāh ﷺ are discredited, that completely throws them out of our respect, so we don't take them as role models anymore. I mean, imagine, would you accept one of these people to be a teacher for your child? Would you accept a person with such manners and behaviour to be a teacher of your child? I mean, now we're living in America, with the present laws of the United States, which we as Muslims consider to be very liberal. With the existing laws of the United States, if these men then did these things which I listed to you, they would all be in jail now. If the President of the United States or a member of Congress, or a person in public office does such a thing: stealing the cattle of your father-in-law, or doing such things, or getting rid of your army general; killing him so that you can take over his wife, this is something that will be unacceptable and immediately you would be thrown in jail. If we cannot trust such a people to teach our children, or to lead us, or to be the president, or to be in public office, how can we trust them with our souls? How can you trust them with your souls? That's why humanity has no hope. Mankind has no hope, except by following the way of the Ambiyā of Allāh ﷺ as taught in Qur'ān. That's the only credible reference to learn about the Ambiyā of Allah ﷺ. Because, I

mean, if you were a Christian or a Jew, you would not want your children to read this. You, as adults, were not comfortable with hearing this.

### Disbelieving in one Nabi of Allāh ﷺ is Equal to Disbelieving in all of Them

Disbelieving in one of the Ambiyā, is equivalent to disbelieving in all of them. Allāh ﷻ says in Sūrah An-Nisā,

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ  
نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا

**Verily, those who disbelieve in Allah and His Messengers and wish to make distinction between Allah and His Messengers (by believing in Allah and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between.**<sup>757</sup>

What does it mean ‘making a distinction between Allāh and his Messengers’? How do they make a distinction between Allāh ﷻ and His Messengers? They say, “*We believe in some and we reject some.*” Allāh ﷻ is telling you, ‘These are My messengers, I chose them. These are mine. These are the ones whom I sent to the world.’ And then you come and say, ‘No, I'm going to accept this one, but I'm not going to accept you that one.’ You're separating between them and Allāh ﷻ. Allāh ﷻ says, “These are my Ambiyā, I'm the One who sent them to you.” And you say, ‘No, I'm going to accept Jesus, but I'm not going to accept Muhammad ﷺ. I'm going to accept Mūsā, but I'm not going to accept Īsā.’ What does Allāh ﷻ call this?

Allāh ﷻ says about this,

أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا

**They are in truth disbelievers.**<sup>757</sup> They are truly disbelievers. If you disbelieve in one of the Ambiyā of Allāh ﷻ, it is as if you have rejected them all. Allāh ﷻ says in Sūrah Ash-Shu'arā,

<sup>757</sup> An-Nisā - 4:150, 151

كَذَّبَتْ قَوْمُ نُوحِ الْمُرْسَلِينَ

**The people of Nūh (Noah) belied the Messengers.**<sup>758</sup> Plural. How many Messengers have the people of Nūh received? One.

How come Allāh ﷻ said it in plural? You disbelieved in al-Mursalīn - the Messengers. Because disbelieving in Nūh, is equivalent to disbelieving in all of the Ambiyā of Allāh. And the same thing, Allāh ﷻ says,

كَذَّبَتْ عَادُ الْمُرْسَلِينَ

**'Ād (people) belied the Messengers,**<sup>759</sup> and they received only Hūd عليه السلام. Allāh ﷻ says,

كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ

**Thamūd (people) belied the Messengers,**<sup>760</sup> and they received only Sālih عليه السلام. Allāh ﷻ says,

كَذَّبَتْ قَوْمُ لُوطِ الْمُرْسَلِينَ

**The people of Lūt belied the Messengers,**<sup>761</sup> and they received only Lūt.

Therefore, disbelieving in one of the Ambiyā of Allāh ﷻ is equal to disbelieving in all of them. And this needs to be kept in mind when we are talking for example about Yahūd (Jews) and Nasārah (Christians). I mean, it's not up to you to make a choice of who you want to follow, and who you don't. All of them are Ambiyā of Allāh ﷻ. So, the Jews have become non-Believers as soon as they rejected Jesus (Īsā عليه السلام) and the Nasārah, the followers of Jesus, became disbelievers the moment they disbelieved in Muhammad ﷺ. Allāh says about the believers who follow all of the Ambiyā,

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ۚ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ  
وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ

<sup>758</sup> Ash-Shu'arā - 26:105

<sup>759</sup> Ash-Shu'arā - 26:123

<sup>760</sup> Ash-Shu'arā - 26:141

<sup>761</sup> Ash-Shu'arā - 26:160

**The Messenger (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allāh, His Angels, His Books, and His Messengers. They say, "We make no distinction between one another of His Messengers"**<sup>762</sup>

As the Ummah of Muhammad ﷺ, we do not make any distinction between them. We accept them all as Messengers of Allāh ﷻ.

## **Unique Characteristics of the Ambiyā of Allāh ﷻ**

Finally, some of the unique characteristics of the Ambiyā. The Ambiyā of Allāh ﷻ are *Bashar* – they're human beings, but they have some unique qualities which make them different and unique.

### **1. Al-Wahi – Revelation**

They received *Wahī* from Allāh ﷻ, they received revelations. That's the first unique quality of the Ambiyā.

### **2. The Ambiyā of Allāh ﷻ do not Sleep as we do**

Their eyes sleep, but their hearts don't. Rasūlullāh ﷺ says in the Hadīth, narrated by Al-Bukhārī, "*Wa kadhālika al-ambiyā tanāmu a'yunuhum wa lā tanāmu qulūbuhum* - the Ambiyā of Allāh ﷻ, their eyes sleep but their hearts don't."<sup>763</sup>

And by the way, when we say they don't sleep, [it means] their hearts are always awake. They're carrying so much responsibility, and they have so much concern. And they're so attached to Allāh ﷻ that the heart cannot sleep. And the heart is always attached to the Allāh ﷻ.

