

**THE
AMBIYA
OF
ALLAH
Part 2**

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IBLEES - SHAITAAN

“VERILY, SHAITAAN

IS YOUR

AVOWED ENEMY”

(Qur’aan)

**“O Children of Aadam!
Let not shaitaan cast you into fitnah (trial)
as he had (gained) the expulsion of your
parents from Jannat. He caused the
removal
of their garments so that their private
parts
become exposed. Verily, he and his league
(of devils) are able to see you in a way
that
you are unable to see them. Verily We
have
made the shayaateen the friends of those
who have no Imaan.”
(Qur’aan)**

THE CREATION OF AZAAZEEL

(Shaitaan/Iblees)

The story of Hadhrat Aadam (Alayhis salaam) is interwoven with Shaitaan who had lured, tempted and ultimately secured in gaining the expulsion of Hadhrat Aadam (alayhis salaam) and Hadhrat Hawwaa (alayhas salaam) from Jannat. Therefore, it is appropriate to commence with the creation of Shaitaan/Iblees.

Allah Ta'ala had created two beings inside Jahannam. The one had the form of a lion and the other the form of a wolf. These two beings indulged in sexual relations in *Sijjeen* which is one of the abodes in Jahannam. Azaazeel, who later became Iblees/Shaitaan, was born from the union of these two creations.

Azaazeel devoted himself to ibaadat in *Sijjeen* for a thousand years. Here his Ibaadat consisted of Sajdah. He remained in prostration for this long era of a thousand years. Allah Ta'ala then elevated him to the seven earths where he engaged in Ibaadat for a thousand years on each one of the seven levels. Ultimately, he surfaced on the earth, i.e. this earth which mankind inhabits.

On earth Allah Ta'ala bestowed to him two extremely beautiful wings of green jasper. Then he flew and reached the first sama' (heaven). Here he remained in Sajdah for a thousand years. Thus, he was awarded the title of *Khaashi'* (*one who is humble and fearful*).

Thereafter he proceeded to the second sama' and remained in Sajdah worshipping Allah Ta'ala for a thousand years. The Malaaikeh inhabiting the second sama' named him *Aabid* (*one devoted to worshipping Allah Ta'ala*).

Then he proceeded to the third sama' where he remained in sajdah for a thousand years. Here he was named *Saalih* (*one who is profoundly pious*). He then proceeded to the fourth sama' and remained in sajdah for a thousand years. Here he was named *Wali* (Friend of Allah Ta'ala).

He then flew to the fifth sama'. Here too he devoted himself to ibaadat, making sajdah for Allah Ta'ala for a thousand years. It was in this strata that he was named *Azaazeel*. This was his most popular name. Then he journeyed to the sixth sama' where he remained in sajdah for a thousand years.

Thereafter he reached the seventh sama' and again remained in sajdah for a thousand years. There remained no spot on earth and in the heavens where he did not make sajdah. From the seventh sama' he rose higher and higher until he reached on the glorious Arsh (Throne) of Allah Ta'ala. Here he devoted himself to worshipping Allah Ta'ala for six thousand years.

After being in Sajdah for this long period of six thousand years, he raised his head and supplicated to Allah Ta'ala: "*O my Creator! By your grace elevate me to Looah Mahfooz so that I may observe your Qudrat (Power), and so that I may increase my worship for you.*"

Since Allah Ta'ala had not bestowed to Azaazeel the power to reach Looh Mahfooz of his own accord, Allah Azza Wa Jal commanded the Angel, Hadhrat Israafeel (Alayhis salaam) to transport him to Looh Mahfooz. When he arrived at Looh Mahfooz, his gaze fell on a tablet on which was inscribed:

“There will be a servant of Allah who will worship Him for six hundred thousand years, then refuse to perform one Sajdah commanded by his Creator. Allah Ta'ala will then efface his six hundred thousand years of ibaadat and name him Iblees, the Accursed one.”

Azaazeel, on reading this inscription, cried profusely. How could this ever be possible? What an evil servant is that being? Banishing the thought from his mind, he immediately engaged in Ibaadat and after six hundred thousand years, Allah Ta'ala said to him:

“O Azaazeel! What should be the punishment for a servant who refuses to obey Me?”

Azaazeel responded: *“O Allah! Whoever refuses to obey you, his punishment should be La'nat (the Curse of Allah Ta'ala).”* Allah Ta'ala ordered him to record this in writing. This episode occurred twelve thousand years before Azaazeel became the Accursed one (*Iblees*).

Azaazeel was then allowed to live in Jannat for several thousand years. One day of that realm is the equivalent of a thousand earthly years as the Qur'aan testifies. In Jannat a special throne or *Mimbar of Noor* was set up for him. He would deliver lectures and teach the Malaaikeh while he

was seated on this mimbar for a thousand years. Jibraeel, Mikaaeel, Israafeel, Izraaeel and all the Malaaiakah would be seated at the foot of the mimbar listening to the discourses of Azaazeel. He was known as *Muallimum Malaaiakah* (the Teacher of the Angels).

Once the Angels discussing among themselves said: *“Should ever any one of us be disobedient to Allah Ta’ala, he should appoint Azaazeel as the intercessor to intercede on his behalf by Allah Ta’ala so that he is forgiven.”*

One day, the Malaailah saw the tablet on which was the inscription which Azaazeel had first read. They cried profusely. Azaazeel, greatly surprised, asked them to explain their grief. The Malaaiakah said that one of the Angels would become *mardood* (*accursed*).

One day, Azaazeel said to Allah Ta’ala: “O My Allah! The jinn have spread much anarchy and mischief on earth. Appoint me as the commander of an army to eliminate them.” Allah Ta’ala accepted his supplication. Azaazeel in command of four thousand Malaaiakah landed on earth. With his army of Angels he pursued and killed the jinn. The few remaining ones took refuge in isolated mountains and islands. Thus, the earth was cleansed from the anarchist jinn.

THE CREATION OF HADHRAT AADAM (ALAYHIS SALAAM)

*“Remember when your Rabb said to the Malaaiakah:
“Verily, I shall be creating a man from clanking, dark,
decomposing clay. Then, when I have fashioned him and*

blown in him of My Rooh (spirit/command), then fall in prostration (Sajdah) to him.”
(*Qur'aan*)

Azaazeel continued to inhabit Jannat. One day Allah Ta'ala announced to the Malaaiakah that He would be creating a *Khaleefah (Representative)* on earth.

*“Remember when Your Rabb said to the Malaaiakah:
‘Verily, I shall be creating on earth a Khaleefah
(Vicegerent).’*
(*Qur'aan*)

Hadhrat Jibraeel (Alayhis salaam) was commanded to bring a handful of soil from earth. Hadhrat Jibraeel came to the spot where today the Ka'bah is and as he was about to scoop a handful of soil, the earth spoke and wailed: *‘By Allah! O Jibraeel! Do not take any soil from me. The progeny of the Khaleefah will be extremely sinful and will be deserving of severe punishment.* The earth wailed and pleaded with Jibraeel (Alayhis salaam), begging him not to take any soil from it. The punishment of Allah Azza Wa Jal is unbearable, hence the earth cried that it will not be able to bear the *Athaab* which will be meted out to mankind. Earth claimed that it too will suffer when the creation, mankind, will suffer because of earth constituting the primordial matter from which man will be made.

Jibraeel (Alayhis salaam) overcome with pity, departed without taking any soil. Allah Ta'ala then dispatched Mikaaeel (Alayhis salaam), then Israafeel (Alayhis salaam) on the same mission. Both returned empty-

handed, being overwhelmed by the grief of earth. Both the heavens and the earth are intelligent creations of Allah Ta'ala. They have souls. The Qur'aan confirms that Allah Ta'ala spoke to the earth and heavens. Then Allah Ta'ala ordered Hadhrat Izraaeel, the Angel of Death, to bring the soil. Despite the pleadings and lamenting of the earth, Izraaeel (Alayhis salaam) snatched the commanded handful of soil and went with it to the celestial realms.

Then addressing Allah Ta'ala, Izraaeel (Alayhis salaam) said: *“You are Most Wise. I have come with the soil.”* Allah Ta'ala said: *“O Izraaeel! From this soil shall I create a Khaleefah, and I shall appoint you to extract his soul (at the time of Maut).”*

Izraaeel (Alayhis salaam) pleaded: *“O Allah! Your creation will regard me to be their enemy. They will abhor me.”* Allah Ta'ala, allaying his concern, said that He would create causes for the deaths of people, hence they would attribute death to such causes. Therefore, no one will become His (Izraaeel's) enemy.

Then Allah Ta'ala instructed the Malaaikeh to place the handful of soil at a spot between Makkah and Taaif. This heap of soil remained exposed to the weather for eight years. After eight years, the form of Hadhrat Aadam (Alayhis salaam) was moulded from this clay.

One day, Azaazeel came with 70,000 Angels to inspect the form of Hadhrat Aadam (Alayhis salaam). When he saw that the clay statute of Hadhrat Aadam (Alayhis salaam) lay sprawled on the ground, he looked with

contempt at it. Pride and envy blinded his reasoning. He failed to understand the rationale underlying the considerable honour and attention being accorded to this lifeless statue of brittle clay. The Malaikah informed Azaazeel that this statue of sand will become the Khaleefah of Allah Ta'ala. He derisively said that if Allah Ta'ala grants him control over this form (i.e. Hadhrat Aadam), he would destroy it, and if Allah Ta'ala subjugates him (i.e. Azaazeel) to Aadam (Alayhis salaam), then he would not obey him (Aadam).

Azaazeel developed intense aversion for Aadam (Alayhis salaam). He was consumed by envy, unable to understand why so much honour was being bestowed to a lifeless statute of decomposed and brittle clay.

Once Iblees entered into the lifeless form of Hadhrat Aadam (Alayhis salaam). When he reached the navel, a fierce heat drove him out. Now, his hatred and envy for Hadhrat Aadam (Alayhis salaam) were multiplied manifold. He spat on the statute and departed in disgust.

Jibraeel (Alayhis salaam) made the statue fragrant with musk and amber. The statue became illuminated. Allah Ta'ala ordered Jibraeel (Alayhis salaam) with a huge concourse of Malaikah to take this fragrant illuminated statue for a journey in space. Thus, a huge concourse of Angels, to honour this new being who would be the Vicegerent of Allah Ta'ala on earth, flew through space carrying with much honour the lifeless body of Hadhrat Aadam (Alayhis salaam) for five hundred years.

After the Rooh (Soul) of Aadam (Alayhis salaam) was created. Allah Ta'ala ordered the four Muqarrab Malaaikeh (Jibraeel, Mikaaeel, Israafeel and Izraaeel) to place the Rooh of Aadam (Alayhis salaam) inside the lifeless statue. The Soul of Aadam (Alayhis salaam) was placed on a tray of noor which was covered with a 'cloth' of noor. Seventy thousand Malaaikeh accompanied each one of the four Angels.

The Tray of Noor was placed on the head of the statue. Thereafter, the Tray was transported with great honour to the seventh heaven where all the Malaaikeh came to view it. Allah Ta'ala commanded the Soul to enter into the statue. The Soul circumambulated the statue seven times, then supplicated: *“O my Creator! I am a celestial substance (a nooraani entity) whereas this statue is dark and dense. How can I enter it? Allah Ta'ala commanded: “Enter with aversion and exit with aversion.”*

The Soul then entered from the nasal passage and moved in the head. At that moment Aadam (Alayhis salaam) opened his eyes. The Soul then made its descent to the throat, then the chest. When it reached the navel, the body became clothed with bones, flesh, skin and the internal organs were formed.

At this juncture, Aadam (Alayhis salaam), placing his hands on the ground attempted to rise. An Angel said that this creation will be impatient. He attempts to rise whilst only half his body has developed. He will act hastily. Allah Ta'ala sent an Angel to massage the head and forehead of Aadam (Alayhis salaam). Then life became a

confirmed reality in Aadam (Alayhis salaam), and he sneezed. By the *Ilhaam* (inspiration) of Allah Ta'ala, Aadam (Alayhis salaam) proclaimed: '*Alhamdulillah!*' In response, Allah Ta'ala said: '*Yarhamu kallaah!*' (May Allah have mercy on you.) Thus, saying *Yarhamukallaah* became Waajib (obligatory) for Muslims to say in response to a sneezing person saying '*Al-hamdulillah*'.

Allah Ta'ala ordered Jibraeel (Alayhis salaam) to preserve that first Sneeze of Aadam (Alayhis salaam) in whatever manner Allah Ta'ala had desired. It was from that sneeze that Allah Ta'ala created Hadhrat Nabi Isaa (Alayhis salaam).

The height of Aadam (Alayhis salaam) was 60 cubits (about 30 metres), and his breadth was three and half metres. All people who will be entering Jannat will have this size.

A massive, beautiful throne encrusted with precious stones was set up in Jannat for Aadam (Alayhis salaam). A crown of gold encrusted with precious stones was placed on the head of Aadam (Alayhis salaam). There was a wondrous cascade of Noor from the forehead of Aadam (Alayhis salaam), which reached the Arsh of Allah Ta'ala.

Now Allah Ta'ala imparted to Aadam (Alayhis salaam) vast knowledge of all things which He (Allah Ta'ala) deemed necessary for mankind. Referring to the knowledge inspired into him, the Qur'aan Majeed said:

"He taught Aadam all the names, then presented these to the Malaaikeh, saying to them: 'Inform Me of the names

of these things if indeed you are truthful (in your idea that you are more worthy of becoming My Vicegerents).”
(Qur'aan)

In response, the Malaaiakah said:

“Subhaanaka! (Glory unto You. You are Pure!) We have no Knowledge, except that which You have taught us. Verily, You are the All-Knowing, The Wise.”
(Qur'aan)

In order to illustrate the superiority of Hadhrat Aadam (Alayhis salaam) over the Malaaiakah, Allah Ta'ala ordered him:

“O Aadam! Inform them of the names of these things. After he informed them of the names of these things, Allah said:

‘Did I not say to you that I know the Ghaib (Unseen) things of the heavens and of the earth, and that I know what you disclose and what you conceal?’
(Qur'aan)

When Aadam (Alayhis salaam) was seated on the throne, to honour him Allah Ta'ala ordered all the Malaaiakah to make sajdah to him. This was a Sajdah Ta'zeem, i.e. for the purposing of honouring him. It was not a sajdah of ibaadat. All the Malaaiakah in fulfilment of the Divine Command, performed the Sajdah. When they raised their heads from Sajdah, they saw Iblees standing.

“Then all the Malaaiakah made sajdah except Iblees. He refused to be among those who made Sajdah. He said: ‘I

shall not make Sajdah for a man whom you have created from clanking, dark decomposing clay.” (Qur’aan)

Then the Malaaikeh again went into Sajdah. This was a Sajdah of Shukr (of gratitude). They were grateful for having been obedient, hence saved from the Divine Curse which settled on Azaazeel. Henceforth he was known as Iblees. When Allah Ta’ala questioned Iblees, he responded: *“I am better than him. You created me from fire and him from dust.”* Now he was expelled from the heavens to live perpetually under the Curse of Allah Ta’ala.

“Allah said: ‘Get out from here. Verily, you are an outcast (rejected and accursed). And, on you will be la’nat (curse) until the day of Qiyaamah.”
(Qur’aan)

The face of Iblees was disfigured by Allah Ta’ala. His eyes became fixed on his chest. Whoever saw him understood that he was accursed and rejected. At this juncture Iblees wailed: *“O my Creator! You have made me accursed for the sake of Aadam.”* Allah Ta’ala reminded him to read what he had written hundreds of thousands of years ago. When he read what he had recorded with his own hands, he lost all hope, and he supplicated: *“O my Rabb! Grant me respite until the Day of Resurrection.”* Allah Ta’ala granted his supplication. Among the duas made by Iblees on the occasion of his expulsion from Jannat, were the following:

1. For a house: His house would be toilets and public bathrooms/toilets.
2. For gathering places: His haunts would be market places and street corners.
3. For Food: His food would be everything on which the Name of Allah is not recited.
4. For drink: His drink would be alcohol.
5. For a muath-thin: His muath-thin would be musical instruments.
6. For a Scripture: His scripture would be poetry and singing.
7. For writing: His writing would be tattooing
8. For Hadith: His hadith would be speaking lies.
9. For traps: His traps would be women.

After Allah Ta'ala granted all his supplications, Iblees rebelliously and arrogantly blurted out:

“My Rabb! Since You have caused me to go astray, I shall certainly adorn (things) for them (people) on earth, and lead them all astray except Your chosen servants.”
(*Qur'aan*)

Allah Ta'ala ordered the Malaaikah to transport the throne of Adam (Alayhis salaam) to Jannatul Firdaus. Hadhrat Adam (Alayhis salaam) was showered with numerous bounties of every kind. However, despite all these bounties and comforts, Hadhrat Adam (Alayhis salaam) had an inner feeling of restlessness. He was all alone in that heavenly realm. There was no other being of his kind. In this state of restlessness, Allah Ta'ala cast him into a state between sleep and wakefulness.

In this state of semi-wakefulness, Allah Ta'ala ordered Jibraeel (Alayhis salaam) to remove a left rib from Aadam (Alayhis salaam). He felt not the slightest pain when the rib was removed. It has been said that if he had felt any pain, then never would males love females. From this Rib Allah Ta'ala created Hadhrat Hawwaa (Alayhas salaam). She was the ultimate in beauty and elegance. The beauty of all women was bestowed to her. Her beauty and elegance were beyond human description and comprehension. A golden crown was placed on her head. She was clad with golden heavenly apparel and seated on a beautiful throne of gold.

At this juncture Hadhrat Aadam (Alayhis salaam) was restored to wakefulness. As his eyes fell on this most beautiful Being, he impulsively stretched out his hand to touch her. The Divine Voice came reprimandingly: "O Aadam! Beware! Do not touch her. Without Nikah, she is haraam for you. Hadhrat Aadam (Alayhis salaam) then supplicated to be married to her.

Under the Tree of Tooba, a vast multitude of Angels assembled to participate in the Nikah of Aadam and Hawwaa (Alayhimas salaam). It was indeed an assembly of great pomp and splendour. Allah Ta'ala, Himself, recited the Nikah Khutbah. At the end of the Khutbah, Allah Ta'ala said to them: "O Aadam! O Hawwaa! Enter into My Jannat, and consume of its fruits, but do not come near to this tree, for then you will be of the transgressors. Salaam on you both, and My mercy and My barakat.

Spontaneously, Aadam (Alayhis salaam) recited:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ
وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا
قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Gold, silver and precious stones were scattered on this happy occasion by the Malaaikeh.

When Aadam (Alayhis salaam) intended to indulge in conjugal relations, again he heard the Divine Voice saying: “O Aadam! Beware! She is not halaal for you as long as you do not pay the Mehr (Dowry).” When he queried about the Mehr, he was instructed to recite Durood ten times for Muhammad Rasulullah (Sallallahu alayhi wasallam). This was the Mehr which Hadhrat Aadam (Alayhis salaam) ‘paid’.

Allah Ta’ala further warned Hadhrat Aadam (Alayhis salaam) regarding Iblees. He was the enemy who would plot to have them expelled from Jannat. When Aadam (Alayhis salaam) observed that all the doors of Jannat were closed and shaitaan had been expelled, he felt at ease. He was snug in the belief that Iblees would not be able to enter Jannat to harm him and Hawwaa (Alayhas salaam).

One day Iblees who was on earth resolved to go to Jannat to ensnare Aadam (Alayhis salaam). He still was aware of

three of the greatest Names (*Asmaaul A'zam*) of Allah Ta'ala. Reciting these three Names, he traversed space and reached outside the portals of Jannat. When seeing the doors of Jannat closed, he began to scheme. He observed a peacock sitting on the wall of Jannat. The peacock was placed at that position as a guard. When the peacock saw Iblees reciting the Names of Allah, it became curious and in surprise asked: "Who are you?" Iblees responded: "I am one of the Angels of Allah Ta'ala."

Peacock: "Why are you sitting here?"

Iblees: "I wish to enter Jannat."

Peacock: "I am not allowed to admit anyone into Jannat as long as Aadam is inside."

Iblees: "Take me inside. I shall teach you a dua. Whoever recites it will gain three bounties: Old age will not overtake him. He will not die, and he will live in Jannat forever."

After reciting this dua, Iblees and the peacock came to the door of Jannat where a huge serpent was guarding. The peacock explained the entire episode to the snake. Iblees ensnared the serpent with the dua. The serpent opened its mouth and Iblees climbed inside. Thus he was transported into Jannat.

Once inside Jannat, he met Hadhrat Aadam (Alayhis salaam). He (Iblees) cried profusely. When asked the reason for his grief, he explained that he was grieved because he was aware that Aadam and Hawwaa would be expelled from Jannat, and that is why they were forbidden to partake from the fruit of the forbidden tree. Whoever

ate from that fruit would never die and would remain in Jannat forever. He took a great oath by Allah that he was their well-wisher, and intended only goodness for them.

It was beyond the expectation of Aadam and Hawwaa (Alayhis salaam) that a lie could be spoken in the Name of Allah Ta'ala and false oath be taken. In this regard the Qur'aan mentioning the scheme of Iblees says:

“And, he (Iblees) swore an oath by them: ‘Verily, I am a good advisor for you.’”

Since it was all in the Divine Plan to populate earth with mankind, Aadam and Hawwaa (Alayhimas salaam) became oblivious of the prohibition pertaining to the fruit of the forbidden tree. They were not permitted to approach anywhere near to the tree. Ultimately, Iblees convinced them of the enduring ‘benefits’ of the forbidden fruit.

“Thus he (shaitaan) deceived them. When they tasted of the tree, their private parts became exposed for them...”.
(Qur'aan)

First Hawaa (Alayhas salaam) ate of it, then followed Aadam (Alayhis salaam). After consuming what was haraam for them, the consequences were most dreadful. At the time of consuming the fruit, they were seated on the throne. Just as the fruit reached their throats, their crowns flew away and they fell from the throne in humiliation. They lost their beautiful heavenly garments and were rendered stark naked. Referring to this terrible event which overtook this noble couple, the Qur'aan Majeed states:

“Thus, shaitaan cast waswasah (whispered) to both (to convince them to obey him) so that their private organs which were concealed from themselves become exposed. (Shaitaan influencing them with his evil whispering) said: Your Rabb has forbidden you from this tree so that you do not become Angels and so that you do not become immortal (never dying).”

Shocked, remorseful and stricken with fear as the realization of the notoriety of their disobedience dawned on them, they rushed to the trees of Jannat for leaves with which to conceal their *aurah*. *“Then they (rushed to gather) from the leaves of Jannat for covering themselves.....” (Qur’aan)*

Suddenly came the Divine Voice thunderously reprimanding: ***“Did I not forbid you from that tree, and said to you that shaitaan was your avowed enemy?”***

All the trees, except the fig tree and the Oud tree, refused permission to take any leaves from them. The trees refused to provide succour to Hadhrat Aadam and Hadhrat Hawwaa (Alayhimas salaam) fearing the Wrath of Allah Ta’ala should they proffer any aid to those who were disobedient to Allah Ta’ala while the Fig and Oudh trees reacted emotionally. They were grieved by the sad plight of these once great and illustrious personalities whom even the Muqarrab Angels (Jibraaeel, Mikaaeel, Israaeel and Izraaeel) honoured and served. These two trees, overcome with pity at the fall and sad plight of Aadam and Hawwaa (alayhimas salaam), allowed them to take of their huge leaves to cover themselves. Allah Ta’ala said to

the fig tree that as recompense for its kindness, He will make its fruit extremely pleasurable and delicious to people even if they would eat it seventy times, and the Oudh tree would be prized and loved by all people for its fragrance.

All things in Jannat expressed sympathy and grief except gold and silver. When Allah Ta'ala asked these two to explain their indifference, they responded that they had no sympathy for those who dared to disobey their Creator, Allah Azza Wa Jal. Then Allah Ta'ala said to them that for their attitude they would become the masters of people on earth. All mankind will become their slaves.