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<sup>762</sup> Al-Baqarah - 2:285

<sup>763</sup> Sahih al-Bukhari 2013, 3570, 7281, 7517, - Sunan Abi Dawud 1341



### 3. Al-'Ismāh – Infallibility

The Ambiyā of Allāh ﷺ, it is agreed upon among the scholars of Islām, that they never commit major sins. And it's also Ijmā' [consensus] of the Muslims, that the Ambiyā of Allāh ﷺ never commit a sin in conveying the message. So, for example, they would never conceal knowledge. They would never betray the trust, they would never break a promise, they would never lie. And this is the consensus of all of the 'Ulamā. In terms of mistakes, or very small minor sins; it is the opinion of the majority of the Ummah, that the Ambiyā could commit mistakes, but Allāh ﷻ doesn't leave them unnoticed, but Allāh corrects them during their life. So that when they pass away, they leave us a message that is completely, one hundred percent, pure. There are no mistakes in it.

So, when Sayyidnā Dawūd عليه السلام made a mistake in the judgement; Allāh ﷻ corrected him. So, Allāh ﷻ doesn't leave the Messengers without teaching them the right *Ijtihād*<sup>764</sup> Therefore, whatever the Ambiyā leave for us, is 100 % pure and infallible, without any mistakes. And that is called Al-'Ismah; *Ismatul Ambiyā* - the infallibility of the Prophets.

### 4. The Soul of Ambiyā is Never Taken until they Give Permission

The fourth quality which is unique about the Ambiyā of Allāh ﷺ: their soul is never taken until they give permission. For us, our death is unannounced. The Angel of Death, when he comes to you, he is not going to seek your permission. He's not going to knock on your door and say, 'Can you please allow me in?' He's going to come in and will take your soul, whether you like it or not.

With the Ambiyā of Allāh ﷺ, the Angel of Death comes to them, and seeks their permission first, and tells them that, 'I have come to take your soul.'

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<sup>764</sup> Ijtihād is independent reasoning or the ability to judge, which is only allowed to be done by Islamic scholars.

Rasūlullāh ﷺ says in the Hadīth, “*Mā min nabiy yamrad illā khuyyira bayna al-dunyā wa al-Ākhira* - any Prophet who becomes ill (and this is the illness of Death), he is given the choice of Dunyā or Ākhirah.”<sup>765</sup>

They choose. And this Hadīth is narrated by Al-Bukhārī and Muslim.

## 5. Every Prophet is Buried Exactly in the Spot where they Die

*Yiqbar haythu yamūt* - every Prophet is buried exactly in the spot they die. They're not carried from one place to another. Rasūlullāh ﷺ says, “*Lam yuqbar nabiyu illā haythu yamūt* - Every prophet is buried in the spot they die.”<sup>766</sup> Narrated by Imām Ahmad

## 6. The Earth doesn't Decompose their Bodies

The earth does not decompose their bodies and eat away their bodies. The bodies of the Ambiyā are protected in their graves. And the animals, and the insects of the earth, and the erosion caused by earth does not affect their bodies. Rasūlullāh ﷺ says, in the Hadīth narrated by Abu Dawūd, and Nasā'i, and Abū Khuzaymah has said it is Sahīh, “*Inna Allāha harrama 'alā al-ardi anta'kula ajsād al-ambiyā* - Allāh ﷻ has made it Harām on the earth to eat away from the bodies of the Ambiyā.”<sup>767</sup>

The body of the Nabi is just like when he was alive. It doesn't go through the natural process of decomposing, that we are susceptible to.

The Ambiyā of Allāh ﷻ, as an honouring for them, Allāh ﷻ preserves their bodies in their graves wherever they are.

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<sup>765</sup> Sahih al-Bukhari 4586, - Sunan Ibn Mājah 1620

<sup>766</sup> Jami` at-Tirmidhi 1018, - Ash-Shama'il Al-Muhammadiyah 390

<sup>767</sup> Sunan Abi Dawud 1047, 1531, - Sunan Ibn Mājah 1637, 1085

## 7. They are Alive in their Graves

Finally, Rasūlullāh ﷺ says, in the Hadīth narrated by Al-Jamā'ah, “*Al-ambiyā wa-ahyā' fī qubūrihim yusallūn* - the Prophets are alive in their graves and are praying.”<sup>768</sup>

We are done with the ‘Lives of the Ambiyā of Allāh’, and Allāh ﷻ has made for us in the Lives of the Ambiyā of Allāh an ‘*ibrā*. And again, we need to remember, what is the purpose of these stories? It is, as Allāh ﷻ says,

لَقَدْ كَانَ فِي قَصصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ

**Indeed in their stories, there is a lesson for men of understanding.**<sup>769</sup>

Lessons for you. We ask Allāh ﷻ to make us of those who would follow the lessons of the Ambiyā of Allāh ﷻ. We ask Allāh ﷻ to accept our deeds of coming here, and talking about the Ambiyā of Allāh ﷻ. And We ask Allāh ﷻ to make us of those who would love the Ambiyā of Allāh ﷻ, because if we love them, we would be resurrected with them on the Day of Judgement.

*Fa-nasaluka an taj'alnā min man yuhibu ambiyā-ak* - We ask Allāh ﷻ to make us of those who deeply and sincerely love the Ambiyā of Allāh ﷻ.

وصلوات الله وسلامه على سيدنا والأولين والآخرين  
والحمد لله رب العالمين

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<sup>768</sup> Mishkat al-Masabih 1366, - Sunan an-Nasa'i 1633, 1634

<sup>769</sup> Yūsuf - 12:111