Meanwhile Hadhrat Aadam (Alayhis salaam) and Hadhrat Hawwaa (Alayhis salaam), smitten by grief, remorse and fear, ran hither and thither, not knowing what will now happen to them. What were they now supposed to do? Where should they go? How can they now face their Rabb who had forewarned them of their enemy, Iblees? In this state of grief, disquiet and distraught, they wandered aimlessly, seeking some abode of refuge. Despite the vastness, beauty and splendour of Jannat and its inmates, there was no place of refuge. They heard a proclamation from some inmates of Jannat announcing: "*Aadam and Hawwaa are sinful in the Court of Allah.*" This announcement further aggravated their misery.

They sobbed profusely. They were shattered. No one can imagine the grief and suffering of these two noble creations who were the king and queen of Jannat, but now they were paupers, without even garments, wandering

about in disgrace. Then, suddenly they heard the Divine Call. Allah Ta'ala called them thrice. But they were mute. They just could not muster up the courage to respond. They only cried and sobbed profusely, not knowing what would now be their fate.

Allah Ta'ala ordered Hadhrat Jibraeel (Alayhis salaam) to go to them. He came and said: "O Aadam! Your Rabb is calling you." Aadam (Alayhis salaam) and Hawwaa (Alayhas salaam) uncontrollably sobbing with tears gushing like streams on their cheeks, cried out: "*O our Rabb! We have oppressed ourselves. If you do not forgive us and if you do not have mercy on us, then we shall be among the (doomed) losers.*"

In response, Allah Ta'ala reprimandingly ordered: "*Get out (of Jannat) and down (to earth)! (Among you) some will be the enemies of others. On earth will be for you an abode and provision for a fixed time. You will live there and die, and be resurrected again from there.*"

Then Allah Ta'ala commanded Jibraeel (Alayhis salaam) to expel from Jannat Hadhrat Aadam (Alayhis salaam), Hadhrat Hawwaa (Alayhas salaam), Iblees, the peacock and the serpent. They all had to be cast into this earthly world. When Hadhrat Jibraeel (Alayhis salaam) first conveyed this Divine Command to Hadhrat Aadam (Alayhis salaam), he was dismayed and shocked. His grief multiplied and he sobbed uncontrollably. The very thought of expulsion and separation from Jannat was too ghastly to contemplate.

There were no bags to pack. No preparations for the long journey into the unknown. Nevertheless, Hadhrat Aadam (Alayhis salaam) took a branch from a tree to use as a Miswaak. This branch remained with him on earth and was transmitted from generation to generation until it ultimately became the Asaa (Staff) of Nabi Musaa (Alayhis salaam).

It is narrated that Hadhrat Aadam (Alayhis salaam) was cast on the Island of Saraandeb (Sri Lanka). Hadhrat Hawwaa (Alayhas salaam) was banished to the wilderness of Khurasaan. The peacock was placed in Seestaa (Chechnya) and the serpent in Isfahaan. Iblees was thrown on to some mountain.

Originally, the serpent had four legs. As a punishment Allah Ta'ala removed its legs, hence it has to slither on its belly.

The grief of Aadam (Alayhis salaam) was beyond imagination. Here on earth, he fell into Sajdah and remained in that position for forty years, sobbing beyond control. Streams literally began flowing from the profusion of his tears. Fruit trees grew on the banks of these streams of the Tears of Taubah and Heartache.

When Hadhrat Nabi Aadam (alayhis salaam) was expelled from Jannat and sent down to earth, he laid in Sajdah for many years crying profusely in repentance. It is narrated that birds would drink of the sweet tears shed by Nabi Aadam (alayhis salaam). One day it was revealed to a deer that a noble servant of Allah Ta'ala was in the vicinity.

The deer immediately set off in search of the ‘noble servant’. It was the desire of the deer to visit the noble servant to gain benediction. When the deer saw Nabi Aadam (alayhis salaam), it was struck with awe and reverence, and stood for a considerable time in a vigil of silence admiring this new noble creation of Allah Ta’ala.

After the deer had made *ziyaarat* of Nabi Aadam (alayhis salaam), it returned to the other animals. A variety of animals assembled around the deer and commented on the wonderful fragrance which exuded from this deer. The animals excitedly enquired about the fragrance. The deer was unable to explain the wonderful fragrance which its body was emitting. However, the deer concluded that the fragrance was the *barkat* of Nabi Aadam (alayhis salaam). So the deer explained that it had developed the wonderful fragrance after having visited a noble servant of Allah Ta’ala.

All the animals rushed to the scene where Hadhrat Aadam (alayhis salaam) was absorbed in Sajdah. They all stood for a long while. After they departed, they realized that they had not gained the fragrance which the deer’s body exuded. Dejectedly they asked the deer for an explanation. Why were their bodies not emitting the fragrance? They too had made *ziyaarat* of Nabi Aadam (alayhis salaam). The deer, being inspired by Allah Ta’ala, said: “I made *ziyaarat* of Allah’s servant with no motive other than gaining benediction while you went to him with the motive of gaining fragrance.”

Thus, the origin of musk was in *Ikhlaas* (sincerity).

From the tears of Hadhrat Hawwaa (Alayhas salaam) mendhi and surmah were created. From her teardrops which fell into the ocean were created pearls which became pleasurable and beloved to the daughters in her progeny.

Meanwhile, Aadam (Alayhis salaam) and Hawwaa (Alayhas salaam), separated from each other, were wandering about smitten by grief and remorse. Where was he and where was she? They did not have the slightest idea of each other's whereabouts. Years and years past by in this forlorn state of grief and misery.

One day Hadhrat Jibraeel (Alayhis salaam) appeared to Hadhrat Aadam (Alayhis salaam) and said: "*O Aadam! Perform Hajj before your death.*" On hearing about Maut, he panicked and was overcome with fear. He stood up and resolved to perform Hajj. From the location where Aadam (Alayhis salaam) was on this occasion to Makkah were 30 steps. These steps should not be understood to be normal steps of a person. Even in this current era, the Auliya of the *Abdaal* class, by the permission of Allah Ta'ala are able to traverse continents in a matter of minutes. In such journeys of the Abdaal, the earth is wrapped up for them by the command of Allah Ta'ala. Thus, Aadam (Alayhis salaam) may have been thousands of miles from Makkah, somewhere in Asia at the time when Jibraeel (Alayhis salaam) instructed him to perform Hajj.

Later, with the passage of time, villages and cities developed in every one of the thirty steps by the barkat of Hadhrat Aadam (Alayhis salaam).

When Hadhrat Aadam (Alayhis salaam) came within the proximity of Makkah Muazzamah, a large assembly of Malaaikah who were in Makkah making Tawaaf of the Ka'bah came to welcome him. They explained: "*O Aadam! We have been making tawaaf of this House of Allah for two thousand years.*" At that time the name of the Ka'bah was *Baitul Ma'moor*. The Ka'bah was an exquisitely beautiful structure at that time.

On the Mount of Mercy (Jabal-e-Rahmat), Hadhrat Aadam (Alayhis salaam) sat down to rest, he could not believe what he was seeing. From the direction of Jaddah, he saw his beloved wife, Hadhrat Hawwaa (Alayhis salaam) approaching. The 'shock' of happiness and the pandemonium following cannot be imagined. They rushed to each other, embracing and sobbing profusely. Their happiness was indescribable. The Malaaikah in the heavens too were overcome with emotion, and they also began sobbing. The scene was too emotional for even the Angels in the heavens.

Allah Ta'ala removed the Veils and Aadam (Alayhis salaam) was able to see the Divine Arsh (Throne). On the Arsh he saw inscribed the Kalimah:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

LAA ILAHA IL LALLAAHU MUHAMMADUR
RASULULLAH

Hadhrat Aadam (Alayhis salaam) still overwhelmed by remorse and fear for the destructive error of having disobeyed Allah Ta'ala, cried and supplicated:

“O my Rabb! By the barakat of this name which appears with Your Name, do forgive our sin. Accept our Taubah.”

As he was supplicating, Jibraeel (Alayhis salaam) appeared and conveyed the glad tidings: *“O Aadam! Allah Ta'ala conveys Salaam to you, and says that if you had interceded with this name whilst you were in Jannat, you would not have been expelled and exiled to earth.”*

Once Hadhrat Nabi Musaa (Alayhis salaam) supplicating to and conversing with Allah Ta'ala, said: “O my Rabb! Does Jannat have walls (i.e. around it)?

Allah Ta'ala: “Yes, Jannat has walls.”

Musaa (Alayhis salaam): “Does Jannat have guards?”

Allah Ta'ala: “Jannat has guards.”

Musaa (Alayhis salaam): “Then how did Iblees gain entry and manage to deceive Aadam?”

Allah Ta'ala: “O Musaa! Do not ask about my Decree and My Qadr.”

Allah Ta'ala then ordered Jibraeel (Alayhis salaam) to take Hadhrat Aadam (Alayhis salaam) to the Valley of Nu'maan which is near to Arafaat. Here Jibraeel (Alayhis salaam) was commanded to massage his wing on the back of Aadam (Alayhis salaam). As he did so, there emerged from the back of Aadam (Alayhis salaam) his entire

progeny in whatever form Allah Ta'ala willed. In utter astonishment, Aadam (Alayhis salaam) asked Jibraaeel (Alayhis salaam) to explain this scenario.

The billions of mankind in ant-like form were in row formation. On the right side were the Mu'mineen and of the left side were the kaafireen. The first row on the right was occupied by the Ambiya standing behind Muhammad (Sallallahu alayhi wasallam). On the left side, the first row was occupied by oppressors and tyrants.

Then, as mentioned in the Qur'aan Majeed, Allah Ta'ala said to this vast assembly of mankind: *“Am I not your Rabb?”* In unison, this massive concourse responded: *“Yes! You are our Creator.”* Allah Ta'ala commanded: *“Make Sajdah for your Rabb!”* All those on the right side of Aadam (Alayhis salaam) prostrated, and all on the left side refrained from making Sajdah.

Then, for the second time came the command: *“Make Sajdah for your Rabb!”* Some on the right side made Sajdah while some did not. The same transpired on the left side. Some made Sajdah and some did not. Observing this inexplicable scenario, Hadhrat Aadam (Alayhis salaam) supplicated to Allah Ta'ala to explain the mystery. Came the Divine Call: *“O Aadam! Those who had made Sajdah at the first and second command will be born as Mu'min and die as Mu'min. Those who did not make Sajdah at the first and second command will be born kaafir and die kaafir. Those who had made Sajdah first and refrained at the second command, will be born Muslim, but die kaafir. Those who did not make Sajdah at the first command but*

made Sajdah at the second command, will be born kaafir, but die as Mu'min."

After the acceptance of the Taubah of Aadam (Alayhis salaam) and Hawwaa (Alayhas salaam), they were ordered to take up residence in Sri Lanka. It was here that Hadhrat Jibraeel (Alayhis salaam) taught Nabi Aadam (Alayhis salaam) and Hawwaa (Alayhis salaam) how to make the requirements for their sojourn on earth. A pair of cattle and the seeds of wheat were brought from the heaven. The practical ways of making all their needs were taught to them by Jibraeel (Alayhis salaam).

In this inceptional phase of man's life on earth, accomplishment was acquired miraculously. For example, several moments after planting the seeds, the crop was ready for harvesting. Hawwaa (Alayhas salaam) ground the wheat and bread was made. After baking the bread, she presented it to Aadam (Alayhis salaam). As he was about to eat, Jibraeel (Alayhis salaam) appeared and prevented him, saying that he was fasting and that he had to wait until sunset.

After sunset, both Aadam and Hawwaa (Alayhimas salaam) together, partook of the bread. On the second day after having eaten of the bread, a black mark developed on the chest of Aadam (Alayhis salaam). Fear overcame him. He thought that this was another disgrace for him. Jibraeel (Alayhis salaam) came and ordered him to fast. It will cure the black mark. He fasted and a portion of the black mark disappeared. Jibraeel (Alayhis salaam) again appeared and instructed Aadam (Alayhis salaam) to fast

an additional two days. The blackness would then disappear completely. Thus he fasted another two days and the black mark disappeared completely.

These three fasts as mentioned by Jibraeel (Alayhis salaam) were known as *Ayyaam Beedh* which were kept on the 13th, 14th and 15th of the month. These three days became Fardh from the time of Aadam (Alayhis salaam) until the era of Nabi Musaa (Alayhis salaam).

In Sri Lanka, Hadhrat Hawwaa (Alayhas salaam) became pregnant. She became pregnant 120 times, each occasion giving birth to twins, a boy and a girl. The boy born of first pregnancy was named Qaabil and the girl Aqleemah who was stunningly beautiful. Qaabil was actually conceived while his parents were still in Jannat. The name of the boy born the second time was Haabil, and the name of his sister was Ghaazah who was not beautiful.

The first system for creating mankind was for the boy of one set of twins to marry the girl of the second set. Hence, Allah Ta'ala ordered Aadam (Alayhis salaam) to perform the Nikah of Qaabil with Ghaazah, and that of Haabil with Aqleemah. But, Qaabil refused and rebelled. He wanted Aqleemah for her beauty. His desire was denied since it was not permissible. After the marriages, Qaabil demanded Haabil to hand over to him his sister. Haabil refused. In an endeavour to resolve the dispute, it was ordered to them to offer a sacrifice (Qur'baani) for Allah Ta'ala. The one whose sacrifice is accepted will have Aqleemah as his wife.

Both brothers, made their Qur'baani and made dua for acceptance. As they supplicate, a white flame in the form of an exotic bird descended and in a flash consumed the animal sacrificed by Haabil. This was the sign of acceptance by Allah Ta'ala. Qaabil's sacrifice was left untouched. This sacrifice was executed on Mount Mina where Qur'baani is made to this day.

During the era of Aadam (Alayhis salaam), the Flame was the criterion of Truth. A dispute was finalized on Mount Mina where both parties had to offer sacrifices. If the Flame descended and consumed a sacrifice, leaving the other one untouched, it was confirmation that the person whose sacrifice was consumed was the truthful one.

During the age of Nooh (Alayhis salaam) the determining criterion was the Ship of Nooh (Alayhis salaam). The parties were required to touch the Ship. If the liar placed his hand on the Ship, it would move. If the truthful one placed his hand on the Ship, it would remain motionless.

During the era of Nabi Daawood (Alayhis salaam) the determining criterion was a Chain which would hang in mid-air. Both parties were required to take hold of the Chain. While the truthful one would be able to hold the Chain, the liar would not be able to hold the Chain.

During the era of Nabi Sulaimaan (Alayhis salaam), the determining criterion was a Hole in the wall of the Musjid. Each party had to put his foot in this hole. If the foot could be easily removed, it indicated that the person was truthful. If the foot became stuck, the person was a liar.

During the age of Nabi Zakariyya (Alayhis salaam), the determining criterion was a steel pen. Both parties had to write their names on steel pens and cast it into the water. The one whose pen sank was the liar while the one whose pen remained floating on the surface was the truthful one.

During the advent of Muhammad Rasulullah (Sallallahu alayhi wasallam) these laws were abrogated and the determining criterion became the testimony of two pious males.

Qaabil was beyond himself with rage and malice. He threatened to kill Haabil. Although he resolved to kill Haabil, he was unaware of the way of killing him since no one had as yet committed murder. Coincidentally, Hadhrat Aadam (Alayhis salaam) had gone for Hajj. Qaabil went to the kraal where Haabil's goats were. He found Haabil sleeping. His malice and envy constrained him to scheme killing his brother, however he was in a quandary regarding the way to adopt for killing Haabil. Shaitaan appeared in the form of a man with a snake in his hand. He cast the snake on the ground and struck it with a boulder which killed the snake. Then shaitaan disappeared. Qaabil having acquired this lesson from shaitaan took a boulder and struck it on the head of his brother killing him.

Now Qaabil was faced with another problem. What should he do with the body of Haabil? He loaded the body on his back, and wandered about with it. Soon some crows appeared. Two among them fought, and one was killed.

The other crows dug a hole with their beaks and feet and buried the dead crow.

Overcome with shame for having to acquire a lesson from the crows, he dug a grave and buried Haabil. After he had buried his brother, the Divine Voice commanded the earth to swallow Qaabil. Thus, he sank into the earth until his thighs. Qaabil turning his gaze upwards, supplicated: “O Allah! Iblees has also been cursed by You and expelled from the heavens. The earth should have swallowed him as well.

The Divine Voice: “O Accursed one! Iblees did not murder his brother.”

Qaabil: “O Allah! My father became disobedient and sinful when he ate from the forbidden tree. The earth should have swallowed him as well.”

The Divine Voice: “O Mal-oon! Your father did not violate family sanctity as you have committed.”

Then the earth swallowed Qaabil until his chest. Qaabil wailed: “I take an oath by You, O Allah! I heard from my father that Taubah is accepted by virtue of the blessings of that name which is inscribed on the Arsh: *Laa ilaha illallaahu Muhammadur Rasulullah*. Forgive me by the barkat of this name.”

The Divine Voice: “O earth, release him.” Thus Qaabil was released from the earth’s grip. However, soon thereafter, Allah Ta’ala sent an Angel who struck and killed Qaabil with a spear. Immediately after the killing, Qaabil was resurrected. As he was restored to life, the

Angel again struck him with the spear, and he died. But again he was resurrected, and the Angel repeated the process of killing. The process of killing Qaabil and resurrecting him in this manner will continue until the advent of Qiyaamah.

When Hadhrat Aadam (Alayhis salaam) returned from Hajj, he could not find his sons. His search for them was in vain. No one had the slightest clue of their whereabouts. Smitten by grief, he abandoned eating and sleeping. One night in the late part close to Fajr he saw Haabil calling him in a dream. Aadam (Alayhis salaam) woke up with a shock and shed tears in profusion. Hadhrat Jibraeel (Alayhis salaam) appeared and informed Aadam (Alayhis salaam) of the killing of Haabil by Qaabil, and he indicated the location of the grave.

The grief and tears of Hadhrat Aadam (Alayhis salaam) and Hadhrat Hawwaa (Alayhas salaam) reduced even the Malaaiakah to tears.

Hadhrat Aadam (Alayhis salaam), dug open the hole, removed the body of Haabil. The body was still fresh with blood flowing. He buried the body of Haabil at his house. This was the first death on earth of mankind.

When the time of Hadhrat Aadam's Maut approached, he became ill and a strong desire for fruit developed in him. He said to his son, Sheeth to go to the mountain and make dua, imploring Allah Ta'ala to send fruit. On the instruction of his father, Sheeth went to the mountain and

made the Dua. Jibraeel (Alayhis salaam) appeared with a tray containing a variety of fruit.

Accompanying Jibraaeel (Alayhis salaam) was a Hoor (Damsel) from Jannat donning a Niqaab. Her face was covered. When she opened her face, Hadhrat Aadam (Alayhis salaam) asked: “For who is she?” Jibraaeel (Alayhis salaam) said that she will be the wife of Sheeth. All the sons of Aadam (Alayhis salaam) were born in sets of twins, each one with a sister. Sheeth was the only one who was born alone without a sister. Therefore, the Hoor will be his companion in Jannat. Aadam (Alayhis salaam) performed the Nikah and she departed to return to Jannat.

Thereafter Hadhrat Aadam (Alayhis salaam) departed from this dunya. He died. All his sons attended the Janaazah Salaat and the burial. After remaining two years at the grave side of their father, they left and scattered to engage in their worldly activities.

On the occasion when Allah Ta’ala had extracted the souls of the entire progeny of Aadam (Alayhis salaam) from his back and spread them out in front of Hadhrat Aadam (Alayhis salaam), he saw a bright spark in the midst of that vast concourse of souls. He queried about this bright spark and was informed that it was his son, Daawood (Alayhis salaam). Aadam (Alayhis salaam) asked about his age on earth. How long will he live? He was informed that the age of Daawood (Alayhis salaam) was decreed to be 50 years. Hadhrat Aadam (Alayhis salaam) supplicated to Allah Ta’ala to bestow to Daawood (Alayhis salaam) 50 years from his (Aadam’s) own decreed age of 1000

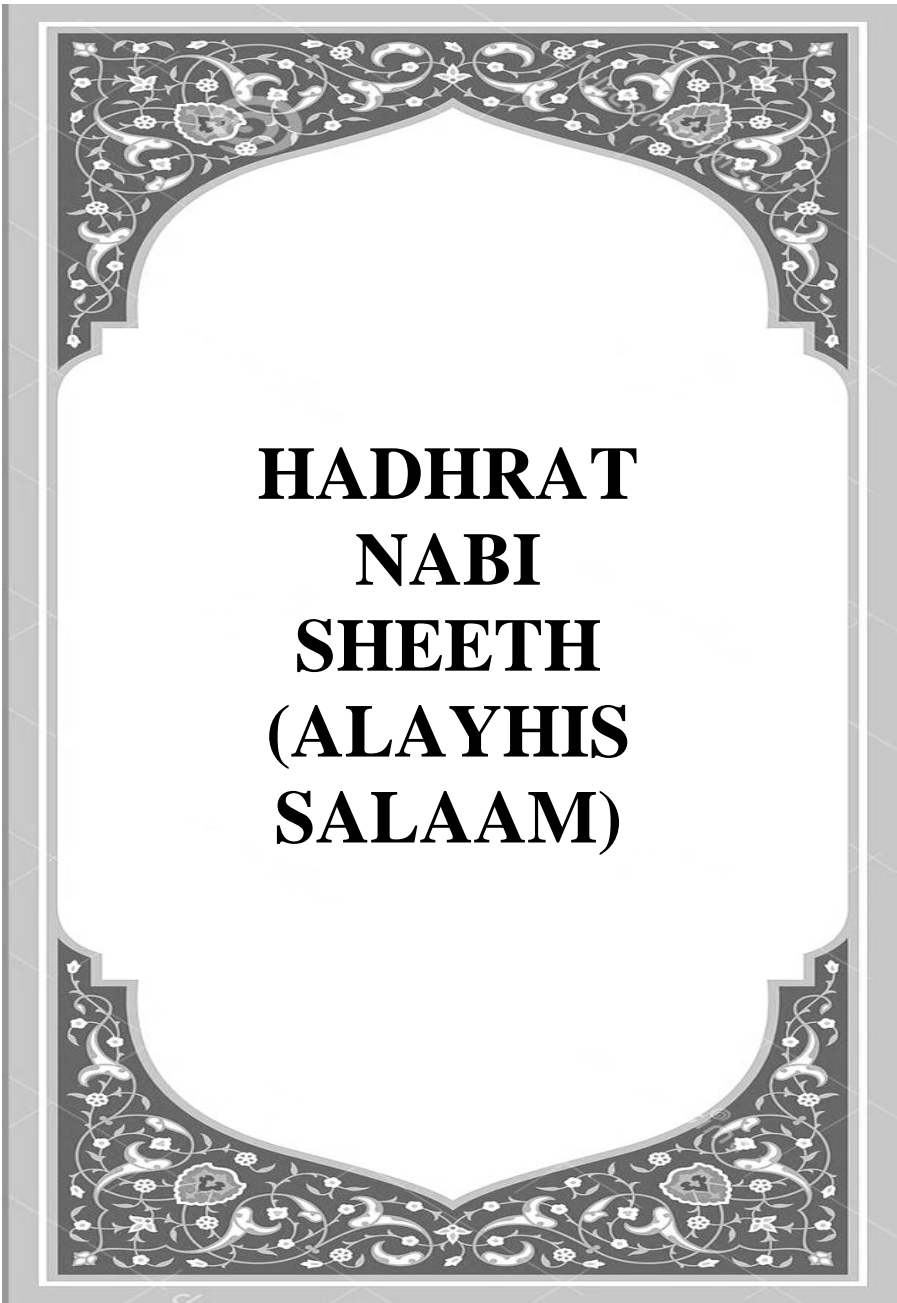
years. His dua was accepted and he had to sign a document confirming the gift of 50 years.

When Hadhrat Aadam (Alayhis salaam) reached the age of 950 years, Malakul Maut arrived to take his Rooh. Aadam (Alayhis salaam) remonstrated and said that he still had another 50 years to live. He had completely forgotten about the 50 year gift to Daawood (Alayhis salaam). When his signed document was produced, only then did he recall the episode regarding Hadhrat Daawood (Alayhis salaam).

Of interest is the development of mundane activities. Trading was initiated during the lifetime of Nabi Aadam (Alayhis salaam). His sons had spread out to different areas and were engaged in a variety of mundane activities. Jibraeel (Alayhis salaam) had brought some gold and silver from Jannat and this was buried in a mountain. Thus gold and silver mines were created by the decree of Allah Ta'ala.

Gold and silver were the initial and only currencies created for man by Allah Ta'ala, and to this day, according to the Shariah, only gold and silver are genuine currency. Jibraeel (Alayhis salaam) was the first teacher and instructor who had imparted the knowledge which was required for all mundane activities. It was on this basis that trade, commerce, agriculture, technology, etc. developed and reached the level we have today. Even planting seeds, grinding the wheat and all things associated with man's life on earth were taught by Hadhrat Jibraeel (Alayhis salaam).

Needs associated with Hadhrat Aadam (Alayhis salaam) and his children in the inceptional stage of man's life on earth were acquired and accomplished miraculously. The theories of the atheist scientist pertaining to their Neanderthal naked man or their baboon-like man living in caves like wild animals are all stupidities urinated into their brains by Iblees. Man appeared on earth in the highest form of intelligence. He was a man of great honour for whom the Angels in the heavens were commanded to prostrate. That was our Father and ancestor, Hadhrat Nabi Aadam (Alayhis salaam). Our ancestor never was a baboon.



**HADHRAT
NABI
SHEETH
(ALAYHIS
SALAAM)**

HADHRAT NABI SHEETH

(Alayhis salaam)

After the demise of Hadhrat Aadam (Alayhis salaam), the Nabi was Hadhrat Sheeth (Alayhis salaam). He was the noblest, most intelligent and most pious of all the sons of Nabi Aadam (Alayhis salaam).

Although Hadhrat Sheeth (Alayhis salaam) did not actively participate in the mundane work and professions of his brothers, they regarded him as a partner in the profits they earned. They would come to his house to give him a share of their earnings. After some years, the brothers terminated this arrangement. Henceforth he was not given any share.

It was during this year that Allah Ta'ala appointed him to be the Nabi. A Kitaab was revealed to him. All the brothers accepted him and obediently followed the Shariah established by Sheeth (Alayhis salaam). The brothers then resumed the earlier arrangement regarding giving him a share of their earnings. This share was one tenth.

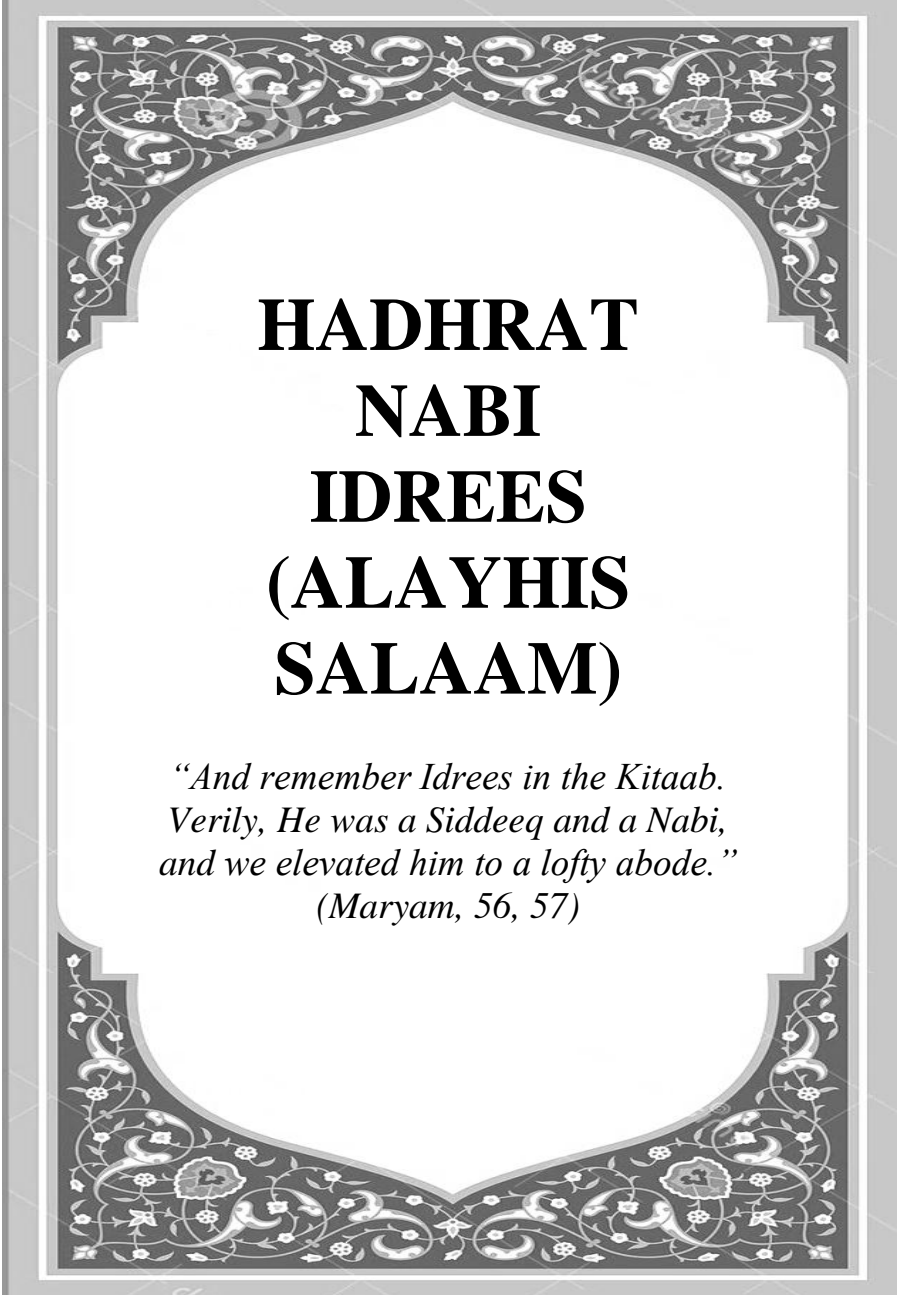
A pious son whose name was Naush (Alayhis salaam) was born. When he reached adulthood, Hadhrat Sheeth (Alayhis salaam) departed from this world. Naush continued to practice and teach the Shariah of Sheeth (Alayhis salaam). When Naush died, his son, Qalabtaan became the Khalifah. He continued teaching the Shariah of Sheeth (Alayhis salaam). He was not a Nabi. At this juncture there was no need for a Nabi. The Shariah of

Sheeth (Alayhis salaam) was the Deen which all people followed.

After the demise of Qalabtaan (Alayhis salaam), his son Mahlaail (Alayhis salaam) became the Khalifah. The Shariah of Nabi Sheeth (Alayhis salaam) was still being followed. Mahlaail was extremely handsome. His beauty attracted people who would come from far and wide to visit him. Numerous gifts were presented to him. He was loved by all people. When Mahlaail died, all people grieved immensely.

Iblees appeared in human form to the family of Mahlaail and convinced them to make a picture of Mahlaail. Shaitaan taught them the art of making the picture. This was the first picture made on earth. People would come from far and wide to make ziyaarat of this picture. They would stand with reverence in front of it. This reverence gradually developed into worship. Thus pictures became the roots of idolatry.

With the passage of time, the Deen of the people became corrupted. Knowledge of the Deen and the Shariah disappeared. Idolatry became the religion. Entire mankind of this epoch became idol worshippers.



**HADHRAT
NABI
IDREES
(ALAYHIS
SALAAM)**

*“And remember Idrees in the Kitaab.
Verily, He was a Siddeeq and a Nabi,
and we elevated him to a lofty abode.”
(Maryam, 56, 57)*

HADHRAT NABI IDRESS

(Alayhis salaam)

The entire nation of that era had abandoned the true Deen and Shariah of Hadhrat Nabi Sheeth (Alayhis salaam). All the people had degenerated into the evil of idol-worship after Shaitaan had first drawn the picture of Mahlaail (Alayhis salaam). The reverence accorded to the picture degenerated into stone idols which became the gods of the people.

In this nation of mushrikeen was born a pious boy named *Ukhnookh*. Later Allah Ta'ala appointed him to be the Nabi and he became known as Idrees (Alayhis salaam). Since he engaged himself in teaching, he acquired the designation of *Idrees*.

Nabi Idrees (Alayhis salaam) was from the progeny of Nabi Sheeth (Alayhis salaam), and was preceded by four grandfathers. He was the grandfather of Nabi Nooh (Alayhis salaam), and he lived a thousand years before Nabi Nooh (Alayhis salaam).

Hadhrat Nabi Idrees (Alayhis salaam) was the first person on earth to receive knowledge of astronomy. He was the first person to use a pen. One of his professions was to sew garments. He was a tailor, but he never accepted remuneration for his work. He was the first person who had introduced weights and measures, and to develop weapons with which he waged Jihad against the kuffaar of Banu Qaabil (the progeny of Qaabil who had murdered his brother, Haabil).

According to Hadhrat Abdullah Ibn Abbaas (Radhiyallahu anhu), Nabi Idrees (Alayhis salaam) was physically raised to the sixth heaven where he passed away. On the Night of Mi'raaj, Rasulullah (Sallallahu alayhi wasallam) met him in the fourth heaven.

Allah Ta'ala had revealed 30 Suhuf (manuscripts / parchments) to Nabi Idrees (Alayhis salaam).

One day, by the command of Allah Ta'ala, Malakul Maut appeared in human form to Nabi Idrees (Alayhis salaam) who welcomed him as a guest. When Nabi Idrees (Alayhis salaam) presented supper, the guest refused to eat. The guest engaged in Ibaadat at every step. Nabi Idrees (Alayhis salaam) was very much surprised at the demeanour displayed by the guest.

In the morning, Nabi Idrees (Alayhis salaam) invited the guest to accompany him for a walk in the wilderness to observe the wonders of the creation of Allah Ta'ala. Along the route they passed by an orchard. The guest expressed a desire to eat of the fruit. Nabi Idrees (Alayhis salaam) said in surprise: *“Last night you refused to eat halaal food, now you desire to eat haraam.”* They continued walking. When they passed a vineyard, the guest again expressed the desire to eat of the grapes, but Nabi Idrees (Alayhis salaam) reprimandingly told him that it was haraam to eat fruit which belonged to others. They continued walking until they saw a goat. The guest again expressed a desire to eat. Again Nabi Idrees (Alayhis

salaam) warned him that the goat belonged to someone, hence it was haraam to capture and eat it.

By this time, Hadhrat Idrees (Alayhis salaam) perceived that the guest was not a human being, he therefore implored him to reveal his identity. The guest said: *“I am Izraaeel.”* Nabi Idrees: *‘O my Brother! Are you the one who takes the souls of all people?’* He replied: *“Yes, I am the one.”* Nabi Idrees: *“Perhaps you have arrived to take my soul.”* Izraeel: *“No, I have come to befriend you.”* Nabi Idrees: *“You have been in my company for three days. In this time did you take the souls of any people?”* Izraeel” *“All the souls are in my hands as if a piece of bread is in your hands.”*

Izraeel: *“I wish to be your friend.”*

Nabi Idrees: *“I shall become your friend only if I taste death once so that I become more fearful and derive greater lesson to enable me to engage more in the ibaadat of Allah Ta’ala.”*

Izraeel (Alayhis salaam) sought the permission of Allah Ta’ala to fulfil the desire of Nabi Idrees (Alayhis salaam). After permission was granted, he extracted the Rooh of Nabi Idrees (Alayhis salaam). Malakul Maut thereafter again supplicated to Allah Ta’ala. Permission was granted to restore Nabi Idrees (Alayhis salaam) to life. After being resurrected, Nabi Idrees (Alayhis salaam) embraced Izraeel (Alayhis salaam) who asked: *“O my Brother! How was the bitterness of Maut?”*

Nabi Idrees: *“It was like the skin being pulled off from a live goat.”*

Izraeel: *“O my Brother! I take an oath by Allah! I had not been so benign to anyone as I was with you.”*

Nabi Idrees: *“I have the desire to see Jahannam. Take me to the portal of Jahannam.”* With the permission of Allah Ta’ala, Malakul Maut showed the seven departments of Jahannam to Nabi Idrees (Alayhis salaam).

Then Nabi Idrees (Alayhis salaam) expressed the desire to see Jannat. Permission was granted. At the portals of Jannat, Nabi Idrees (Alayhis salaam) said that he was overcome with thirst. He therefore wished to enter Jannat to drink a glass of water. Izraeel said that he would allow him to enter Jannat on condition that he promised to come out. Nabi Idrees (Alayhis salaam) promised as requested by Izraeel. Permission of Allah Ta’ala, was granted. Before entering, Nabi Idrees (Alayhis salaam) removed his shoes, left them by the Tree of Tooba, and entered into Jannat.

Leaving his shoes by the Tree which was outside Jannat, was a ploy. Since he had promised to come out, he did so soon after to retrieve his shoes. Taking his shoes, he again entered and went to sit on one of the splendid thrones in Jannat.

Seeing that Nabi Idrees (Alayhis salaam) was making no move of coming out, Izraeel called to him to come out. Nabi Idrees (Alayhis salaam) responded:

“O my Friend! Allah Ta’ala has said: ‘Every soul shall taste death.’ I have already tasted death. Allah Ta’ala has said: “Everyone will pass by Jahannam”. I have already passed by Jahannam. Allah Ta’ala has said: “No distress

will befall them (people) there (in Jannat) nor will they be expelled from there.” O my Brother! Now, I shall never come out.”

The Divine Voice ordered Izraaeel to leave Nabi Idrees (Alayhis salaam) where he was.

The disappearance of Nabi Idrees (Alayhis salaam) intensely grieved his sons and the people. They spent many days mourning. One day Iblees appeared to them in human form. He consoled them by making a picture of Nabi Idrees (Alayhis salaam). The people would look at it with reverence and derive solace and comfort. With the passage of time they began worshipping the picture. Thus, shirk spread in the entire known world of the time. Nothing remained of the true Deen. It was at this juncture that Allah Ta’ala appointed Hadhrat Nooh (Alayhis salaam) as the Nabi.

**HADHRAT
NABI
NOOH
(ALAYHIS
SALAAM)**

*“Verily, We sent Nooh to his
nation among whom he lived for a
thousand less fifty years (i.e. 950
years).”
(Qur’aan)*

HADHRAT NABI NOOH

(Alayhis salaam)

His original name was Shukr. He was named Nooh because of his abundant crying and calling his people to the Deen of Allah. He lived for 950 years. In this entire era of almost a thousand years only forty men and forty women had accepted Imaan. *Hidaayat (Guidance)* is the prerogative of Allah Azza Wa Jal. It is not the effect of the efforts of the Ambiya (Alayhimus salaam). The obligation of the Ambiya (Alayhimus salaam) is to only deliver the Message from Allah Ta'ala to His creation. He would daily mount a hill and proclaim:

(There is no deity except Allah. I am His Messenger.)

By the command of Allah Ta'ala his voice was heard in the east and west wherever there were people. All the Mushrikeen would block their ears with their fingers while some would cover their faces with cloth. Many of the kuffaar would flee, seeking places to hide. The kuffaar would also assault him severely until he fell down unconscious. On regaining conscious, he would repeat his *Da'wat*. Once they strangled him with a rope. Hadhrat Nooh (Alayhis salaam) remained unconscious for three days. On the fourth day when he regained conscious, he resumed his *Da'wat*, calling the people to Imaan. This method of his *Da'wat* continued for all the centuries of his life until the Great Flood came and devastated everything and killed all the mushrikeen.

Once he was so severely assaulted that his entire body was bloodied. His clothes dripped with blood. His wife who was a kaafirah said to the people: "Do not assault him. He is a mad man. His insanity constrains him to speak the drivel he proclaims." When Hadhrat Nooh (Alayhis salaam) heard these painful and derogatory words uttered by his wife, he was overwhelmed with grief. Sobbing profusely, he looked to the heavens and cried to Allah Ta'ala:

"O my Rabb! I am overwhelmed. Help me."

Jibraeel (Alayhis salaam) arrived immediately and said: "O Nooh! Make dua. Your Dua is accepted by Allah Ta'ala. Your kuffaar nation will never accept Imaan." Then Jibraeel (Alayhis salaam) presented a branch from a tree of Jannat to Hadhrat Nooh (Alayhis salaam). He planted this branch which became a massive tree after forty years. Its height was 600 cubits (approximately 300 metres) and its breadth was 400 cubits (approximately 200 metres).

During the course of these forty years, all the women of the kuffaar became barren. It was their practice to take their children to Nabi Nooh (Alayhis salaam) to ridicule, mock and jeer him. They would say to the children that he was a mad man and that they should not become entrapped in his madness. Losing all hope for the reformation of his people, Nooh (Alayhis salaam) supplicated: *"O my Rabb! Do not leave a single house of the kaafireen. If You leave them, they will only mislead Your servants and they will not give birth to anyone except immoral kuffaar."* (Qur'aan)

Jibraeel then appeared and instructed Hadhrat Nooh (Alayhis salaam) to construct a ship from the huge tree which he had planted forty years ago. Jibraeel (Alayhis salaam) taught and assisted Nooh (Alayhis salaam) in the construction of the ship. Allah Ta'ala informed him that all the kuffaar will be drowned and that he should not intercede on behalf of any of them when he sees the chastisement overtaking them.

From that huge tree, 124,000 boards were cut. On each board was miraculously inscribed the name of a Nabi, beginning from Aadam (Alayhis salaam). On the last board was inscribed the name of Hadhrat Muhammad (Sallallahu alayhi wasallam). The length of the Ship was 1000 cubits and its breadth was 400 cubits.

Whenever the kuffaar would pass by, they mocked and jeered. Referring to their mocking, the Qur'aan Majeed says: *“Whenever some of the chiefs of his nation passed by it, they would mock at him. He (Nooh) said: ‘If you mock at us, we too shall surely mock at you as you are mocking. Soon will you know on whom the punishment will fall and disgrace.’”*

The Ship was almost complete. However, four more boards were needed. Jibraeel (Alayhis salaam) instructed Nooh (Alayhis salaam) to send someone to the river Nile where there was a tree. The boards should be made from the timber of that tree. A giant by the name of Auj Bin Unooq was sent to bring the tree. After he brought the tree, the required four boards were made. On these four

boards the names of the four Sahaabah of Rasulullah (Sallallahu alayhi wasallam): Hadhrat Abu Bakr, Hadhrat Umar, Hadhrat Uthmaan and Hadhrat Ali (Radhiyallahu anhum), were to be inscribed.

Nabi Nooh (Alayhis salaam) was then instructed to make *ziyaarat* of Baitul Ma'moor (the Ka'bah) before it would be removed by Allah Ta'ala to avoid its destruction by the Great Flood. After Hadhrat Nooh (Alayhis salaam) had made *ziyaarat*, the Malaikah lifted the Ka'bah to the fourth Sama' (Heaven). The Ship was now ready for sailing. It had seven decks to accommodate people, animals, birds, plants and all kinds of necessities.

Jibraeel (Alayhis salaam) informed Nabi Nooh (Alayhis salaam) that the sign of the imminence of the disastrous Flood will be the gushing of boiling water from the oven in his home. The beginning of the Athaab was on the 2nd of the month of Rajab. The command was for all the Mu'mineen, the animals, etc. to embark on the Ship when this Sign occurs.

While his wife was baking bread in the oven, suddenly boiling water began gushing from it. Shocked and fearful, she ran to inform Nabi Nooh (Alayhis salaam). Allah Ta'ala commanded:

“Embark on it (the Ship), (reciting): With the Name of Allah is its sailing and anchoring. Verily, my Rabb is Most Forgiving and Merciful.” (Qur'aan)

The Ship floated amid waves as huge as mountains.

Nabi Nooh (Alayhis salaam), his three sons, Saam, Haam and Yaafith and the other Mu'mineen, and the animals, birds, etc. all entered into the Ship. The one son, Kin'aan being a kaafir refused to come to the Ship despite the pleas of Nabi Nooh (Alayhis salaam). As the water level increased, rapidly rising higher and higher, and the Ship now sailing resolutely in the stormy waters, Kin'aan arrogantly shouted that he will take refuge on the mountain. Nabi Nooh (Alayhis salaam) with sorrow and grief said that nothing will save him from the Punishment of Allah Ta'ala. Referring to this incident, the Qur'aan Majeed said:

“Nooh called to his son who was in separation (from them all): ‘O my son! Embark with us and do not be of the kaafireen.’”

The condition for salvation by entering the Ship was Imaan. But Kin'aan selected to remain a kaafir. Therefore, in response to his father's anguished cry, Kin'aan said: *“I shall take to a mountain which will save me from the water.”* Nabi Nooh (Alayhis salaam) responded: *“Today, there is no protection from the command (punishment) of Allah except for him on whom He is merciful.”*

Hot water came in devastating torrents from the heavens and ice cold water gushed up from the earth. The water of this Great Flood reached 40 cubits above the peaks of the mountains. The first peak on which the water swept was the mountain where Kin'aan had taken refuge. A powerful wave came while Hadhrat Nooh (Alayhis salaam) was calling his son. The wave took in its sweep the son and he was drowned. Stricken with grief and in a spasm of

paternal emotion, Nabi Nooh (Alayhis salaam) cried out unto Allah Ta'ala:

“O my Rabb! Verily, my son is from my family, and indeed Your promise is true, and You are the Best of the judges.”

Allah Ta'ala had promised to save Nabi Nooh's family from the punishment, hence momentarily overwhelmed by paternal love, Nabi Nooh had made the supplication to Allah Ta'ala to save his son. However, since the son remained a kaafir, the Divine Response came reprimandingly:

“O Nooh! He is not of your family. He is an impious thing. Therefore do not ask Me regarding that of which you have no knowledge. Verily, I advise you not to be among the ignorant ones.” (Qur'aan)

Immediately banishing his emotions, Nabi Nooh (Alayhis salaam) responded:

“O my Rabb! I seek refuge with You from asking You for something about which I lack knowledge. If You do not forgive me, and have mercy on me, then I shall be among the losers.” (Qur'aan)

The powerful floodwaters with devastating effect swept away and destroyed everything and everyone except those on board the Ship which sailed in waters with waves as high as mountains. It rained incessantly for 40 days.

The Ship floated for 6 months and eight days. As it reached the Land of Hijaz (Arabia), the Ship made Tawaaf of Baitullah 70 times, then moved on towards the destination where Allah Ta'ala had decreed.

When the Athaab (Punishment) had completed its course as commanded by Allah Ta'ala, came the Divine Command:

“O Earth! Swallow your water and O Sky! Halt! Then the water subsided, and the matter was decreed (i.e. the destruction of the kuffaar). The Ship settled on Mount Judi.” (Qur’aan)

Mount Judi is situated east of the Tigris river which surrounds the Island of Ibn Umar. There are other views as well.

The occupants remained on board for a month after the Ship became stationary.

The majority view is that the Flood had engulfed the entire earth while the minority view is that it was confined to the region where Nabi Nooh (Alayhis salaam) lived with his nation. Besides the nation of Nooh (Alayhis salaam) there were no other people on earth in any other region.

After they disembarked, Allah Ta'ala ordered Nabi Nooh (Alayhis salaam) to construct a Musjid from the timber of the Ship. Thus, a Musjid was constructed on Mount Judi where Nabi Nooh (Alayhis salaam) and his 80 followers settled. A village developed here. Its name was Thamaaneen (the abode of 80). Soon after disembarking, Nabi Nooh (Alayhis salaam) passed away in this village.

His sons spread out into different regions of the world. They are the progenitors of all the nations. The Arabs are

the progeny of Saam. The people of India and Habshah are the children of Haam. The people of Turkistaan are the progeny of Yaafith.

THE DUA AND CURSES OF NABI NOOH

(Alayhis salaam)

When all hope for the reformation of his people receded into oblivion after having thus been informed by Allah Ta'ala, Hadhrat Nooh (Alayhis salaam) supplicated to Allah Ta'ala:

“O my Rabb! Verily, I called my people (to Tauheed) night and day, but my calling only caused them to flee.

“Whenever I called them (to Imaan) so that You may forgive them, they blocked their ears with their fingers, covered themselves with their shawls (to avoid hearing the call), and they remained intransigent and expressed great pride.

“Then I called them loudly, then I (called them) publicly and privately. I said to them: ‘Seek forgiveness from your Rabb, verily He is Most Forgiving...

“...O my Rabb! They disobeyed me and they followed him whose wealth and children increased (him) in only loss. And, they schemed great plots. They said: ‘Never abandon your gods. Never abandon Wadd nor Suwaa’ nor Yagooth, Ya-ooq and Nasr. (These were their idols of worship).

“They misled numerous. Do not increase the oppressors in anything except in deviation...

“...O my Rabb! Do not leave on earth a single one of the kaafireen. Verily, if You leave them, they will only mislead Your servants and they will give birth to only immoral kuffaar.” (Qur’aan)

THE AMBIYA OF ALLAH (PART 2)

Thus the Dua and Curses of Hadhrat Nooh (Alayhis salaam) were fulfilled by the utter elimination of the kuffaar with the punishment of the Great Flood. And, this is of the Sunnah of Allah Azza Wa Jal.



**HADHRAT
NABI
IBRAAHEEM
(ALAYHIS
SALAAM)**

HADHRAT NABI IBRAAHEEM

(Alayhis Salaam)

After the destruction of mankind by the Great Flood of Nabi Nooh (Alayhis salaam), and also by the Mighty Screech of the Angel appointed by Allah Azza Wa Jal to destroy the mushrikeen, there remained no people inhabiting the lands of the Arab and Ajam. Sometime thereafter, developed the reign of the king Namrood. He was the son of Kin'aan bin Aadam bin Saam bin Nooh (Alayhis salaam). His language was Arabic. There is also another view regarding his lineage. However, that view is erroneous.

The power and control of Namrood extended to the Land of Shaam and Turkistan. After he conquered Turkistan, he subjugated the progeny of Bin Yaafith bin Nooh (Alayhis salaam) who inhabited this land. Thereafter he invaded and conquered Hindustan. From Hindustan he marched to Room and established his reign over there as well. The greater part of the then known world came under his domination.

Thereafter he entered Kufa which was known as Baabil which he made his capital. This extremely proud and arrogant king reigned for many centuries. In one narration it is mentioned that his reign endured for 1,700 years. He had no concept of praying to Allah Ta'ala since he would claim that he is god.

Ibraaheem (Alayhis salaam) being conceived

At the foot of his massive golden throne encrusted with precious stones were four hundred chairs occupied by sorcerers and astrologers. One day while Namrood was seated on his throne surrounded by his soldiers. The sorcerers and astrologers were sitting with lowered heads with an expression of gloom on their faces. When Namrood asked them to explain their grief, they said: *“Today there appeared a wonderful star on the horizon. Never before was this star seen. It appeared this night from the east.”* Namrood asked them to explain the effect of this star. They said: *“A boy will be conceived. He will be the cause of the destruction of your kingdom.”*

Namrood had two special bodyguards who were brothers. Their names were Taarikh and Azar who would guard Namrood throughout the night. That very night Azar had conjugal relations with his wife, and Hadhrat Nabi Ibraaheem (Alayhis salaam) was conceived right in the palace of Namrood. In the morning, Namrood saw a glitter on the forehead of Nabi Ibraaheem’s father.

That day Namrood summoned all the astrologers and asked them about the boy which had been predicted. They said that by the command of Allah that boy was conceived during the night. Namrood then issued an order for the killing of all male infants which would be born henceforth.

When the mother of Ibraaheem (Alayhis salaam) was in her ninth month of pregnancy, she silently and

surreptitiously left the city and took refuge in a dark cave. Here Ibraaheem (Alayhis salaam) was born. With his birth, the entire cave lit up. There was a wondrous light pervading the cave. The mother wrapped her baby in a cloth. Crying profusely, the broken-hearted mother departed leaving the baby in the care of its Creator. As soon as the mother had departed, Hadhrat Jibraeel (Alayhis salaam) appeared in the cave. He placed the baby's two fingers in his (the baby's) mouth. From one finger percolated milk and from the other honey.

The baby survived on this sustenance and was not in need of anything else nor of anyone's care. Allah Ta'ala was taking care of this baby who later became *Khaleelullah (The Friend of Allah)*.

His mother would go to the cave once a week. She was beyond astonishment at the beautiful and healthy condition of her baby. Her baby was safe. She understood that Allah Ta'ala was taking special care of her baby. When she left the cave, a huge boulder would miraculously appear and close the mouth of the cave. This system of nourishment and sustenance for the baby continued for seven years. One day, the seven year old boy asked his mother: "*O my mother! Who is your Rabb?*" She responded: "*Your father. He feeds and maintains me.*" Ibraaheem: "*Who is his Rabb?*" Mother: "*The stars.*" Ibraaheem: "*Who is the Rabb of the stars?*" His mother was now speechless and feeling shameful, left.

She explained to her husband what had transpired. He said: "*This boy will become the enemy of Namrood. There*

is no doubt in this.” His father was cast into a quandary and gloom regarding his son. Azar was a confirmed mushrik. He worshipped idols. His profession was manufacturing and selling idols.

When Hadhrat Ibraaheem (Alayhis salaam) was a young boy he observed that his people were worshipping the stars, the sun, the moon and idols. His own father was a manufacturer of idols. Tauheed being naturally ingrained in his heart and mind, he found the shirk of his people excessively repugnant.

Ibraaheem’s Da’wat to his father

He said to his father and his people: *“What are these idols you are worshipping?”*

The people: *“We found our forefathers worshipping them.”*

Ibraaheem (Alayhis salaam): *“Surely, you and your forefathers are in manifest deviation.”*

The people said: *“What! Have you brought to us the truth or are you jesting?”* Ibraaheem (Alayhis salaam) said: *“In fact, your Rabb is the Rabb of the heavens and the earth, the One who has created you, and I am among those who testify to this (Truth).”*

Nabi Ibraaeem (Alayhis salaam) saw that the headquarters of the *shirk* of the community was the home of his father.

Therefore, addressing his father, he said:

“O my father! Why do you worship idols which cannot hear nor see, nor benefit you in anything? O my father! Such Knowledge has come to me which has not reached

you, therefore follow me. I shall guide you to the Straight Path.

O my father! Do not worship shaitaan. Verily shaitaan was unto Rahmaan (The Merciful Creator) disobedient. O my father! I fear that a punishment from Ar-Rahmaan will befall you and you will become the friend of shaitaan.”

Azar: “Have you reneged from (worshipping) my god, O Ibraaheem? If you do not desist (from your propagation) I shall stone you. Get away from me.”

Ibraaheem (Alayhis salaam): “Salaam on you. I shall seek forgiveness for you from my Rabb. He is Most Kind to me. I abandon you and whatever you are worshipping besides Allah. I call to my Rabb.”

Hadhrat Ibraaheem (Alayhis salaam) repeatedly called his father and people to the Deen of Tauheed. However, they were obstinate and rejected his Call. They remained engrossed in worshipping their false deities. He stated with clarity that they, their forefathers and their deities were all his enemies.

The nation believed that all affairs in the universe were the effects of the movement of the stars. When Ibraaheem (Alayhis salaam) was convinced that his people would not accept belief in Allah Ta’ala and that they would stubbornly continue with idol worship, he announced to them: *“Assuredly, I shall do something to your idols.”* He planned to destroy their idols hoping that they would be able to understand the helplessness of their deities.

Perhaps this would open their eyes and constrain them to accept the Truth.

Destroying the idols

Soon after he had made this threat, came the day of a religious festival. The entire community went to the venue of fun. Although they insisted that he should also participate in the festival, he refused. Now when the entire community was indulging in orgies of lustful gratification and licentious revel, Hadhrat Ibraaheem (Alayhis salaam), taking an axe went to the temple where he struck and broke every idol. However, he left the big idol. He placed the axe on the shoulder of this big idol and departed.

When the people came to the temple, they were shocked and appalled at the desecrated condition of their gods. While discussing among themselves, someone said that a young man by the name Ibraaheem had committed this notoriety. The chiefs, fuming with anger, ordered the arrest of Ibraaheem (Alayhis salaam). When he was brought, they interrogated: *“Did you do this to our deities?”*

Ibraaheem (Alayhis salaam): *“In fact, their big one (the big idol) did it. Therefore, ask them if indeed they can speak.”*

All present understood the implication and in their hearts accepted that their idols were useless and could not be gods to worship. Thus, they submissively said: *“You know that these idols cannot speak.”* Then emphasizing the falsehood of their deities and their manifest error, Hadhrat

Ibraaheem (Alayhis salaam) said: *“Alas! Do you believe besides Allah in the idols which cannot benefit nor harm you. Woe on you. Have you no intelligence?”*

They gathered around Ibraaheem (Alayhis salaam) who pressed on with his Da’wat, saying: *“Do you worship deities which you have made with your own hands whilst it is Allah Who has created you?”*

However, idol worship and the love of *shirk* was deeply embedded in their hearts. Their thinking was corrupt. Therefore, they intransigently refused to accept the Truth. On the contrary, their hatred for him increased manifold. They decided to inflict severe punishment to Ibraaheem (Alayhis salaam).

In the court of Namrood

The news of this ‘sacrilege’ committed by Nabi Ibraaeem (Alayhis salaam) was conveyed to the king, Namrood. He was not only acknowledged to be king. People also believed that he was a deity to be worshipped. He ordered the arrest of Ibraaheem (Alayhis salaam) and to be brought to him. When Ibraaheem (alayhis salaam) was brought to the court of Namrood, the latter commenced the discussion. He asked Ibraaheem (Alayhis salaam) to explain why he had abandoned the religion of his ancestors and why he refuses to acknowledge him (Namrood) as the deity.

When Ibraaheem (Alayhis salaam) declared his belief in the One, Mighty, All-Powerful Rabb Who was the Creator and Controller of the universe, Namrood demanded that

Ibraaheem (Alayhis salaam) mention such an attribute which was exclusive to his Rabb. Ibraaheem (Alayhis salaam) said: *“My Rabb creates life and causes death.”* Namrood said that he too had the power of life and death. To demonstrate his ‘power over life and death’, he ordered two persons to be brought to him. Then he ordered one to be executed and one to be set free. This was his way to demonstrate that he had the power of life and death.

When Ibraaheem (Alayhis salaam) realized that this king was a moron who failed to understand the concepts of life and death, he said: *“My Rabb brings the sun from the east, you should now bring it from the west.”* The moron king was dumbstruck and silenced. The humiliation suffered by Namrood on this occasion of defeat enraged him more. The decision was made to cast Ibraaheem (Alayhis salaam) into a fire.

Cast into the Fire

A massive furnace of brick and stone was constructed. The ferocity of the heat would consume overflying birds. No one could venture near to this huge furnace. Now came the issue of casting Ibraaheem (Alayhis salaam) into the fire. How is this feat to be achieved when coming within range of the furnace was impossible? Iblees appeared in human form and advised them to construct a huge catapult in which they should place Ibraaheem (Alayhis salaam) and shoot him from a distance into the fire. Shaitaan was the first being who had invented the *Minjeeq (catapult)* which became a war machine to shoot huge boulders at the gates in the protecting walls

encircling cities. Four hundred ropes were fixed to the catapult by Iblees.

Despite Namrood claiming to be ‘god’, he was not so dumb and stupid to believe in his imaginary godhood. Ibraaheem (Alayhis salaam) had rendered him speechless during the debate. At the demand of Nabi Ibraaheem (Alayhis salaam), Namrood was powerless to cause the sun to rise from the west and to set in the east. After all, he suffered sickness and would go to the toilet to excrete. Thus, in his heart he knew that his claim to godhood was massively fraudulent.

Namrood’s wazeer (minister) also understood this fact well. He therefore advised Namrood that before shooting Ibraaheem (Alayhis salaam) into the huge furnace, he (Nabi Ibraaheem) should be clad with the attire of Namrood. They understood the truth of the Call of Nabi Ibraaheem. They understood that the universe was the creation of One Powerful Creator despite their own satanism of shirk. Fearing that the Truth may be manifested by the fire not harming Nabi Ibraaheem (Alayhis salaam), Namrood could still save face and credibility by claiming that by virtue of his (Namrood’s) garments, the fire did not burn and destroy Ibraaheem. This stupid scheme was effected. Nabi Ibraaheem (Alayhis salaam) was clad with the garments of Namrood.

Nabi Ibraaheem’s hands and feet were tied. He was placed in the *Minjeeq* and prepared for the final moments. Iblees appeared in human form and also became one of the persons to pull at the ropes. When Nabi Ibraaheem

(Alayhis salaam) saw his own father, Azar also among those operating the machine, he supplicated to Allah Ta'ala: *“O Allah! Today, I am forlorn. Besides You no one can grant me refuge.”*

When the moment arrived for shooting Ibraaheem (Alayhis salaam) into the fire, Allah Ta'ala commanded Jibraeel (Alayhis salaam) to open the portals of the heavens to enable the Malaaikeh to view this stupendous scene. When the Malaaikeh observed this scene they fell into Sajdah. They called unto Allah: *“O Allah! On earth there is only this one Muwahhid who worships You. You have cast him to the enemies.”*

The order was given to shoot Ibraaheem (Alayhis salaam) into the fire. Despite the efforts of the 400 rope-pullers, the Minjeeq did not budge. All their efforts to bring the machine into operation failed. Iblees appeared and explained that 40 men and 40 women should fornicate in the vicinity of the Minjeeq. The guarding Angels would depart in disgust. Only then will the machine be able to operate.

This evil advice of Iblees was executed, and ultimately Nabi Ibraaheem (Alayhis salaam) was shot into the furnace.

At this juncture, even the Angels in the Heaven, overcome with grief fell into Sajdah, and they cried: *“O our Rabb! The kuffaar have cast your Khaleel (Friend) into the Fire.”*

At this very moment – seconds prior to Nabi Ibraaheem (Alayhis salaam) being shot – Jibraeel (Alayhis salaam) arrived and said: *“O Ibraaheem! If you command, I shall extinguish this fire with one strike of my wing.”* Nabi Ibraaheem: *“Is this the command of Allah Ta’ala?”* Jibraeel: *“No.”* Ibraaheem (Alayhis salaam): *“I have no need for you. My supplication is unto Him in Whose power is the entire universe.”*

The huge catapult was brought into operation and Hadhrat Ibraaheem (Alayhis salaam) was shot. As he landed in the furnace, the impure garments of Namrood were reduced to ashes while the fire left Nabi Ibraaheem (Alayhis salaam) unscathed. Came the Divine Voice: *“O Fire! Become cool and safe for Ibraaheem.”*

Instantaneously, inside the huge furnace despite the blazing fire there appeared a beautiful orchard with nightingales engaging in constructing their nests. A wonderful stream of cold water flowed inside the furnace. Jibraeel (Alayhis salaam) arrived with a throne of Noor and heavenly garments with which he clad Nabi Ibraaheem (Alayhis salaam) and seated him on the Throne. Beautiful flowers of a variety of kinds were in full bloom around the throne.

Jibraeel (Alayhis salaam) stared with astonishment at Ibraaheem (Alayhis salaam). When Nabi Ibraaheem (Alayhis salaam) asked for the reason of his astonishment and surprise, Jibraeel (Alayhis salaam) said: *“O Ibraaheem! I marvel at your Sabr. Even in this condition you never sought aid from anyone besides Allah Ta’ala*

nor did you say a word. I marvel at the Qudrat of Allah Ta'ala."

Meanwhile, Namrood who was viewing this wonderful scene in the furnace was shocked and flummoxed. He was standing on top of a tower specially constructed for him and the nobility to spectate the plight and destruction of Nabi Ibraaheem (Alayhis salaam). Allah Ta'ala then sent torrential rains and the fire of Namrood was extinguished.

The wazeer of Namrood, standing on the tower, exclaimed: *"O Ibraaheem? Your Rabb is wonderful! He has saved you from this terrible fire and has ennobled you in this wonderful manner."* Humiliated, Namrood returned to his palace in disgrace. For many days, he did not grant audience to anyone. He was in deep contemplation: *"Should I accept the Deen of Ibraaheem or not?"* He feared that his conversion to Islam would deprive him of his kingdom.

He called Nabi Ibraaheem (Alayhis salaam) and offered to make Qur'baani *"for your Rabb"*. Nabi Ibraaheem said: *"As long as you do not become a Muslim, your sacrifice will not be accepted."*

The wazeer under the influence and directive of Iblees convinced Namrood that Ibraaheem (Alayhis salaam) had achieved his lofty state due to him being a fire-worshipper. He explained that the fire was an angel who punished and rewarded as he willed. He finally succeeded in convincing Namrood to become a fire-worshipper.

Namrood's daughter had also observed the wonderful scene and condition of Nabi Ibraaheem (Alayhis salaam) in the fire. She came to her father and attempted to convince him to accept the Rabb of Ibraaheem (Alayhis salaam). However, Namrood harshly silenced her and threatened to have her executed. She went to Nabi Ibraaheem and accepted Imaan. Then, with renewed spiritual energy, she again approached Namrood imploring him to accept Imaan. Overwhelmed with wrath, Namrood made an attempt to kill her. Suddenly a wonderful white cloud appeared, lifted the daughter and delivered her safely on a mountain peak where she spent her life worshipping Allah Ta'ala.

Ibraaheem's Hijrat

When all hope was lost of the people accepting the Deen, Nabi Ibraaheem (Alayhis salaam) decided to migrate. He, together with his wife Saarah (Alayhas salaam) and cousin Loot (Alayhis salaam), departed from their home place and travelled towards the Land of Shaam. His sojourn took him to the city Ur, then to the city Haraan and Palestine. From Palestine, he journeyed to Egypt. The king of Egypt was an immoral tyrant.

Encounter with the king of Egypt

This king had the weird ideology of seizing the beautiful wives of people and putting the husbands to death. However, if a woman was travelling with a male relative who was not her husband, he would not molest her. Nabi Ibraaheem (Alayhis salaam) explained this evil and villainy of the king to his wife. In the event of detaining

her, Nabi Ibraaheem (Alayhis salaam) advised her to say that she was his sister.

When Hadhrat Saarah (Alayhas salaam) was brought into the presence of the king, he was captivated by her stupendous beauty. It is said that Hadhrat Hawwaa (Alayhas salaam) and Hadhrat Saarah (Alayhas salaam) were the two most beautiful women Allah Ta'ala had created. Thus, the evil king, contrary to his own ideology, after being told that she was the sister of her travelling companion, made an attempt to molest her. As he stretched his hand towards her, it became paralyzed. He pleaded with her to supplicate to her God to cure him and he would refrain from molesting her. She supplicated and his hand was cured.

However, his inordinate lust satanically drove him to again make an attempt to molest Hadhrat Saarah (Alayhas salaam). Again he became paralyzed. According to one narration, on the second attempt, the earth swallowed him until his thighs. The panicking accursed king screamed that she was a witch perpetrating magic. Hadhrat Saarah (Alayhas salaam) responded that she was not a witch and that the punishment which was gripping the king was the effect of the dua of her husband who was the Friend of Allah. She declared that the king would not be able to set hands on her as her husband was supplicating to Allah Ta'ala.

He repented and cried, begging her to supplicate for him. With her dua, the punishment was lifted. However, again this evil man blinded by satanic lust, made an attempt to

molest her. This time he became blind and his entire body was paralyzed.

Now he cried much and sincerely repented, promising never to commit evil. She responded: “O vile one! The curse on you is the effect of my husband’s supplication. He is the Friend of Allah. I have no say in the matter.” The king sent for Nabi Ibraaheem (Alayhis salaam). When he arrived, the king said: “O Hadhrat! I have sincerely repented. I have committed great oppression on you. Do forgive me.” Nabi Ibraaheem (Alayhis salaam) said: “This is the decree of Allah Ta’ala. It is not my decree. He is the Rabb of all the universes. Whatever is His decree will prevail.”

Thereupon, Hadhrat Jibraeel (Alayhis salaam) appeared and conveyed from Allah Ta’ala that “as long as the king does not hand over his entire kingdom and all his treasurers to you, do not forgive him.” When Nabi Ibraaheem (Alayhis salaam) informed the king of the command of Allah Ta’ala, he (the king) being helpless, handed over his kingdom. Thereafter, Nabi Ibraaheem (Alayhis salaam) made dua for him to be cured. The king was cured.

Nabi Ibraaheem (Alayhis salaam) divided the kingdom into two regions. He retained the half which was towards Kin’aan, and handed the other half to the king. As Nabi Ibraaheem (Alayhis salaam) and Hadhrat Saarah (Alayhas salaam) were taking leave, the king presented Hadhrat Haajirah (Alayhis salaam) as a gift to Hadhrat Saarah (Alayhas salaam).

Hadhrat Haajirah (Alayhas salaam) was the daughter of another king. She was with this tyrant for some time. However, Allah Ta'ala had miraculously protected her from being molested by the evil king who was unable to molest her. She was protected in a similar way as He protected Hadhrat Saarah (Alayhas salaam) from the clutches of the accursed king.

Palestine – The Qiblah

After leaving Egypt, Nabi Ibraaheem (Alayhis salaam) settled in Palestine where he developed the city of Baitil Maqdis. A man by the name Khaleelullah who was a descendent of Saam Ibn Nooh (Alayhis salaam), linked up with Nabi Ibraaheem (Alayhis salaam) and assisted him in the development of the city. Hadhrat Jibraeel (Alayhis salaam) appeared with a stone from Jannat and planted it at the location of Baitil Maqdis. Henceforth this stone became the direction of the Qiblah for all Believers. Its name was *Sakhratullaah (The Rock of Allah)*.

The fate of Namrood

Despite having witnessed all the miraculous events testifying to the Nubuwwat and Truth of Hadhrat Ibraaheem (Alayhis salaam), Namrood most intransigently rejected Imaan. His end was disgraceful and painful.

Allah Ta'ala despatched a one-eyed, one-legged mosquito which entered his body via his nostril and seated itself on Namrood's brain. It began gnawing his brain. Namrood would writhe with pain. He would gain momentary relief when someone would strike on his head with a shoe.

Therefore, whoever visited him was requested to mete out this humiliating punishment to him.

He was compelled to engage servants to be at his side all night to repeatedly strike him on the head for the slight relief from the excruciating pain caused by the gnawing on his brain by the mosquito. After forty days of suffering, the servant, tired of this all-night vigil, struck Namrood with a club on his head. This was the end of Namrood who perished so ignominiously.

Hadhrat Haajirah (Alayhas salaam)

On the command of Allah Ta'ala, Nabi Ibraaheem (Alayhis salaam) took Hadhrat Haajirah (Alayhas salaam) and her baby Ismaaeel (Alayhis salaam) and left them in a barren desert wilderness at the place where today is the Ka'bah. After reaching the destination, he left some dates and water, and without saying a word, silently began his departure. His heart smitten with grief and tears welling up in his eyes, he began walking away in the direction of Shaam without turning to look at his wife and infant son whom he was abandoning in this dry, barren, treeless land where they sat exposed to the blazing desert sun. He did not want emotional love to deter him even an iota from fulfilling the command of Allah Ta'ala. It was indeed a momentous trial and the moment of his departure was heart-shattering.

When Haajirah (Alayhis salaam), stricken with grief, called: "Are you leaving us here?" Nabi Ibraaheem (Alayhis salaam) remained silent and continued to walk away with tears cascading down his cheeks. She called

again and asked if this was the command of Allah Ta'ala? When he nodded in the affirmative, she said: "*Then there is no fear.*" Thus, he departed leaving her and the baby all alone in that barren desert. There was not a soul in that wilderness.

As the sun climbed higher in the sky, the heat became intenser. Extreme thirst drove her to climb mount Safa in search of water. In search of water she rushed between the two hills, Safa and Marwah, seven times. Fear overcame her. What will happen to her baby lying all alone in the fierce heat? No water and nothing to feed the baby, not even a tree for shade. Her milk had dried up. After the seventh circuit, when she came to her baby, her heart broke when seeing the baby's pitiful condition. The baby was kicking the ground with his heels. Then she beheld the wondrous scene of water gushing up from the ground at the spot where the baby was kicking. That was the origin of the water of Zam Zam.

Hadhrat Haajirah (Alayhas salaam) hastily used rocks and stones to encircle the water. It is said that if she had not blocked off the water with the wall she had erected around it, the Zam Zam would have flowed into a huge river running through Makkah. She was overwhelmed with joy and gratitude and exclaimed: "*Alhamdulillah! Allah Ta'ala has bestowed a blessed son to me.*" She and the baby subsisted on the water of Zam Zam.

Sometime thereafter, a caravan of the tribe of Jurham happened to pass at this location. They were in search of water. The bubbling of water in this barren desert where

they usually passed on their travels, astonished them. From Mount Safa they were astonished to see a lady with her baby seated near to the cordoned off water. They went up to her and enquired about the mystery of her presence. After she had explained the entire episode, the leader sought permission from her to set up home, not only temporary camp, at this location.

Hadhrat Haajirah (Alayhas salaam) was overwhelmed with joy and consented. However, she added that she remains the owner of the water which obviously will benefit them all. The tribe set up their tents and began building their houses. In this way the City of Makkah began and developed.

Sacrificing (Making Qur'baani) of Ismaaeel (Alayhis salaam)

One night in a dream, Nabi Ibraaheem (Alayhis salaam) saw someone commanding him: "O Ibraaheem! Get up and make Qur'baani." This was the night of 8th Zil Hajj. The next day, Hadhrat Ibraaheem (Alayhis salaam) sacrificed 200 camels. He saw the same dream on three consecutive nights, 8th, 9th and 10th). Each time he made Qur'baani of 200 camels.

On the fourth night, someone in his dream instructed him to make Qur'baani of his son Ismaaeel. The next morning, he mounted his camel and set off to Makkah where he met Haajirah (Alayhas salaam) and his 9 year old son, Ismaaeel. He instructed her to bath the boy, comb and perfume his hair, and to apply surmah to his eyes. He

mentioned that Ismaaeel (Alayhis salaam) will accompany him to da'wat (invitation).

Nabi Ibraaheem (Alayhis salaam) concealing the knife and rope, took his son and departed. Ismaaeel (Alayhis salaam) walked a short distance behind his father. Meanwhile Shaitaan appeared in human form to Hadhrat Haajirah (Alayhas salaam) and informed her that her son was taken for being slaughtered. She responded: *“I seek refuge with Allah! Have you ever heard of a father killing his son?”* Iblees: *“Allah Ta’ala has commanded him to do so.”* Haajirah: *“If it is the command of Allah, then I am pleased with it.”* Having lost hope in misleading her, shaitaan went to Ismaaeel, and said: *“Your father will be slaughtering you.”* Ismaaeel: *“Did you ever hear a father slaughtering his own little son?”* Iblees: *“Allah has commanded him.”* Ismaaeel: *“If it is the command of Allah, then may I be sacrificed for His sake a thousand times.”*

When Ismaaeel (Alayhis salaam) mentioned to his father about the man (Iblees) informing him of the actual objective of this expedition, Hadhrat Ibraaheem (Alayhis salaam) said that the man was actually Iblees, and that he should be pelted with stones. Thus, Ismaaeel (Alayhis salaam) obeyed and on three attempts of Iblees to mislead him, Ismaaeel (Alayhis salaam) pelted him with stones. To this day in commemoration, all the Hujjaaj are required to pelt the three Jamraat.

After having journeyed quite a distance, Ismaaeel asked: *“O my father! Where are you taking me?”* Ibraaheem

(Alayhis salaam): *“O my son! In a dream I saw that I was sacrificing (slaughtering) you. What do you say in this regard?”* Ismaaeel: *“O my father! Do as you have been commanded. You will assuredly find me to be among the Saabireen if Allah so wills.”* He furthermore urged his father to make haste for fear of shaitaan interfering with *waswasah*.

Then came the momentous moment. Fearing the possibility of paternal love causing his father to falter in this supreme obligation and sacrifice, Ismaaeel requested Nabi Ibraaheem (Alayhis salaam) to turn his (Ismaaeel’s) face towards the ground to avoid looking him in the face when executing the act of slaughter. The pain and grief which rent asunder the heart of Nabi Ibraaheem (Alayhis salaam) as he drove the knife on the neck of his beloved son can never be imagined by anyone. While we may have a glimpse of what had transpired in his heart at that moment of a mountainous trial – a trial which was never imposed on any human being before or after him – never is it possible to condense into the heart an iota of the grief which tore at his bleeding heart.

At the command of Allah Ta’ala, Jibraeel (Alayhis salaam) removed the veils between the Heaven and earth for the multitudes of Angels to observe the supreme sacrifice which Khaleelullah (The Friend of Allah) was about to enact in obedience to the command of Rabbul Aalameen. The Heavens shed tears – the Malaaikeh shed tears and supplicated.

Ibraaheem (Alayhis salaam) applying force, drove the knife on the neck of Ismaaeel (Alayhis salaam). But the sharpened knife refused to cut. Again he added greater force, but the knife refused to cut. Ismaaeel (Alayhis salaam) urgently advised his father to stab the point of the knife into his neck. Even this method failed. Ibraaheem (Alayhis salaam), perplexed, threw down the knife. The knife by the command of Allah Ta'ala spoke: "*Allah Ta'ala commanded you once to cut and He commanded me ten times not to cut.*"

Suddenly, Ibraaheem (Alayhis salaam) heard the sound of the Takbeer:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ
 اللَّهُ أَكْبَرُ وَاللَّهُ أَحْمَدُ

When he looked, he saw that it was Jibraeel (Alayhis salaam) reciting the Takbeer. He had with him a large, beautiful ram brought from Jannat. Its body was pure white and its head was black. It was the same ram which Haabeel, the son of Nabi Aadam (Alayhis salaam) had sacrificed. This ram was nurtured for 2000 years in Jannat specifically for his glorious occasion to be the supreme sacrifice of Ibraaheem (Alayhis salaam). Allah Ta'ala substituted the ram for Ismaaeel (Alayhis salaam).

Hadhrat Ibraaheem (Alayhis salaam) made a *dastarkhwaan* (eating cloth) from the skin of this ram. Hadhrat Saarah (Alayhas salaam) weaved a shawl from its wool.

Nabi Ibraaheem (Alayhis salaam) placed this shawl in the Taaboot of Sakeenah – the Box which contained relics of the Ambiya, and which remained with Bani Israaeel. Once Jibraeel (Alayhis salaam) brought the Taboot to Rasulullah (Sallallahu alayhi wasallam). Our Nabi (Sallallahu alayhi wasallam) removed the Shawl from the Taboot and presented it to Hadhrat Umar (Radhiyallahu anhu). It remained with Hadhrat Umar (Radhiyallahu anhu) for all time. And Allah knows best what happened to it thereafter.

Hadhrat Ibraaheem (Alayhis salaam) lived until the age of 175 years. Hadhrat Ismaaeel (Alayhis salaam) was born when Nabi Ibraaheem (Alayhis salaam) was 87 years old, and Hadhrat Ishaq (Alayhis salaam) was born when he was 100 years.

ANECDOTES OF NABI IBRAAHEEM (Alayhis salaam)

His fear

Wahab Bin Munabbah (Rahmatullah alayh) said that whenever Ibraaheem Khaleelullah (Alayhis salaam) would remember any of his faults, he would become unconscious, and a loud throb emanating from his heart could be heard. Someone asked: “Why do you grieve so much although you are Khaleelullah (The Friend of Allah)?” He responded: “The memory of my faults obliterates from me my status of Friendship (i.e. being the Friend of Allah).”

The Ka'bah

A few days after the Qur'baani episode, Hadhrat Jibraeel (Alayhis salaam) appeared and informed Nabi Ibraaheem (Alayhis salaam) of the command of Allah Ta'ala to construct the Ka'bah. Hadhrat Ibraaheem (Alayhis salaam) asked about the location for the Ka'bah. Hadhrat Jibraeel (Alayhis salaam) said that a cloud would appear. When it appears, he should mount a camel and move along with the cloud. The cloud will stop and cast its shade on a spot. That will be the place for constructing the Ka'bah. Jibraeel (Alayhis salaam) marked out the boundaries of the Ka'bah.

Jibraeel (Alayhis salaam) would bring stones from five mountains for the building of the Ka'bah: Mount Libnaan, Hira, Abu Qabees, Safa and Marwah. Hadhrat Ibraaheem (Alayhis salaam) was assisted in the construction by Hadhrat Ismaaeel (Alayhis salaam). The scaffold for mounting was a miraculous arrangement. Ismaaeel (Alayhis salaam) would hold a stone in his hand while his father stood on it. The stone would miraculously rise higher. It would rise higher whenever this need developed as the walls increased in height. This stone is known as Maqaam-e-Ibraaheem and it is to this day displayed by Baitullah.

Hadhrat Jibraeel (Alayhis salaam) removed Hajr Aswad from a mountain where it was kept. This stone was acquired from Jannat. Hadhrat Jibraeel (Alayhis salaam) indicated the spot where it should be fixed at the Ka'bah.

At each Corner, Hadhrat Ibraaheem (Alayhis salaam) performed a thousand raka'ts Salaat.

Rasulullah (Sallallahu alayhi wasallam) said that the very first Musjid constructed on earth was Musjidul Haraam. The second was Musjidul Aqsa which was built forty years after the Ka'bah.

Allah Ta'ala had created under His Arsh a structure called Al-Baitul Ma'moor. He commanded the Malaaiakah to make tawaaf of this heavenly Structure. Later Allah Ta'ala commanded the Malaaiakah who were inhabiting the earth to construct a Building like Al-Baitul Ma'moor. After the Ka'bah was built by the Malaaiakah, they were ordered to make Tawaaf of it in the same way as the Malaaiakah in the heavens were making tawaaf of Al-Baitul Ma'moor.

When Hadhrat Aadam (Alayhis salaam) arrived on earth, the Malaaiakah told him to make tawaaf of the Ka'bah. They informed him that they had been making tawaaf for two thousand years. Hadhrat Aadam (Alayhis salaam) and those after him continued making tawaaf of Baitullah until it was removed during the Great Flood of Hadhrat Nooh (Alayhis salaam). When the Flood was about to occur, the Malaaiakah lifted the Ka'bah to the fourth heaven. The present earthly Ka'bah is in line with that Ka'bah in the heaven.

The Ka'bah was built first by Hadhrat Aadam (Alayhis salaam). It was rebuilt by Nabi Ibraaheem (Alayhis salaam) after its position was obliterated by the Flood.

After the completion of the Ka'bah, Hadhrat Jibraeel (Alayhis salaam) arrived and said: "O Ibraaheem! Allah Ta'ala conveys His Salaam to you, and Allah Ta'ala, acknowledging your great effort in building Baitullah, said: *"Its value is not the same as populating a barren place,"* Hadhrat Ibraaheem (Alayhis salaam) asked: *"O Allah! What is that?"* Allah Ta'ala said: *"To feed the hungry and the thirsty and to clothe them."*

Then came the Command to call people for Hajj. Hadhrat Ibraaheem (Alayhis salaam) asked: *"O Allah! Who will hear my call?"* There were no people nearby to hear his voice. Allah Ta'ala ordered that despite this, he should proclaim the compulsion of Hajj. Allah Ta'ala will ensure that all those destined for Hajj would hear the Call in the wombs of their mothers. Thus, Ibraaheem (Alayhis salaam) climbed on to a mountain and proclaimed: *"O People! Allah has made Hajj Fardh on you. Come for Hajj!"*

All those for whom Allah Ta'ala had decreed Hajj, responded with *"Labbaik!"* even before being born. Nabi Ibraaheem (Alayhis salaam) did not see anyone, however, from all sides he heard the response:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ
وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ

Hadhrot Ibraaheem (Alayhis salaam) also had another wife. Her name was Qaroorah. He had six sons by her. The progeny of the son Madyan, named the region where

they reside, Madyan. The progeny of the son, Duwwaan, is known as Ashaabul Aikah. Allah Ta'ala had appointed Hadhrat Shuayb (Alayhis salaam) as the Nabi for the guidance of these two nations.

Khaleelullah

The title awarded by Allah Ta'ala to Hadhrat Ibraaheem (Alayhis salaam) was *Khaleelullah (The Friend of Allah)*: “*And, Allah took Ibraaheem as a friend.*” – *Qur'aan*.

Once an Angel came to him in human form. He appeared at a time when Nabi Ibraaheem (Alayhis salaam) was tending to his flock of goats/sheep which numbered 5000. The Angel recited:

سُبُّوحٌ قُدُّوسٌ رَبُّنَا وَرَبُّ الْمَلَائِكَةِ وَالرُّوحِ

The love for Allah Ta'ala intensified in Ibraaheem (Alayhis salaam) as he heard this Tasbeeh. His heart was consumed by Divine Love. He said to the ‘person’ (the Angel in human form): “*Repeat what you had recited of the Thikr of my Rabb, then half of my wealth is for you.*” The Angel repeated the Tasbeeh. Ibraaheem (Alayhis salaam) said: “*Repeat it again, and whatever you see of my wealth is for you.*” The Angel responded: “*It is most befitting for you that Allah Ta'ala has taken you as His friend (Khaleelullah).*”

Ibraaheem (Alayhis salaam) and the mushrik

Hadhrat Ibraaheem (Alayhis salaam) is famed for his hospitality. It was his permanent practice to daily have meals with people, even strangers, whom he invited. One

day a mushrik came as a guest. Ibraaheem (Alayhis salaam) said: *“Believe in the Tauheed of Allah to enable me to be hospitable to you.”* The mushrik said: *“O Ibraaheem! Should I abandon my religion and the religion of my forefathers for a morsel of food?”* The mushrik being offended, went away.

Allah Ta’ala said reprimandingly to Nabi Ibraaheem (Alayhis salaam): *“O Ibraaheem! I have fed him for 70 years despite him being a mushrik. However, you desired that he abandon his religion and the religion of his forefathers for a morsel of food!”*

Immediately Nabi Ibraaheem (Alayhis salaam) went in search of the mushrik until he found him. He profusely apologized and begged the mushrik to accompany him to his home for meals. The mushrik said: *“O Ibraaheem! What has happened to you?”* Nabi Ibraaheem: *“My Rabb reprimanded me for what I had done to you, and said: ‘I have fed him for 70 years despite his denial of Me, but you want him to abandon his religion and the religion of his forefathers for a morsel of food!’”* The mushrik said: *“Indeed, a Being such as He should be worshipped.”* Then he accepted Islam.

Once Rasulullah (Sallallahu alayhi wasallam) asked Jibraeel: *“O Jibraeel! Why did Allah Ta’ala take Ibraaheem as a friend?”* Jibraeel (Alayhis salaam) said: *“O Muhammad! Because he would feed people.”*

How is life resurrected?

Nabi Ibraaheem (Alayhis salaam) developed a yearning to see how Allah Ta'ala restores the dead to life. He therefore, asked Allah Ta'ala: *“O my Rabb! How do you give life to the dead?”*

Allah Ta'ala instructed that he should tame four birds: a peacock, a fowl, a crow and a pigeon. After the birds were well-acquainted with him, he should slaughter the four, cut up the flesh and mix the meat of all four birds. Then he should place a portion of the mixture on four hilltops. He was then to call the birds. Ibraaheem (Alayhis salaam) did as commanded.

He slaughtered the four birds, defeathered them and cut up the carcasses into small pieces. Then the pieces of flesh and bones were all mixed. He divided the mixture into four parts, placing one part on each of the four hills. He kept the four heads by him. Then he commanded: *“Come with the permission of Allah!”* The pieces of flesh and bone instantaneously flew and the headless bodies of the four birds were developed. These headless bodies came swiftly running to Nabi Ibraaheem (Alayhis salaam). Each body connected with its head. Thus the four birds were resurrected.

Ibraaheem's Zuhd

Allah Ta'ala had bestowed considerable wealth to Nabi Ibraaheem (Alayhis salaam). One day Allah Ta'ala commanded: *“O Ibraaheem! Just as you had sacrificed Ismaeel in My Path, so too should you sacrifice all your*

wealth and assets so that you become exclusively for Me and so that your Ikhlāas (sincerity) increases.”

Thus, Hadhrat Ibraaheem (Alayhis salaam) distributed all his wealth – his entire estate – to the Fuqara.

The Birth of a son

Nabi Ibraheem (Alayhis salaam) until the age of 90 years was childless. Once Nabi Ibraaheem (Alayhis salaam) had abstained from eating for seven days because there was no Musaaafir (wayfarer/traveller) to join him in meals. It was his daily practice to eat with the Fuqara and wayfarers. On this occasion he remained hungry for seven days. On the eighth day twelve handsome young travellers, gaudily dressed, appeared. They made Salaam. He was delighted with their arrival. His wife, Hadhrat Saarah prepared a meal. Nabi Ibraaheem’s hospitality demanded that a whole calf be roasted. This was presented to the travellers. However, the travellers abstained from eating, and this created fear in Nabi Ibraaheem (Alayhis salaam). At this juncture he was not aware that they were Angels.

Ibraaheem: “Why are you not eating?”

Angels: “We shall not eat without making payment?”

Ibraaheem: Well! Make the payment.”

Angels: “What is the payment?”

Ibraaheem: The payment is to begin eating with *Bismillaahir Rahmaanir Raheem*, and to end with saying, *Alhamdulillah*.”

Then Jibraeel (Alayhis salaam) revealed their identity, and informed that they are a group of Angels sent by Allah

Ta'ala to convey the glad tidings of a son to be born to him. His name will be Ishaaq, and the grandson will be Ya'qoob. They also informed him that their main mission was to destroy the sodomist nation of Nabi Lut (Alayhis salaam).

Hadhrat Saarah (Alayhas salaam) who was listening from behind the curtain expressing herself mirthfully said: *“This is preposterous! Will I give birth whilst I am an old woman and my husband is an aged man? Indeed this is astonishing information.”*

Jibrael (Alayhis salaam) said that it is the decree of Allah Ta'ala and so shall it be. Demonstrating the power of Allah Azza Wa Jal, Jibrael (Alayhis salaam) picked a dry twig which was in the house. He placed it between his fingers. Leaves instantaneously grew and soon it was a tree yielding fruit from which Hadhrat Saarah (Alayhis salaam) ate.



**HADHRAT
NABI
ISMAAEEL
(ALAYHIS
SALAAM)**

HADHRAT ISMAAEEL

(Alayhis salaam)

*“And remember in the Kitaab Ismaaeel.
Verily, he was true of promise, and he
was a Rasool and a Nabi. He would
Command his family to observe
Salaat and pay Zakaat. He was selected
by his Rabb.
(Qur’aan)*

There is a great dearth of information on Hadhrat Nabi Ismaaeel (Alayhis salaam). Reference was made to his birth and him being sacrificed in the story of Nabi Ibraaheem (Alayhis salaam).

While all the Ambiya were true in their promises, the Qur’aan makes special reference to Nabi Ismaaeel (Alayhis salaam) as one who was true in honouring promises. Once Nabi Ismaaeel (Alayhis salaam) promised a man that he (Ismaaeel) would wait for him until he (the man) returned. Although the person had not come for a whole year, Nabi Ismaaeel (Alayhis salaam) remained waiting at that place.

It was his practice to annually go to Shaam to make ziyaarat of the Qabar of his father, Nabi Ibraaheem (Alayhis salaam). After visiting his brother, Hadhrat Ishaq (Alayhis salaam) and others, he would return to Makkah Mukarramah.

His wife gave birth to twelve sons. One day Allah Ta'ala commanded him to go to some western land where he had to call all the idolaters to the Deen of Truth. He lived with these people for fifty years. The entire community became Mu'min. He then returned to Makkah.

Once Nabi Ibraaheem (Alayhis salaam) came from Shaam to Makkah to visit Hadhrat Ismaaeel (Alayhis salaam). However, Ismaaeel (Alayhis salaam) was not at home when his father arrived. When he asked Ismaaeel's wife about their condition, she complained of poverty and the resultant difficulties. As Nabi Ibraaheem (Alayhis salaam) was departing, he said to the wife: *"Tell Ismaaeel to change his doormat."*

When Ismaaeel (Alayhis salaam) arrived, she explained what had transpired. He said: *"That was my father. He said that I should divorce you."* Thus he divorced her because of her ingratitude.

Sometime after this episode, Nabi Ibraaheem (Alayhis salaam) again visited his son but did not find him home. He questioned this wife just as he had questioned the previous one. She expressed gratitude to Allah Ta'ala for His favours and said that everything was fine. He said to her: *"Tell Ismaaeel to keep his doormat."*

When Nabi Ismaaeel (Alayhis salaam) arrived, she conveyed the message. He said: *"That was my father. He said that I should keep you."*

His daughter, Tasmiyah was married to Hadhrat Eesa, the son of Nabi Ishaq (Alayhis salaam). A year after this marriage, Nabi Ismaeel (Alayhis salaam) died and was buried alongside his mother, Hadhrat Haajirah (Alayhas salaam) in close proximity to Baitullaah. He lived until the age of 136 years. Besides his two sons, Thaabit and Qidaar, all the others spread out into different lands. The Arabs are descendants mainly of these two sons.



**HADHRAT
ILYAAS BIN
YAASEEN
(ALAYHIS
SALAAM)**

HADHRAT ILYAAS BIN YAASEEN

(Alayhis salaam)

Hadhrat Ilyas Bin Yaaseen (Alayhis salaam) was a descendent of Hadhrat Haroon (Alayhis salaam). He was the Khalifah of Hadhrat Nabi Hazaaqeel (Alayhis salaam) whose narrative appears in Part 1 of *The Ambiya of Allah*.

After the demise of Nabi Hazaaqeel (Alayhis salaam), there was an interval of many years in which no Nabi appeared. The people had all gone astray and had become confirmed mushrikeen worshipping idols of stone. The most famous idol deity of the people was known as Ba'l. Despite a tiny group of Ulama of Bani Israaeel steadfastly proclaiming the Deen of Tauheed, the populace continued with their idol-worship.

Bani Israaeel had organized huge, merrymaking religious festivals during different seasons for honouring and worshipping the idol Ba'l. On these occasions astrologers would perfume Ba'l and elaborate sacrifices were offered. Sometimes even humans were sacrificed at the altar of Ba'l. This idol was made of gold. Its height was 10 meters, and it had four faces. Four hundred servants had been appointed for the service of Ba'l. This idol was the famous and most beloved idol for the people of Yemen and Shaam during the era of Hadhrat Nabi Ilyas (Alayhis salaam). Many other idols were also worshipped.

The people recklessly indulged in idolatry, fornication and homosexuality. Allah Ta'ala appointed Hadhrat Ilyas

(Alayhis salaam) the Nabi and despatched him to the city of Ba'lbak. The king accepted the guidance of Imaan and began honouring Nabi Ilyaas (Alayhis salaam). However, after some time he reneged and abandoned the Deen. When Nabi Ilyaas (Alayhis salaam) lost all hope of reformation for the king and the people, he cursed them. He supplicated to Allah Ta'ala to afflict them with the punishment of drought and famine.


Rain ceased for three years. People and animals were perishing in large numbers. The people said that this calamity was the effect of the curse of Ilyaas (Alayhis salaam), therefore he should be killed wherever he is found. Meanwhile Hadhrat Ilyaas (Alayhis salaam) was residing in the home of a very old lady who had embraced the Deen. She had one son, whose name was Al-Yasa' whom she handed over to Nabi Ilyaas (Alayhis salaam). This son became his Khalifah and later Allah Ta'ala appointed him to be the Nabi after Hadhrat Ilyaas (Alayhis salaam).

Hadhrat Ilyaas (Alayhis salaam) accompanied by Al-Yasa' (Alayhis salaam), travelled from village to village and from city to city inviting people to the Deen of Tauheed and to abandon idolatry. After intense suffering of three years of famine by the people, Hadhrat Ilyaas (Alayhis salaam) approached the king and said to him to pray to Ba'l to end the drought and to send rain. The king promptly went and prayed and supplicated to Ba'l. There was no answer from the idol.

The king implored Nabi Ilyas (Alayhis salaam) to supplicate to Allah Ta'ala to end the calamity, then he would accept the Deen of Nabi Ilyas (Alayhis salaam).

Nabi Ilyas (Alayhis salaam) made dua. That very night torrential rains came and the drought ended. However, in view of idol-worship being ingrained in the hearts of the people, they refused to abandon the worshipping of Ba'al despite the drought having abated. No longer having any hope for the reformation of the people, Nabi Ilyas (Alayhis salaam), appointing Hadhrat Al-Yasa' as his Khalifah, departed from them.

It is narrated that Allah Ta'ala ordered him to journey throughout the world. Thus he wanders from place to place executing tasks imposed on him by Allah Ta'ala. It is said that he will remain alive until the sounding of the *Soor (Trumpet)*. Information is scant regarding Hadhrat Ilyas (Alayhis salaam). According to one version he is the same person known as Khidhr (Alayhis salaam). Allah knows best.



**HADHRAT
NABI
AL-YASA'
(ALAYHIS
SALAAM)**

HADHRAT NABI AL-YASA'

(Alayhis salaam)

There is a great paucity of information on the life of Hadhrat Nabi Al-Yasa' (Alayhis salaam). It is said that he was the paternal cousin of Hadhrat Nabi Ilyas (Alayhis salaam) who had appointed him (Al-Yasa') to be his Khalifah when he departed from his people. It is also narrated that he is a descended of Hadhrat Nabi Yusuf (Alayhis salaam).

He continued with the mission of Hadhrat Nabi Ilyas (Alayhis salaam). Nothing further is known about him.

HADHRAT NABI DAAWOOD (ALAYHIS SALAAM)

*Verily, we gave Daawood and
Sulaimaan knowledge (of
nubuwwat). Both said: "All praise is
for Allah Who Has elevated us (with
His proximity) over numerous of his
Mu'mineen servants."
(An-Namal, Aayat 15)*

HADHRAT NABI DAAWOOD

(Alayhis salaam)

Hadhrat Taaloot (Alayhis salaam) was the king appointed by Allah Ta'ala over Bani Israaeel. The circumstances of Hadhrat Taaloot's appointment are narrated in part one of *The Ambiya of Allah*. Allah Ta'ala had instructed Nabi Shamweel (Alayhis salaam) to convey to Bani Israaeel the appointment of Taaloot (Alayhis salaam) as their king.

When Hadhrat Taaloot took leave from Nabi Shamweel (Alayhis salaam) on his Jihad campaign, the Nabi presented him with a suit of armour and said that the person on whom this armour fits will be the one to kill Jaloot the kaafir king against whom Taaloot with his army would wage Jihad.

At the time of setting out on his Jihad campaign, the army consisted of 80,000 men. Taaloot had instructed the army not to drink the water of a river in Filisteen which they had to cross on their way to fight the kuffaar Amaaliqah nation. It was a long and arduous march across the wilderness and mountains. They were extremely thirsty and the water of this particular river was crystal clear, cold and sweet. The men could not resist their desire to drink. As they crossed the river, all of them except 313 drank of the water.

Instead of the water quenching their thirst, it increased their thirst. The more they drank, the thirstier they became and their stomachs became bloated. All those who drank

of this water lost courage and had no resolve to continue the march. Hadhrat Taaloot (Alayhis salaam) was left with 313 sincere Mujaahideen to wage Jihad. Hadhrat Daawood (Alayhis salaam) who was a youth at that time was also one of the 313.

Along the way Hadhrat Daawood (Alayhis salaam) had picked up three pebbles. These pebbles miraculously spoke and said that with them Jaloot would be killed. They said that they were of the stones which had killed the people of Nabi Loot (Alayhis salaam). Finally the two armies faced each other. Jaloot had a hundred thousand soldiers in his army. He looked with contempt at the tiny group of 313 Muslims. He was perplexed and also embarrassed to pit his powerful army of a hundred thousand against this small mob of men. He believed that it was unchivalorous to engage the tiny mob.

He sent a message to Taaloot (Alayhis salaam) stating that his band of followers was unfit to fight his army, hence he should abandon his ridiculous idea. He demanded that Taaloot accepts his (Jaloot's) domination. Taaloot (Alayhis salaam) announce to his men: *"Is there any one among you who will confront Jaloot and cut off his head?"* He further despatched the following response to Jaloot: *"We are out to fight in the path of Allah. Do not be deceived by the paucity of our number and the superiority of your army. My Allah will ensure that I gain victory over you."*

Then, a soldier clad with armour and armed with sword and spear, came riding on horseback to confront the tiny

group of Taaloot (Alayhis salaam). When he approached the lines of Taaloot's army, he (this soldier) proclaimed: *"I am Jaloot. I am sufficient for all of you."* He arrogantly challenged them to engage him in battle. Hadhrat Taaloot again called for anyone in his small army to step forward to fight and kill Jaloot. He said: *"I shall award half of my kingdom and marry my daughter to the one who kills Jaloot."*

When there was no response from his army, Taaloot resolved to engage Jaloot in combat. Just as he was about to set off to engage Jaloot, a young man from his army came forward with a sling in his hand. He made Salaam and said: *"Have no fear. With the command of Allah I shall fight and kill Jaloot."*

Taaloot: *"To which clan do you belong? What is your name?"*

Young man: *"I am an Israaeeli. My name is Daawood. My six brothers are also with you in this army."*

Taaloot: *"Did you ever participate in fighting?"*

Two of Daawood's brothers who had come to Taaloot said: *"He never fought with anyone. He had never participated in any fighting. He never even saw any battle. He will never be able to fight with the powerful, experienced Jaloot (who was a giant of a man)."*

Taaloot remembering the armour presented to him by Nabi Shamweel (Alayhis salaam) had already tested it on the Mujaahideen. It fitted no one. Now he gave the armour to Daawood (Alayhis salaam) and was satisfied when it fit him snugly. Now feeling confident, Taaloot ordered Daawood (Alayhis salaam) to proceed and to fight Jaloot.

When Jaloot saw Daawood (Alayhis salaam) without the usual battle weapons, he asked: *“With what are you going to fight me?”* Showing him the pebbles, Daawood (Alayhis salaam) said: *“With these pebbles shall I crack your head and kill you.”*

Jaloot: *“Kings are not fought with stones. Get away before you are slaughtered.”*

Daawood: *“You are a dog. Dogs are chased away with stones. I have come to fight you at the command of Allah Ta’ala.”*

Thus, Daawood (Alayhis salaam) fitted a pebble in his catapult and shot at Jaloot. The pebble struck Jaloot on the chest with such force that the kaafir dropped down dead instantaneously. According to another version, the pebble struck him on the head. One pebble landed on one side of Jaloot’s army and killed numerous kuffaar. Another pebble landed in the midst of the army causing havoc and confusion. The army of Jaloot fled in disarray decisively defeated by the command of Allah Ta’ala. *“Thus they (the Muslims) defeated them (the kuffaar) with the permission of Allah, and Daawood killed Jaloot.” (Qur’aan)*

Taaloot was overwhelmed with gratitude and delight. He warmly complimented Daawood (Alayhis salaam) who had killed Jaloot and brought victory to the tiny group of Bani Israaeel. He married his daughter to Daawood (Alayhis salaam) who then became the king.

Prior to becoming the king, Hadhrat Daawood (Alayhis salaam) took to the mountains where he built a Musjid and

lived in seclusion devoting himself to Ibaadat. A group of Aabideen (Auliya) also joined him. Later he became the king either during the lifetime of Taaloot or after his demise. During his kingship Allah Ta'ala appointed him to be the Nabi. Forty years after becoming king, the Mantle of Nubuwwat was bestowed to Daawood (Alayhis salaam). The Zaboor was revealed to him.

The entire Middle Eastern region and even Hijaaz came under his domination. Allah Ta'ala had granted him the wonderful gift of a melodious voice. When he used to recite the Zaboor, even the birds and the mountains joined him to recite. In this regard, the Qur'aan Majeed says: "*O Mountain and Birds! Recite with him (Daawood).*"

Allah Ta'ala had bestowed an extremely beautiful voice to Nabi Daawood (Alayhis salaam). When he used to recite the Zaboor, the stupendous beauty of his melodious voice would attract birds, animals and even the mountains. These creations would join him and literally sing the praises of Allah Ta'ala. The Qur'aan Majeed explicitly mentioning this wonderful virtue of Daawood (Alayhis salaam) says:

"We submitted the mountains and the birds to recite Tasbeeh with Daawood.... Verily, We made submissive with him the mountains which would glorify (Allah Ta'ala) evening and morning, and also the flocks of birds. All would in unison glorify Him."

Hadhrat Daawood (Alayhis salaam) was the descendent of Yahuda, the son of Hadhrat Nabi Ya'qoob (Alayhis salaam). Allah Ta'ala had bestowed great political power

to him. The Qur'aan states: *“And We solidified (made strong and powerful) his empire.”* Another Mu'jizah (Miracle) granted to him was that iron would melt in his hands. In this manner without any instruments would he manufacture armour. The Qur'aan Majeed says: *“And, We softened for him iron.”* Nabi Daawood (Alayhis salaam) was the first person who had invented armour. His price for a suit of armour was 400 dirhams of which 200 he gave to the Fuqara and the needy. One hundred dirhams were for relatives, and 100 for his own use.

Nabi Daawood (Alayhis salaam) had made dua to Allah Ta'ala to enable him to earn his Rizq with his own hands. He was averse to a stipend from the Baitul Maal. In response to his Dua, Allah Ta'ala granted him the technology of miraculously manufacturing armour. The Qur'aan Majeed states: *“And We softened steel for him”*. Iron would become soft like wax in his hands, enabling him to make armour without resort to the normal methods.

In this regard, Rasulullah (Sallallahu alayhi wasallam) said:

“The best rizq of a person is what he earns by his own labour. Verily the Nabi of Allah, Daawood (Alayhis salaam) would derive his sustenance from the labour of his hands.”

Nabi Daawood (Alayhis salaam) during his Khilaafat would wander incognito among the people asking them for their opinion on their king, Daawood. Everyone would invariably have praise for Daawood (Alayhis salaam). His reign was benevolent and there was justice for all. The

people were happy and comfortable. There was no complaint against him.

One day Allah Ta'ala sent an Angel in human form to Daawood (Alayhis salaam) to impart to him a lesson. As was his practice, Nabi Dawood (Alayhis salaam) asked this 'person' for his opinion. The Angel said: *"He is a pious man who is benevolent for all people. He is the best person for his Ummat. However, if he was free of one defect, he would have been a kaamil (perfect) person."* Nabi Daawood (Alayhis salaam) asked: *"What is that?"* The Angel said: *"He derives his earnings with which he feeds his family from the Baitul Maal."*

On hearing this, Nabi Daawood (Alayhis salaam) was considerably grieved. He supplicated to Allah Ta'ala to enable him to earn his living by the labour of his hands so that he may engage in the affairs of the people and the State without taking a salary in lieu. Accepting his dua, Allah Ta'ala imparted to him the knowledge of making armour.

He divided his time into three parts. One third for Ibaadat; one third for public affairs and one third for his personal affairs. Allah Ta'ala had bestowed to Daawood (Alayhis salaam) the ability to understand the speech of birds. He was able to understand the conversation of the birds just as one can understand people speaking.

Judgments of Nabi Daawood (Alayhis salaam)

Once two men disputed about the ownership of a cow. Each one claimed that he was the owner. They came to

Nabi Daawood (Alayhis salaam) and requested him to adjudicate. Nabi Daawood (Alayhis salaam), after hearing the dispute, postponed the verdict for the next day. The next day, Nabi Daawood (Alayhis salaam) said to the claimant (plaintiff): *“During the night Allah Ta’ala revealed to me that you have to be executed. Now speak the truth.”* The man said: *“O True Nabi of Allah! In this dispute I am truthful. However, prior to this dispute, I had deceived the defendant’s father and murdered him.”* Nabi Daawood (Alayhis salaam) then ordered him to be executed.

One day two men came with their dispute. The one said that the goats of the other one had penetrated into his farm and had devoured the crop. Hadhrat Daawood (Alayhis salaam) after assessing the value of the goats and the crops found that the value of the crop was more than the value of the goats. He therefore decreed that all the goats should be handed over to the owner of the farm.

The owner of the goats was grieved and he left crying. Outside the courtroom Hadhrat Sulaimaan (Alayhis salaam) who was seven years old at that time, was sitting. He asked the man the reason for his grief. After the man explained, Sulaimaan (Alayhis salaam) advised him: *“Go back and say: “O Khalifah of Allah! If you reflect more in this matter, it will be best for this poor man.”*

The aggrieved man went to Nabi Daawood (Alayhis salaam) with the instruction given to him. Nabi Daawood (Alayhis salaam) asked: *“Who advised you?”* When he said that Sulaimaan (Alayhis salaam) had advised him,

Nabi Daawood (Alayhis salaam) sent for him, and asked:
“Why did you send him to me?”

Sulaimaan (Alayhis salaam): *‘O my Father! If you reflect deeper, it will be better for this poor man.’*

Nabi Daawood (Alayhis salaam): *“According to you, what should the verdict be?”*

Sulaimaan (Alayhis salaam): *“Tell the farmer to keep the goats and derive the benefit of the milk, and he (the owner of the goats) should irrigate the farm. When the farm has been restored to its original state, the goats should be returned to their owner.”*

Nabi Daawood (Alayhis salaam) accepted the correctness of this opinion and decreed accordingly. The Qur’aan Majeed confirms this episode.

Disfiguration of the Violators of the Sabbath

During the era of Nabi Daawood (Alayhis salaam) there was a community of fishermen in Bani Israaeel who had been punished by Allah Ta’ala for rebellious violation of the Sabbath.

Working, fishing, hunting, etc. were forbidden on the Sabbath (Saturday) which was a holy day for Bani Israaeel. Allah Ta’ala put them to trial. On Saturdays, shoals of fish would swim on the surface of the water while on other days they disappeared underwater. The community of fishermen could not resist the temptation of catching the fish.

They resorted to a stratagem of trapping the fish in ponds dug alongside the shores. The trapped fish would then be

caught the next day (Sunday). The pious Ulama and others warned these transgressors and admonished them to desist from their transgression. However, they did not heed the admonition. Nabi Daawood (Alayhis salaam) then cursed these transgressors. The obedient people dissociated themselves from the transgressors. A wall was constructed to separate them from the fishing community.

One day the obedient people perceived an ominous silence on the other side of the wall. When they went to investigate they were shocked to discover that the entire community of fishermen had been transformed into swines. This was the punishment of Allah Ta'ala. The pigs with tears in their eyes would come and sniff at the feet of the people who came to investigate. Alas! It was too late for tears. Within three days every pig, i.e. every person who was transformed into a pig, died.

Nabi Daawood (Alayhis salaam) passed away suddenly on a Saturday at the age of one hundred years. While he was engaged in his usual Ibaadat with a flock of birds shading him, Hadhrat Izraaeel (Alayhis salaam) arrived and without any respite took his Rooh (Soul). He left 19 sons and many daughters.

**HADHRAT
NABI
SULAIMAAN
(ALAYHIS
SALAAM)**

*“And, We made subservient the Wind for Sulaimaan. Its travel in the morning was a month’s journey, and its travel in the evening was a month’s Journey. And, We caused (Created) for Him A spring of melted copper to flow. From the jinn were those who worked for him with the permission of his Rabb.”
(Surah Sabaa’, Aayat 12)*

HADHRAT NABI SULAIMAAN

(Alayhis salaam)

After the demise of Nabi Dawood (Alayhis salaam), his son, Nabi Sulaimaan was the king as well as the Nabi for Bani Israaeel. The name of his mother is not known. Rasulullah (Sallallahu alayhi wasallam) said that once the mother of Nabi Sulaimaan (Alayhis salaam) giving him naseehat, said: *“O my son! Do not wile away the entire night in sleep. Wasting the greater part of the night sleeping will be cause for much regret on the Day of Qiyaamah as a result of paucity of virtuous deeds.”*

Allah Ta’ala had bestowed to Sulaimaan (Alayhis salaam) profound wisdom and intelligence even during his childhood. Since his father, Hadhrat Nabi Daawood (Alayhis salaam) had recognized this wonderful ability of his son, he (Nabi Daawood) would consult him in the affairs of the State, especially in disputes to be adjudicated.

Special Favours

Of the special favours which Allah Ta’ala had bestowed to Nabi Sulaimaan (Alayhis salaam), the Qur’aan Majeed states:

“And, We made subservient the wind for Sulaimaan. Its travel in the morning was a month’s journey, and its travel in the evening was a month’s journey. And, We caused (Created) for Him a spring of melted copper to flow.

*From the jinn were those who worked for him with the permission of his Rabb.”
(Surah Sabaa’, Aayat 12)*

Journey by the Wind

The wind would transport Nabi Sulaimaan (Alayhis salaam) with his massive, magnificent throne together with his large retinue to wherever he decided to go. In a single morning, the wind would transport him to a place which was one month’s journey by horse. Similarly in the evening.

He would leave from Baitul Maqdis in the morning and would reach Istakhar in the afternoon. He would depart after Zuhr and by the evening be in Kabul.

The Spring of Melted Copper

Allah Ta’ala had created for him a spring from which gushed melted copper which flowed like water. The melted copper was not hot. People could easily manufacture utensils from it. The copper flowed like a river. Its length was a journey of three days. It originated in Yemen.

The Hudhud

Like his father, Sulaimaan (Alayhis salaam) also understood the conversations of the birds. The Qur’aan Majeed mentions the conversation between Nabi Sulaimaan (Alayhis salaam) and the *Hudhud* (woodpecker). Referring to this episode, the Qur’aan Majeed says:

“(While inspecting the birds), Sulaimaan did not see the Hudhud. Then he said: ‘Why do I not see the Hudhud? Is he among the missing ones? I shall surely punish him severely or slaughter him unless he presents to me a clear valid reason (for his absence). (An-Namal, Aayat 20, 21)

Although there were numerous other birds, Hadhrat Sulaimaan (Alayhis salaam) particularly missed the hudhud. On this journey, Nabi Sulaimaan (Alayhis salaam) had halted at a place where there was no water. A natural ability bestowed to the hudhud by Allah Ta’ala was the ability to detect underground water. Once the location for the availability of water is confirmed, Nabi Sulaimaan (Alayhis salaam) would instruct the jinn to dig, and a well would be constructed. This is the reason for missing the hudhud.

Soon the hudhud arrived and explained the reason for its absence. It informed Nabi Sulaimaan (Alayhis salaam) of a nation of sun-worshippers in Saba’ which is a city in Yemen. The other name of this city is Ma-aarib which is approximately 48 miles from Sana’ the capital of Yemen.

The ruler of this nation was Queen Bilqees Bint Sharaheel. According to some narrations, her mother was a jinn whose name was Mula’mah Bint Sheesaan. Her paternal grandfather, Hudahood was the king of the whole of Yemen. He had 40 sons. The father of Bilqees had married a female jinn.

The hudhud informed Nabi Sulaimaan (Alayhis salaam) that Bilqees and her people worshipped the sun. She had a massive throne. Its height was 15 meters. It was of gold and silver with precious stones of a variety of kinds encrusted on it. The story of the Huddud appears in the Qur'aan Shareef. The Hudhud said:

“I have brought to you true information from (the land of) Saba of which you are not aware. I found a woman who is their queen. She has been given everything (of worldly treasures, power and prosperity), and she has a huge magnificent throne. I have found her and her nation prostrating to the sun, not to Allah. Shaitaan has adorned for them their deeds thereby preventing them from the Path (of Rectitude), hence they are not guided.”

Hadhrat Sulaimaan (Alayhis salaam) wrote a letter inviting Bilqees to Islam. He sent the letter with the hudhud. The hudhud entered an open window in the well-guarded chamber where Bilqees was resting. She was asleep. The hudhud dropped the letter on her chest. Soon her eyes opened. She was surprised and also became fearful when she saw the letter on her chest. She summoned the guards and interrogated them. But no one could explain the letter. No one had entered. The mystery remained unsolved.

Bilqees immediately convened a conference of her ministers and advisors. She read Nabi Sulaimaan's succinct letter. Addressing them, the queen said:

“O Noblemen! An honourable letter has been delivered to me. It says:

‘It is from Sulaimaan, and he says: ‘Do not be rebellious to me. Come to me in submission.’”

Bilqees sought their views and advice. They responded that they were powerful in war. They asked her to decide and to command them. They were determined to go to war at the command of their queen. However, Bilqees being averse to war said: *“Kings destroy a city when they enter it and humiliate the honourable citizens.”* She advised caution and decided to send gifts to Nabi Sulaiman (Alayhis salaam) to ascertain his reaction. She believed if he was truly a Messenger of Allah Ta’ala, he would not accept the gifts without her submitting and accepting Islam as he demanded in his letter. Her ministers concurred with her.

Bilqees sent a large variety of valuable gifts. When the envoys of Bilqees arrived with the treasures, Hadhrat Sulaimaan (Alayhis salaam) was seated on his magnificent throne. Numerous courtiers were seated on chairs of gold at the foot of the throne. Jinn were standing respectfully at attendance around the throne.

The envoys were astonished and awed by the splendour of Hadhrat Sulaimaan’s court. They realized that the gifts they have brought were insignificant and of no value in comparison to what they had seen. Among the gifts were seven bricks of gold and seven bricks of silver and some precious stones. But when they saw that even the walls immediately outside the palace were of gold and silver,

they were in a real quandary. Very sheepishly did the envoys present the gifts of Bilqees.

Nabi Sulaimaan (Alayhis salaam) rejecting the gifts, reprimandingly said to them: *“Do you want to aid me with wealth? Know that what my Rabb has bestowed to me is far superior. Now return and inform your queen that I shall come with such a mighty army which she will not be able to oppose, and the citizens will be expelled from the land in disgrace.”*

This threat of Hadhrat Sulaimaan (Alayhis salaam) and his rejection of her gifts were conveyed to Bilqees. She then decided to go in submission to Nabi Sulaimaan (Alayhis salaam). When she set off on the journey in great pomp, Nabi Sulaimaan (Alayhis salaam) was miraculously informed. He said to the assembly in his court: *“Who among you can bring her throne to me before she arrives in submission?”* Ifreet who was a giant jinn said that he would bring the throne before Nabi Sulaimaan ended his court session.

Hadhrat Sulaimaan’s wazeer, Aasif Bin Barkhiya who was a great Wali of Allah Ta’ala and who had the knowledge of *Ism-e-Azam (the Greatest Name of Allah)*, said: *“I shall bring the throne before you bat your eyelid.”* Miraculously, the throne of Bilqees was standing in front of Nabi Sulaimaan (Alayhis salaam). Expressing his gratitude (shukr) to Allah Ta’ala, he said: *“This is the grace of my Rabb to test if I am grateful or ungrateful.”*

He ordered the jinn to effect some minor changes to the throne. This was done to test the intelligence of Bilqees. The jinn had informed Nabi Sulaimaan that the mother of Bilqees was a jinn, and female jinns by nature lack intelligence. They also said that her legs were covered with hair. That is why he had ordered some changes to be made in her throne.

When Bilqees arrived, she was constrained to walk across a floor of solid glass to reach Nabi Sulaimaan's throne. Under the crystal clear glass was water in which was a variety of exotic fish. The clearness of the glass created the impression that she had to walk through water. Thus she lifted her long dress exposing her legs.

At this juncture she was informed that she was walking on a glass floor and there was no need for her to lift her dress. It was thus confirmed that the jinn had provided false information about her legs.

When she was asked if this throne was her throne, she responded: "*It appears so.*" Observing the slight changes, she was not sure that it was her throne although it appeared just as her throne. She did not hastily exclaim that it was her throne. Her reply was intelligent. This also belied what the jinn had said about her intelligence.

Bilqees accepted Islam and Nabi Sulaimaan (Alayhis salaam) married her. She remained the queen and ruler of Saba'. Nabi Sulaimaan (Alayhis salaam) would occasionally visit her in Saba'.

The Queen Ant

“When they reached the valley of the ants, the ant (the queen ant) said: ‘O ants! Enter into your homes so that Sulaimaan and his armies do not crush you whilst they are not aware (of your presence).’”

(An-Namal, Aayat 18)

Nabi Sulaimaan (Alayhis salaam) heard the queen ant addressing her subjects, and he smiled and said: *“O my Rabb! Let me be grateful for Your favour which You have bestowed to me and my parents and enable me to practice such virtuous deeds which are pleasing to You, and admit me by Your mercy to be among Your Pious servants.”*

(An-Namal, Aayat 19)

One day Nabi Sulaimaan (Alayhis salaam) was seated on his magnificent throne with all the jinn and noblemen in attendance. While on his throne, he heard the sound of Tasbeeh being recited by the Malaaikah. The angels addressing Allah Ta’ala said: *“You have bestowed to Sulaimaan such a vast empire of splendour which You had not bestowed to anyone.”* Allah Ta’ala responded to the Angels: *“I have bestowed this vast kingdom and also Nubuwwat to him. Despite this, he is devoid of kibr (pride). If he had kibr, I would have obliterated him.”*

On having heard this Divine Revelation, Hadhrat Sulaimaan (Alayhis salaam) went into Sajdah to express his gratitude. Then the wind took Nabi Sulaimaan (Alayhis salaam) with his throne to the Valley of the Ants. When Nabi Sulaimaan (Alayhis salaam) heard the

command of the queen ant, he said: *“Even the ant has affection and pity for her subjects.”*

The following conversation transpired between the queen ant and Nabi Sulaimaan (Alayhis salaam):

Sulaimaan: O Queen of the Ants! Why did you warn your subjects of my arrival and that they should hastily take to their homes? Did you ever see me committing oppression?

Ant: O Nabi of Allah! We did not see you committing any oppression. However, the horses of your army would be unaware and crush us. I therefore, took the precaution of ordering them into their homes.

Sulaimaan: Do you always show such affection for them?

Ant: I am happy when they are happy. I grieve when they grieve. Sympathizing with them is incumbent for me. That is why Allah Ta’ala has appointed me to be their ruler. If I find an ant dead, I have it picked up and delivered to its home.

Sulaimaan: How many ants are always with you?

Ant: 40,000 naqeeb (chiefs). With every naqeeb there are 40,000 ants.

Sulaimaan: Is your kingdom better or my kingdom?

Ant: My kingdom is better than your kingdom. The wind lifts your throne, and the throne on which you sit supports

you. Your kingdom is cluttered with ceremonies and superfluities.

Sulaimaan (Alayhis salaam) with mirth said: What has made you aware of all of this?

Ant: O Sulaimaan! You are not the sole repository of intelligence (Aql). We weaklings also have intelligence. If you permit me, I wish to pose a few questions to you.

Sulaimaan: Do ask!

Ant: You supplicated to Allah Ta'ala: "*O my Rabb! Forgive me and grant me such a kingdom which will not be for anyone after me. Verily, You are the Great Giver.*" (Surah Swaad, Aayat 35). This kind of supplication does not befit a Nabi. Allah Ta'ala is the King of the entire universe. He bestows it to whomever He wishes, and He snatches it away from whomever He wills.

Furthermore, tell me what is the mystery underlying the ring Allah Ta'ala has bestowed to you?

Sulaimaan: I do not know, you tell me.

Ant: The value of the vast kingdom bestowed to you is the value of one gem in the ring. This is to draw your attention to the worthlessness of this world. Then, Allah Ta'ala has subjected the wind to your command. What is the secret underlying it?

Sulaimaan: I do not know. Tell me.

Ant: It is to alert you to the fact that after your demise, you will realize that your kingdom is like the wind (unstable, scatter and disappear).

Nabi Sulaimaan (Alayhis salaam) sobbed profusely and said: You have spoken the truth.

Ant: What is the meaning of Sulaimaan (i.e. your name)? Do you know?

Sulaimaan: No! Tell me.

Ant: The meaning of Sulaimaan is *Zuhd*, that is, not to attach the heart to this world. Do not trust it. Maut is close at hand.

Sulaimaan: You are truly intelligent. Give me more beneficial advice.

Ant: Allah Ta'ala has bestowed Nubuwwat to you and has granted you the kingdom of the world. It is therefore incumbent on you to affectionately take care of your subjects and not to oppress them in any way. Keep your people happy. Aid the oppressed one against the oppressor. I daily take stock of my subjects. I attend to their needs, and I ensure no one is oppressed.

Nabi Sulaimaan (Alayhis salaam) after having heard these advices decided to move on.

However, the Ant said: It is inappropriate for you to depart without participating in meals with us.

Nabi Sulaimaan (Alayhis salaam), musing to himself about the meal the Ant will be serving, said: Very good!

The Ant disappeared briefly and re-appeared with one thigh of a locust and placed it in front of Nabi Sulaimaan (Alayhis salaam).

Nabi Sulaimaan (Alayhis salaam) laughed and said: O Queen of the Ants! How can I and my army consume this (insignificant) item?

Ant: O Nabi of Allah! Do not underestimate this thigh of a locust. You will soon observe the Qudrat of Allah Ta'ala. There is great barkat in it.

Hadhrat Sulaimaan (Alayhis salaam) together with his army ate of the locust's thigh. They all were fully satiated while the thigh remained the same. It was not reduced in any way. This Qudrat of Allah Ta'ala astonished even Hadhrat Sulaimaan (Alayhis salaam). He fell into Sajdah expressing shukr unto Allah Ta'ala.

While everyone will be surprised by the conversation which transpired between Nabi Sulaimaan (Alayhis salaam) and the Queen Ant, Allah Ta'ala mentions in the Qur'aan Majeed:

“There is not a creature on earth nor any bird which flies with its two wings, but (they are) nations like yourselves.

We have not omitted anything from the Kitaab

(Looh-e-Mahfooz). Then unto their Rabb shall they be gathered.” (Al-An’aam, Aayat 38)

The Reward Of Parents’ Dua

Allah Ta’ala instructed Hadhrat Nabi Sulaimaan (alayhis salaam) to go to the seashore to observe a wonderful scene. Nabi Sulaimaan (alayhis salaam) set off to the sea with a group of companions which included some jinn. On arrival at the seashore, he could not see anything extraordinary. After ruminating for a while, he commanded Ifreet (a powerful jinn) to dive into the ocean to investigate. Ifreet dived into the ocean and descended as far as he could. After a considerable time had passed, he emerged and reported that there was nothing extraordinary.

Nabi Sulaimaan (alayhis salaam) commanded another jinn to dive deeper into the ocean and investigate. The second jinn obeyed, and after some time surfaced without having observed anything peculiar or extraordinary. Then Nabi Sulaimaan (alayhis salaam) ordered his Wazeer (Minister), Aasif Bin Barkhiyah to dive into the ocean. The Qur’aan Majeed describes Aasif Bin Barkhiyah as a man who had the Knowledge of the Kitaab.

Aasif Bin Barkhiyah descended into the ocean and soon reached the very bottom where even the jinn did not reach. To his surprise he saw a beautiful white domed building which had four entrances. Each door was of a different type of precious stone, and all four doors were wide open. Despite the building being at the bottom of the ocean, not a drop of water entered.

After Aasif reported this wonderful discovery, Nabi Sulaiman commanded Ifreet to bring the building to the surface. Ifreet then descended to a depth which was thrice as deep as he had reached when he first dived into the ocean. From the floor of the ocean he brought the beautiful building to the surface and placed it on the shore. Nabi Sulaimaan (alayhis salaam) marvelling at this wonder entered the building. He was astonished to find an extremely handsome young men dressed in exquisite white robes performing Salaat.

Making Salaam, Hadhrat Sulaimaan (alayhis salaam) asked: “What has delivered you into this ocean?”

Youngman: “O Nabi of Allah! My father was paralysed and my mother blind. I served them for 70 years. Just before my mother passed away, she supplicated to Allah Ta’ala: ‘O Allah! Grant my son long life and engross him in your ibaadat.’ When it was time for my father’s demise, he supplicated: “O Allah! Let him serve you in such a place where shaitaan cannot reach.”

After I buried my father, I passed by this shore and to my surprise I saw this domed building. Its beauty exercised a magnetic effect on me. I entered to view it. When I was inside an Angel arrived and delivered the building together with me to the bottom of this ocean.”

Hadhrat Sulaimaan: “In which age did you come here?”

Youngman: “It was the age of Hadhrat Ibraaheem Khalilullah (alayhis salaam).”

Hadhrat Sulaimaan (alayhis salaam) calculated and determined that 2,000 years had lapsed since then. Despite the passing of thousands of years, the man was so young. Every hair was intensely black. Not a single hair was white.

Hadhrat Sulaimaan (alayhis salaam) asked: “What do you eat in this ocean? The Youngman said: “O Nabi of Allah! A green bird brings to me in its beak something yellowish the size of a man’s head. I eat it. It contains the tastes of all the bounties in the world. It eliminates heat, cold, lethargy, sickness, fear, hunger, thirst, etc.

Hadhrat Sulaimaan: “Do you wish to accompany us?”

Youngman: “No! “Deliver me to my original abode.” And, so was the domed building with the Aabid returned to the depths of the ocean. Hadhrat Sulaimaan (alayhis salaam) commented: “Reflect! How wonderfully has the dua of parents been accepted. May Allah have mercy on you. Observe the rights of parents. O Allah! Grant us the taufeeq to serve our parents.”

The demise of Hadhrat Sulaimaan (Alayhis salaam)

“When We decreed Maut for him (Sulaimaan), it was only the termites which ate his staff (on which he leaned) that made them (the jinn prisoners) aware (of his death). Only when he (the body of Nabi Sulaimaan – alayhis salaam) fell, did it become apparent to the jinn that if they had the knowledge of the ghaib (unseen and unknown), they would not have remained in the humiliating punishment (of hard labour).”

(Surah Sabaa', Aayat 14)

Some Jinn claimed to have *Ilmul Ghaib* and many people believed in them. The construction of Musjidul Aqsa commenced by Nabi Daawood (Alayhis salaam) was incomplete at the time of his demise. Nabi Sulaimaan (Alayhis salaam) had employed the jinn to complete the building. The rebellious jinn were subservient to Nabi Sulaimaan (Alayhis salaam) due to fear, not because of any desire to work for him. After completing the building of Musjidul Aqsa, Nabi Sulaimaan (Alayhis salaam) harnessed the jinn to construct some addition to the Musjid or to make substantial alterations.

Just prior to his Maut, Nabi Sulaimaan (Alayhis salaam) entered his Ibaadat chamber which was made of crystal clear glass. It was in proximity to the area where the jinn were working. Here he would be in Qiyaam (standing position) engaging in Thikrullaah. In this position he would lean on his staff. According to this practice, at the time when Malakul Maut took his Rooh, Nabi Sulaimaan (Alayhis salaam) was leaning on his staff.

His lifeless body remained leaning on the staff. The jinn witnessing this scene, unknown to them of his death, would continue their construction work. Meanwhile termites were gnawing at the base of the staff. The staff became hollow. After a year had passed and the building work had been completed by the jinn, the staff collapsed and the body of Nabi Sulaimaan (Alayhis salaam) fell to the ground.

THE AMBIYA OF ALLAH (PART 2)

It became now clear to the jinn and others that their claim of *Ilmul Ghaib* was false. If they had knowledge of the unseen, they would not have laboured in humiliation for an entire year.

Nabi Sulaimaan (Alayhis salaam) passed away at the age of 53 years. He became king at the age of 13 years.

**HADHRAT
NABI ISHAAQ
AND
HADHRAT
NABI YA'QOOB
(ALAYHIMUS
SALAAM)**

*“And we bestowed to him (Ibraaheem)
Ishaaq and Ya'qoob whom we guided.”
(Al-An'aam, Aayat 84)*

HADHRAT NABI ISHAAQ AND HADHRAT NABI YA'QOOB

(Alayhimus salaam)

There is scant reliable information on the Nabi Ishaq (Alayhis salaam) and Nabi Ya'qoob (Alayhis salaam).

When Hadhrat Nabi Ibraaheem (Alayhis salaam) was 100 years, his wife, Hadhrat Saarah (Alayhas salaam) who was 90 years, conceived Hadhrat Ishaq (Alayhis salaam). Nabi Ibraaheem (Alayhis salaam) had made dua at this age for a son, and Hadhrat Ishaq (Alayhis salaam) was born.

The word *Ishaq* means “*the one who laughs*”. When the Angel conveyed the tidings of a son to be born to her, she laughed in amazement, hence the son was named *Ishaq*.

When he was eight days old, Nabi Ibraaheem (Alayhis salaam) had him circumcised. Nabi Ibraaheem (Alayhis salaam) had resolved that his son, Ishaq would not be married to any Filisteeni woman. He said to his close associate, Al-Ya'riz that he has decided that Ishaq should be married to his nephew's daughter. He sent Al-Ya'riz to the town Faddaan Aaraam where his nephew lived with the proposal of marrying his daughter to Ishaq.

Al-Ya'riz departed and journeyed to the town. When he approached the outskirts, he dismounted from his camel. Leaving the camel, he went to the town to inspect. Soon he saw a beautiful young girl walking with a pitcher of

water. Al-Ya’riz asked her for some water. After she gave him water, he asked of the whereabouts of Batweel (the nephew of Nabi Ibraaheem – alayhis salaam). He was pleasantly surprised when she said that she was the daughter of Batweel. She led him to her home.

She informed her brother, Laabaan of the presence of the guest. Al-Ya’riz was treated with great hospitality. He explained his mission. Hadhrat Ibraaheem’s proposal was gladly accepted. The marriage was performed to the girl whose name was Rafqah.

Rafqah gave birth to twins, both boys. The one was named Ees and the other Ya’qoob. Ees married the daughter of Nabi Ismaaeel (Alayhis salaam) and Ya’qoob married the two daughters of his maternal uncle. In the Shariat of Nabi Ibraaheem (Alayhis salaam) it was permissible to marry two sisters. From the progeny of Ees there was only one Nabi, namely, Nabi Ayyoob (Alayhis salaam). All other Ambiya of Bani Israaeel were from the progeny of Nabi Ya’qoob (Alayhis salaam).

Nabi Ishaq (Alayhis salaam) lived until the age of 160 years.

Nabi Ya’qoob (Alayhis salaam) had twelve sons. His wife, Raaheel gave birth to two sons, Bin Yaameen and Yusuf (Alayhis salaam). A year after Raaheel’s demise, his stepmother who was also his aunt, took care of both sons. She loved Bin Yaameen the most. At this time, the age of Nabi Yusuf (Alayhis salaam) was five years.

The Yahood had said to Rasulullah (Sallallahu alayhi wasallam): *“Are you not aware that on his death-bed, Nabi Ya’qoob instructed his sons to remain steadfast on Judaism.”* Refuting this claim of the Jews, Allah Ta’ala revealed the Verses:

“And, Ibraaheem and Ya’qoob instructed their sons: (Said Ya’qoob): ‘O my sons! Verily Allah has chosen for you the Deen. Therefore never die expect that you be Muslimoon.’” (Al-Baqarah, Aayat 132)

“Or were you (O Yahood!) present when Maut presented itself to Ya’qoob and when he said to his sons: ‘What will you worship after me?’ They said: ‘We shall, worship your Deity (Allah Ta’ala), the Deity of your forefathers, Ibraaheem, Ismaaeel and Ishaaq, the One Deity, and we are unto Him Muslimoon (those who fully submit)’.”

The religion of the Yahood is based on the Tauraah which was revealed to Nabi Musaa (Alayhis salaam) thousands of years after Nabi Ya’qoob (Alayhis salaam). Thus, the Qur’aan dismisses the claim of the Yahood as a pure fabrication. Nabi Ya’qoob (Alayhis salaam), on his deathbed, had instructed his sons to follow the Deen of Nabi Ibraaheem (Alayhis salaam).

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HADHRAT NABI YOOSUF (ALAYHIMUS SALAAM)

“We narrate to you the most beautiful of stories in this Qur’aan which we have revealed to you, and you were unaware of it before this.

Remember when Yoosuf said to His father: ‘O my father! I have seen (in a dream) eleven stars, the sun and the moon prostrating to me.
...(Surah Yoosuf)

HADHRAT NABI YOOSUF

(Alayhis salaam)

A Yahudi aalim had heard Rasulullah (Sallallahu alayhi wasallam) reciting Surah Yoosuf. Intrigued, the Rabbi asked: ‘Who taught you this recitation?’ Rasulullah (Sallallahu alayhi wasallam) informed him that it was a Revelation from Allah Ta’ala. The Rabbi departed and informed the other Yahudis that Rasulullah (Sallallahu alayhi wasallam) was reciting what has been revealed in the Tauraah.

This Rabbi took the group of Yahudis to Rasulullah (Sallallahu alayhi wasallam). From the description mentioned in the Tauraah, the Yahudis recognized that indeed he was the Final Nabi. Then Rasulullah (Sallallahu alayhi wasallam) recited Surah Yoosuf. They were astonished, accepted the truth and embraced Islam.

Hadhrat Yoosuf (Alayhis salaam) was one of the twelve sons of Hadhrat Nabi Ya’qoob (Alayhis salaam). Bin Yaameen and Hadhrat Yoosuf were from the same mother, Raaheel while the ten other brothers were from another wife of Hadhrat Ya’qoob (Alayhis salaam).

One day Hadhrat Yoosuf (Alayhis salaam) during his early childhood narrated to his father that in a dream he saw eleven stars, the sun and the moon prostrating to him. Nabi Ya’qoob (Alayhis salaam) understood the meaning of the dream. One day, Yoosuf (Alayhis salaam) would be elevated to a lofty station and all of them, the parents and the eleven brothers would prostrate to him. Nabi Ya’qoob

(Alayhis salaam) cautioned Hadhrat Yoosuf (Alayhis salaam) and warned him not to narrate his dream to his brothers. Hadhrat Ya'qoob (Alayhis salaam) believed that jealousy would constrain the brothers to harm Yoosuf (Alayhis salaam).

Hadhrat Yoosuf (Alayhis salaam) is famed for his beauty. He was stupendously handsome. His father's love for him was profound. When Yoosuf (Alayhis salaam) was five years old, his mother, Raaheel passed away. The death of Raaheel increased the love for Yoosuf (Alayhis salaam), and Nabi Ya'qoob (Alayhis salaam) became more attached to his little son. He loved Yoosuf (Alayhis salaam) considerably more than his other sons.

Nabi Yoosuf's brother, Bin Yaameen was still an infant of one year when his mother passed away. His maternal aunt, Layyaa took him in her care. One day, his paternal aunt, i.e. the sister of Nabi Ya'qoob (Alayhis salaam), while visiting saw Nabi Yoosuf (Alayhis salaam). She was overwhelmed with love for the beautiful child, hence she begged Nabi Ya'qoob (Alayhis salaam) to assign Yoosuf (Alayhis salaam) to her care. After considerable discussion, Nabi Ya'qoob (Alayhis salaam) acceded to her request. Thus, she took Yoosuf (Alayhis salaam), the five year old boy with her.

However, this separation was excessively sorrowful for Nabi Ya'qoob (Alayhis salaam). He would go very often to see Yoosuf (Alayhis salaam). The separation increased his love for his son. Finally he told his sister of his grief and that he wants to take Yoosuf back to live with him.

His sister retorted that she has grown so immensely attached to the child that it was impossible for her to release him. Nabi Ya'qoob (Alayhis salaam) then proposed that Yoosuf (Alayhis salaam) should stay one week with her and one week with him. This arrangement was accepted and the first week's stay was by his aunt.

Although his aunt had accepted the arrangement, her love for the child was so profound that the idea of him being separated from her was unbearable. Therefore, she began scheming ways to retain custody of Yoosuf (Alayhis salaam). In terms of the Shariat of Nabi Ibraaheem (Alayhis salaam) which they followed, if a person is convicted of theft, then he would be assigned to the custody of the owner of the stolen asset. The thief would become his slave. She decided to adopt this stratagem to retain custody of Yoosuf (Alayhis salaam).

She had received by way of inheritance, a valuable girdle/belt from her father, Nabi Ishaq (Alayhis salaam). The day Nabi Ya'qoob (Alayhis salaam) came to fetch his son, she tied the girdle under the kurtah of the boy. After Nabi Ya'qoob (Alayhis salaam) left with Yoosuf (Alayhis salaam), she made it known that her valuable girdle was stolen. At the house of Nabi Ya'qoob (Alayhis salaam) she demanded that everyone be searched. Ultimately, the girdle was found on Yoosuf (Alayhis salaam).

Since it was the law of the Shariah, Nabi Ya'qoob despite his immense grief, did not remonstrate nor attempted in any way to plead with his sister to forgo her right. Thus she took Yoosuf (Alayhis salaam) with her. Two years

later when she died, Nabi Ya'qoob (Alayhis salaam) took custody of Yoosuf (Alayhis salaam).

The great love Nabi Ya'qoob (Alayhis salaam) showed for Yoosuf (Alayhis salaam) was extremely hurtful for his ten brothers. Their extreme envy developed into malice, and they decided to eliminate Yoosuf (Alayhis salaam). Plotting among themselves, they believed that once Yoosuf (Alayhis salaam) is removed from the sight of their father, he will gradually forget him. Then his attention and love would be diverted to them.

Initially they plotted to kill Yoosuf (Alayhis salaam). However, one brother, Yahooda, advised against killing him. His advice was to cast the child into a disused well on the main thorough fare where merchant caravans usually passed. In their search for water, they would retrieve him from the well, take him with as a slave. This advice was unanimously accepted.

The main hurdle now was: How to get Yoosuf (Alayhis salaam) into their clutches? His father never permitted them to take Yoosuf (Alayhis salaam) away from him. One day they came to their father and pleaded: *“O our father! Why do you not trust us with Yoosuf? We are only his well-wishers. Therefore, send him with us to play and enjoy himself. We shall take good care of him.”*

Nabi Ya'qoob: *“Him going with you grieves me. I fear that while you are negligent of him, a wolf might devour him.”*

Nabi Ya'qoob (Alayhis salaam) had mentioned about a wolf devouring his little son because he had seen in a dream ten wolves attempting to devour Yoosuf while one wolf prevented the others from succeeding. This dream was always worrying for Nabi Ya'qoob (Alayhis salaam). He interpreted the dream to mean that the brothers would be scheming to harm Yoosuf (Alayhis salaam), hence he was extremely averse to allow them to take Yoosuf (Alayhis salaam) with them. Nevertheless, after much persuasion and assurances, they finally convinced their father. Nabi Ya'qoob (Alayhis salaam) relented and sent Yoosuf (Alayhis salaam) with his brothers.

Now they had the opportunity to put into operation their dastardly plot. At a distance on the outskirts of the town Kin'aan, they removed his kurtah, bound his hands and feet, then tied him to the bucket and began lowering him into a disused well. One of the brothers, Yahooda held the rope which he gradually lowered. The eldest brother, Sham'oon who harboured intense malice, came and cut the rope whilst the bucket was half-way down the well. He did this in the hope of Yoosuf being killed when he struck ground with tremendous force.

Once the Malaaikeh in the heaven asked Hadhrat Jibraeel (Alayhis salaam) if he had ever found any task imposed on him by Allah Ta'ala to be difficult. He replied that once a task was indeed difficult for him. The Angels were curious and interested to know what this difficult task was that even this great Angel found it difficult. Hadhrat Jibraeel (Alayhis salaam) said:

“I was at Sidratul Muntaha engrossed in Thikrullah, when suddenly came the Command of Allah for me to immediately save Yoosuf (Alayhis salaam) from reaching the bottom of the well.”

In a fraction of a second Jibrael was constrained to transform himself and to leap from *Sidratul Muntaha*. A second before touching the bottom of the well, Hadhrat Jibrael (Alayhis salaam) had him safe and sound on the tip of his wing. He gently placed Yoosuf (Alayhis salaam) on a high boulder above the surface of the water.

The brothers had stripped Yoosuf (Alayhis salaam) of all his clothing. On the command of Allah Ta’ala, Jibrael (Alayhis salaam) clad Yoosuf (Alayhis salaam) inside the well with a suite of heavenly garments. These garments were the clothes of Nabi Ibraaheem (Alayhis salaam) which he was wearing at the time when he was cast into the fire. Jibrael (Alayhis salaam) before departing, consoled Yoosuf (Alayhis salaam), advising him not to fear and not to grieve.

The child, Yoosuf (Alayhis salaam) overcome with fear and grief remained in the well for three or seven days. Allah Ta’ala revealed to him that one day he (Yoosuf) would remind his brothers of this episode.

It was now the time to face their father. What should they say? They schemed and came up with the idea of a wolf having captured and devoured Yoosuf (Alayhis salaam). This was the only plausible cause they could conjecture to explain the absence of Yoosuf. In pursuance of this

scheme they soiled the kurtah of Yusuf (Alayhis salaam) with the blood of a goat to convey the impression that it was the blood of Yoosuf (Alayhis salaam).

It was night time when they came to their father shedding false tears. They wailed and explained that while they went racing, they left Yoosuf (Alayhis salaam) to tend to their goods. Meanwhile, unknown to them a wolf came and devoured Yoosuf. It was an implausible, in fact, an absurd scheme, the falsehood of which was quite obvious to Nabi Ya'qoob (Alayhis salaam). For lack of any other sensible reason, they were constrained to say just anything even if it was unintelligent.

When they presented the blood-stained kurtah as evidence for their contention, Nabi Ya'qoob (Alayhis salaam) said that the wolf was more intelligent than them because this wolf had 'benevolently' first removed the kurtah without having ripped it. It had not occurred to the brothers to tear the kurtah before presenting it to their father. The fragrance of Yoosuf (Alayhis salaam) was not in the blood, hence he commented that it was 'false blood'. Nabi Ya'qoob (Alayhis salaam) also added: "*Sabr (Patience) is beautiful, and Allah is The One from Whom I seek aid against what you are fabricating.*"

Hadhrat Ya'qoob (Alayhis salaam) was smitten and torn with intense grief which caused him to shed tears in profusion for years. Ultimately, due to excessive crying, he became blind. He devoted himself to ibaadat in seclusion. Once when Jibraeel (Alayhis salaam) appeared, Nabi Ya'qoob (Alayhis salaam) asked him to enquire from

Malakul Maut if Yoosuf (Alayhis salaam) had already died. After speaking to Malakul Maut, he (Jibraeel) informed Nabi Ya'qoob (Alayhis salaam) that Yusuf was still alive and safe. This information brought considerable relief and comfort to Hadhrat Ya'qoob (Alayhis salaam). Nevertheless, the separation was overwhelming and he continued with grief and shedding tears. However, since it was not the command of Allah Ta'ala, Jibraeel (Alayhis salaam) could not divulge the whereabouts of Yoosuf (Alayhis salaam).

It is narrated that the actual reason for the separation and resultant grief was unintentional grief caused by Hadhrat Ya'qoob (Alayhis salaam) to a hungry Faqeer. One day a hungry Faqeer came to his door asking for food. Nabi Ya'qoob (Alayhis salaam) told him to wait. The food will be brought to him. Meanwhile, Hadhrat Ya'qoob (Alayhis salaam) became involved in some activity and he completely forgot about the Faqeer. After a lengthy wait, the Faqeer left without having been fed. In consequence of this act, Nabi Ya'qoob (Alayhis salaam) had to suffer many years of heartache and grief.

Feeding that Faqeer would have had the effect of remaining in Ibaadat for 40 days. It would have resulted in immense spiritual power. Having been deprived of the dua of the Faqeer, the consequence was many years of suffering, heartache and grief. When this reality was revealed to Nabi Ya'qoob (Alayhis salaam), he supplicated to Allah Ta'ala, saying: *'O Allah! You are Raheem, Kareem and Aalimul Ghaib. I had committed the error unintentionally.'* Jibraeel (Alayhis salaam) appeared

and said: *“O Ya’qoob! The grief you are suffering is due to having unintentionally erred. If the omission was intentional, the suffering would have doubled.”* This is the will and decree of Allah Ta’ala. No one has any right to comment adversely.

Meanwhile, by the decree of Allah Ta’ala, a merchant caravan passed near to the well. The caravan was journeying from Madyan to Misr and lost the way, hence followed the route which led to the well. The well was disused and far from any settlement. The little water inside was bitter and brak and there were snakes and scorpions in the well. However, with the arrival of Yoosuf (Alayhis salaam) in the well, the water became sweet and the snakes and scorpions disappeared.

The leader of the caravan, Maalik Bin Zaghar sent his slave Bishr Anaam to the well for water. He cast his bucket inside. At the bottom, Yoosuf (Alayhis salaam) took hold of the bucket and he was pulled up to the surface. The slave was astonished and also pleasantly surprised to observe the extreme beauty of Yoosuf (Alayhis salaam). Rasulullah (Sallallahu alayhi wasallam) had mentioned that Allah Ta’ala had divided Beauty which was created for humans, into two parts. One part was awarded to Yoosuf (Alayhis salaam) and the other part was distributed to the entire mankind. This gives an idea of the stupendous beauty and handsomeness of Yoosuf (Alayhis salaam). Bishr exclaimed in astonishment: *“What great fortune! This is a lad.”* He hastened with his “Good Fortune” to the caravan.

Astounded by the handsomeness of Yoosuf (Alayhis salaam) they asked him: *“Who are you? Are you a human being or an angel or what?”*

Meanwhile the brothers of Yoosuf (Alayhis salaam) were in the vicinity close by. They would come daily to observe developments if a caravan arrived at this location. When they heard the commotion in the caravan, they came and said that he was their slave who had fled. He fled and fell in this well. Yoosuf (Alayhis salaam) remained silent fearing that his brutal brother, Sham’oon, would kill him if he spoke. They sold Yoosuf (Alayhis salaam) to Maalik Bin Zaghar for a paltry price of 18 dirhams. Since their objective was only to get rid of Yoosuf (Alayhis salaam) in the hope of their father forgetting about him and diverting his attention and love towards them, they did not hassle regarding the paltry price.

The caravan moved on towards Egypt. One of the travellers in the caravan gave Yoosuf (Alayhis salaam) an extremely painful slap in the face. Yoosuf (Alayhis salaam) turning his face to the heaven supplicated to Allah Ta’ala against these oppressors. Soon thereafter the caravan was caught in a terrible storm. Thunder and lightning struck. The people of the caravan were convinced of their impending destruction. They accused Yoosuf (Alayhis salaam) of being the cause for Divine Wrath. Due to his sins they were now being punished. The one who had slapped him then said: *“In fact I am the cause for this disaster. When I slapped him, he looked to the heavens and was saying something.”*

The people of the caravan went to Yoosuf (Alayhis salaam) profusely apologising and seeking forgiveness. They asked him to supplicate for their safety. He forgave them and made dua. As he made dua, the storm abated.

When the caravan reached Misr (Egypt) the news spread quickly that Maalik Bin Zaghar had with him a slave lad of incomparable beauty. He had no one to vie with him in this regard. All the traders came flocking to Maalik Bin Zaghar. They found Yoosuf (Alayhis salaam) more handsome than what they had heard.

When the caravan reached Misr, Maalik Bin Zaghar clad Yoosuf (Alayhis salaam) in beautiful garments and had the sale of Yoosuf (Alayhis salaam) well-advertised. Traders and others were present in large numbers. The Azeez (Viceroy) of Misr was also present. Ultimately Yoosuf (Alayhis salaam) was auctioned. Only the Azeez could afford paying the excessively huge price. The price consisted of gold, the weight of Yoosuf (Alayhis salaam), musk of equal weight, silk cloth of the same weight, etc. Thus, in accord with the Plan of Allah Ta'ala the most honoured personality in Egypt, the Azeez, purchased Yoosuf (Alayhis salaam).

The Azeez brought Yoosuf (Alayhis salaam) to his palace where he handed the boy over to his wife Zulaikha with the instruction to take well care of him. The Azeez had taken him as a son. From the appearance and demeanour of Yoosuf (Alayhis salaam), the Azeez had great hopes for the future. She was not to treat him as a slave. He was childless.

The name of the Azeez was Qitfeer who was the viceroy of the king of Misr whose name was Rayyaan Bin Usaid. He was from the Amaaliqah nation. In later life he had embraced Islam at the hands of Nabi Yoosuf (Alayhis salaam). The king died during the lifetime of Nabi Yoosuf (Alayhis salaam).

On setting eyes on Yoosuf (Alayhis salaam) who was still a young lad, Zulaikha fell madly in love with him. She always had him in her company and tended to him most lovingly. After seven long years in which she languished in this state of emotional suffering, when Yoosuf (Alayhis salaam) reached his manhood, Zulaikha set into motion her plan to seduce him and commit adultery. However, Yoosuf (Alayhis salaam) overcome with fear would rebuff every seductive proposal.

Yoosuf (Alayhis salaam) used to spend most of the time in the orchard of the palace. He would engage in Salaat, Thikrullaah and profuse crying. This was his practice even prior to having attained buloogh (the age of puberty). After attaining buloogh, Zulaikha began her wiles of seduction. She made her best endeavours to lure and ensnare him into her trap of zina, but by the fadhl of Allah Ta'ala, Yoosuf (Alayhis salaam) would flee from the palace and take refuge outside in the orchard where he would engross himself in Thikrullah.

When all her womanish wiles of seduction failed, her grief intensified and it affected her health. She became pale and sorrowful. An old lady, a nurse who usually visited her

observed this change in Zulaikha. She asked her and Zulaikha finally confided in her the profound love of decades she had for Yoosuf (Alayhis salaam), but he was stone-hearted and rebuffed her.

This old lady then advised Zulaikha to prepare by decorating and adorning her chamber for maximum allurements. A zina atmosphere should be created in Zulaikha's private chamber. Taking the advice of the old nurse, Zulaikha spared no expense to decorate and lavishly adorn the room to entrap her beloved. On the day she had set in motion her scheme which she was determined must succeed on this occasion, she had Yoosuf (Alayhis salaam) in this room. Seven chambers had to be traversed to gain entry into this room which had been converted into a festival of colour, fragrance and *shaitaaniyat*. She also beautified herself as she never had before. She had pulled out all stops of *nafsaaniyat* and *shaitaaniyat* to ensure that this time her objective would be attained.

Each of the seven chambers leading to the last room of contemplated zina was securely locked to ensure that he would not be able to flee and seek refuge in the orchard. She ordered him to enter the first room. Upon entry, she locked the room. The same procedure was adopted after entering each of the other rooms.

When Zulaikha could no longer tolerate his rebuffs, then she embarked on this elaborate conspiracy of seduction to fulfil her lust. She had locked all the doors of the seven chambers in the palace. She had Yoosuf (Alayhis salaam)

with her in the last room of the palace. He was now in the vortex of a satanic snare of moral and spiritual destruction. The scenario was a stupendous trial for Yoosuf (Alayhis salaam). Here he was in complete privacy with an extremely beautiful woman of high rank. She was like his owner. He was her subordinate. She reared and lovingly cared for him for years from his childhood. She had adorned the room to increase the power of her seduction. Yoosuf (Alayhis salaam) was not an impotent man. He was a physically perfect human being with perfect human instincts. Despite the natural demands of the nafs, there never was intent to sin.

Zulaikha covered an idol in the room with a cloth. When Yoosuf (Alayhis salaam) asked her why she was covering the idol, she explained that she did not want her god, the idol she worshipped, to see her sinning. He said: *“You are ashamed of a lifeless idol. How is it possible for me to sin in front of Allah Who is seeing me at all times?”*

Allah Ta’ala fortified Yoosuf (Alayhis salaam) in that dungeon of sin in several ways. This fortification is mentioned in the Qur’aan Majeed as the *“Burhaan of his Rabb” (the clear evidence)*. As Zulaikha made her advance to grab Yoosuf (Alayhis salaam), he suddenly saw the vision of his father, Ya’qoob (Alayhis salaam) staring admonishingly at him. As he looked towards the ceiling, he saw miraculously the Qur’aanic Aayat: *“Do not come near to zina.”* Then he suddenly saw a man exclaiming: *“O Yusuf! Look on your right side.”* He looked and saw a huge serpent. The man said: *“Tomorrow this serpent will be in the stomach of the fornicater.”*

Thus, even the natural instinct dissipated, and Yoosuf (Alayhis salaam) turned and fled towards the locked door with Zulaikha in pursuit. As he reached the door, she grabbed the back of his kurtah and it was torn. However, the lock and the door miraculously opened and he made his exit, racing through the next chamber with Zulaikha in pursuit. Without slackening his flight, he ran to the door which he found open. In this manner both exited the seven chambers.

Meanwhile just before the two had reached the last room, racing to the door, Yusuf (Alayhis salaam) with the intention of fleeing from her clutches, and Zulaikhah with the intention of apprehending him before he reached the door, the Azeez had arrived. He was perplexed to find the door locked as this was abnormal. At that very moment the door miraculously opened and he found the two. He saw them both in a deplorable state. Yoosuf (Alayhis salaam) with kurtah torn, without his headgear and with dishevelled hair while Zulaikha was in a state of undress. The initial thoughts of the Azeez were that Yoosuf (Alayhis salaam) was attempting to molest his wife who was fighting him off, hence her semi-nude state.

The sight of her husband sent shivers down her spine and she panicked. Overwhelmed by panic and fear, she desperately tried to absolve herself of any evil, hence she accused Yoosuf (Alayhis salaam) of having attempted to sexually molest her. She said to the Azeez: *“He must be imprisoned or severely punished.”*

Yoosuf (Alayhis salaam), also fearing and grieving at what had happened and what would now be the outcome, vigorously protested his innocence. He said that Zulaikha had planned to seduce him and now she was falsely accusing him. However, the circumstances were such as to induce the Azeez to incline towards the version of his wife. Nevertheless, he said to himself that since the arrival of Yoosuf (Alayhis salaam), never did he commit any act of dishonesty or any misdemeanour. The Azeez was truly perplexed and in a quandary.

At that moment came the aid of Allah Ta'ala. There was a six month old infant in a cot nearby. This infant was related to Zulaikha. Yoosuf (Alayhis salaam), pointing towards the baby said that the infant will testify. When the Azeez indignantly rejected what appeared ludicrous to him, suddenly the six month baby spoke eloquently:

“If his qamees (kurtah) is torn in front, then he is a liar. If it is torn at the back, then she is lying and he is from among the truthful ones.”

The Azeez was astonished. The infant testifying was indeed sure evidence miraculously presented for confirming the innocence of Yoosuf (Alayhis salaam). Seeing that the qamees was torn at the back, the Azeez said to Zulaikha: *“This is certainly from the wiles of you women. Indeed your plot is massive. O Yoosuf! Overlook this, and (O woman!) seek forgiveness for your sin. Verily you are among the sinners.”*

The Azeez then resolved to kill Zulaikha and to imprison Yoosuf (Alayhis salaam). As he was formulating this plan in his mind, the infant spoke: *“What you are contemplating is most unbefitting of men of intelligence. If you proceed with your plan, you will be disgraced in front of humanity.”*

Banishing the thought from his mind, the Azeez said to Yoosuf (Alayhis salaam): *“Forget about this issue.”* He admonished his wife. He forgave her. He ordered her to repent. While this episode was transpiring, Jibraeel (Alayhis salaam) was present. When the Azeez left and the dust had settled, Jibraeel (Alayhis salaam) said: *“O Yoosuf! Why did you expose her? She had claimed that she loved you. It is improper for men of intelligence and sagacity to expose the secrets of their beloved. A friend has to bear hardship for the sake of his friend.”*

Was he then to have remained silent and suffer the terrible consequences? If he accepted guilt by means of silence, despite his innocence, the consequence would most certainly have been death. He would have been executed. Yes, this is the demand of Love. Love makes irrational demands. Added to this was the fact that the one who was so madly in love with him was the woman who had lovingly cared for him since his childhood. She was his ‘owner’. He was bought by her husband as a ‘slave’. She nourished and fed him. She had left no stone unturned to ensure his comfort in her home. She had accused him in a state of panic.

With this reality silhouetted in the background, Yoosuf (Alayhis salaam) would have naturally and willingly suffered the consequences for her sake. He would have detested her being disgraced on the basis of his innocence. However, since Allah Ta'ala had another Scheme for Yoosuf (Alayhis salaam), He (Allah Ta'ala) constrained him to acquit himself as he had. In a similar way did Allah Ta'ala decree the expulsion of Hadhrat Aadam (Alayhis salaam) from Jannat. Since it was the Divine Plan to create humanity on earth, Allah Ta'ala devised this Scheme.

It could be argued, that it was within the power of Allah Ta'ala to have sent Aadam (Alayhis salaam) to earth in pomp and style befitting his status. In fact, even the lifeless statue of Aadam (Alayhis salaam) was honoured by the Malaaiakah. The response to this is that no one has the right to question the decrees of Allah Azza Wa Jal. No one can fathom His Wisdom and Mysteries. He does as He wills. And that is the Final Word which every Mu'min understands and accepts.

The news of this episode somehow leaked out and reached the people of the town. There were five women in the palace attending to the services of Zulaikha. They spread the information of this love saga in which Zulaikha was trapped. The people expressed disgust and gossiped about Zulaikha. They said that her blind love for the slave had deranged her intelligence. When she was informed of all the gossip about her, she schemed a plan. She invited the ladies to her home. When they arrived, they were comfortably seated in the spacious lounge. Fruit was

served and with it they were given knives to cut the fruit. At that very juncture while the women were cutting the fruit, Zulaikha summoned Yoosuf (Alayhis salaam) and ordered him to enter the lounge.

When he entered, all eyes fell on him. They were absolutely dumbfounded and overwhelmed by the stupendous beauty of Yoosuf (Alayhis salaam). So engrossed and enraptured were they by staring at him that they cut their hands and exclaimed: *“He is an angel. He is not human.”* Zulaikha spoke: *“This is the one about whom you were reviling me.”* Although she had in the state of panic accused Yoosuf (Alayhis salaam) when her husband discovered them, now her love for Yoosuf (Alayhis salaam) constrained her to declare his innocence. Thus she said: *“Indeed I had attempted to seduce him, but he remained pure.”* The women acknowledged that they had wronged her with their gossip. After having seen Yoosuf (Alayhis salaam), they better understood her desperate endeavours to seduce him.

All the women present were captivated by the extreme and wonderful beauty of Yoosuf (Alayhis salaam). All of them fell madly in love with this most handsome ‘Angel’. After the women left, Zulaikhah was deep in reflection. Her grief intensified. She said to herself: *“I have indeed acted with stupid impulse. I have advertised my beloved. Never should I have exposed my secret to these women.”*

By the day her sadness increased. She was unable to restrain her grief and spent hours crying. Despite her renewed attempts and effort to seduce Yoosuf (Alayhis

salaam), by the grace and protection of Allah Ta'ala he held his head high with honour. He maintained the purity of his body, heart and mind. He thus rebuffed every seductive move of Zulaikha and frequently would he flee to the orchard of the palace where he would engross himself in the Remembrance of his True Beloved, Allah Azza Wa Jal.

Zulaikha, pining away attributed his rebuffs and attitude to stone-heartedness. After all, she was an idolatress, hence incapable of understanding his stance of honour and purity which were the effects of *Taqwa* (Fear for Allah Ta'ala). Minus *taqwa*, no man can ever succeed to maintain honour and purity of mind and heart in such a furnace of blazing love and passion ignited by Zulaikha who was a woman of profound beauty and elegance.

However, her insane love for him and his rebuffs induced her to brazenly threaten: *“If he does not do as I command him, then certainly he shall be imprisoned and be among the humiliated ones.”*

Yoosuf (Alayhis salaam) responded with a Dua to Allah Ta'ala: *“O my Rabb! Prison is more beloved to me than that (evil) to which they are inviting me. If you do not divert from me their plot, I shall incline to them and become of the ignorant ones.”*

Meanwhile the Azeez was cast into considerable worry and concern. The gossip in the city increased, and this came to the ears of the Azeez for whom it was highly embarrassing. Zulaikha's mad love no longer was a secret.

The Azeez had witnessed it himself. He knew that she was guilty of seducing Yoosuf (Alayhis salaam). He observed her pining away for him. If it had not been for the miraculous intervention of the six month baby who was the child of Zulaikha's maternal aunt, the Azeez would have killed her and possibly Yoosuf (Alayhis salaam) as well to end this heart-breaking saga of love in which his wife had so treacherously betrayed him.

However, sagacity had the upperhand. The Azeez acquitted himself intelligently. He broached this matter with Zulaikha. He convinced her that the best course of action now was to send Yoosuf (Alayhis salaam) to prison. This episode which was the topic all over the city, and even in the country, would gradually recede into oblivion. With the agreement of Zulaikha, Yoosuf (Alayhis salaam) was sent to prison where he languished for many years.

The primary reason for imprisoning Yoosuf (Alayhis salaam) was to proclaim that Zulaikha was 'innocent', and it was the 'slave' who had attacked her. After all, she was the wife of the ruler of the country. It was therefore essential to maintain the honour and dignity of the ruling family, especially of the wife of the Azeez regardless of her guilt.

There are two versions regarding the manner in which Yoosuf (Alayhis salaam) was sent off to prison. According to one narrative, he was sent in utter disgrace. The other version is that Zulaikha had ensured every comfort for him in jail. She had issued instructions to the

jail-keepers regarding the treatment of Yoosuf (Akayhis salaam). And, Allah knows best.

The Azeez had three types of prisons: The Prison of Torture, the Prison of Death and the Prison of Reformation. The first two were underground dungeons, the first being deeper underground wherein dwelled snakes and scorpions. It was not possible to distinguish between night and day in these dungeons. Prisoners who were assigned to these dungeons remained there until death claimed them.

The third prison was on ground level. This prison was in close proximity to the palace. It was reserved for associates, officials, noblemen and the like who had annoyed the Azeez. When Yoosuf (Alayhis salaam) was about to be taken to this prison, Zulaikah said to him: "I am assigning you to those who will torture you just as you had tortured me. You will be clad with such garments which will devour your skin, and you will be fettered with steel chains."

When Yoosuf (Alayhis salaam) entered the prison, the inmates came and surrounded him. He started to cry. Hadhrat Jibraeel (Alayhis salaam) arrived and said: "*What causes you to cry? You, yourself had supplicated and selected prison?*" Yoosuf (Alayhis salaam): "*My crying is because in this prison I see no pure place for performing Salaat.*" Jibraeel: "*Perform Salaat wherever you desire. Allah Ta'ala has purified for you 40 cubits (20 metres) of space wherever you will perform Salaat whether inside or outside prison.*"

Wherever Yoosuf (Alayhis salaam) would be, 40 cubits of ground would become miraculously *taahir* (*pure and clean*) to enable him to perform Salaat.

Coincidentally, two others were also admitted as prisoners at the same time. These two were in the service of the king Rayyan Bin Al Walid. The one was the king's wine-server. He would serve wine to the king. The other one was the baker who would bake the king's bread.

Opponents of the king had plotted to assassinate him. The plotters had bribed these two servants to poison the king's wine and bread. However, before the plot was executed, the wine-bearer reneged and abandoned the idea of poisoning the wine. He also informed the king about the plot. Subsequently, when the wine and bread were presented to the king, he instructed the wine-bearer to first drink from the wine. He unhesitatingly obeyed and drank from the wine.

Meanwhile, the baker had also warned the king about the plot. He advised the king not to drink from the wine although he (the baker) had already poisoned the bread. When the king instructed the baker to eat of the bread, he refused. The bread was given to an animal. The animal ate the bread and died. The king ordered both to be imprisoned, pending investigation.

The inmates of the prison as well as the jailer had immediately understood that Yoosuf (Alayhis salaam) was not a criminal. They believed him to be an uprighteous, god-fearing man. They were wonderstruck by his beauty.

The jailer said that if he had the authority he would set Yoosuf (Alayhis salaam) free.

The two servants of the king had seen dreams. Both came to Yoosuf (Alayhis salaam) asking him for interpretations. Explaining his dream, the wine-server said: "I see myself (in the dream) squeezing grapes." The baker said: "I see myself carrying bread on my head from which birds were eating."

Before presenting the interpretation of the dreams, Yoosuf (Alayhis salaam) presented the Deen of Tauhid to them. Thereafter he said to the wine-server whose release was anticipated, that he should mention him (Yoosuf) to the king and explain how he was unjustly imprisoned despite his innocence. Soon the wine-server was released and was again employed by the king while the baker was hung and killed. Vultures devoured his body.

However, the wine-server completely forgot about Yoosuf (Alayhis salaam). Since this was in the Scheme of Allah Ta'ala, Yoosuf (Alayhis salaam) languished for a number of years in prison. Allah Ta'ala had induced this forgetfulness in the wine-server. After Yoosuf (Alayhis salaam) had requested this person to mention him to the king, Jibraeel arrived and said to Yoosuf (Alayhis salaam): "*Allah Ta'ala conveys His Salaam to you, and He said: 'What has induced you to seek aid from someone other than Me? By My Honour! I shall detain you in prison for some years.'*"

Yoosuf (Alayhis salaam) said: *“O Jibraeel! Is Allah pleased with me?”*

Jibraeel (Alayhis salaam): *“Yes, He is pleased with you.”*

Yoosuf (Alayhis salaam): *“Then, I am not concerned.”*

In other words, “If Allah Ta’ala is pleased with me, then I am pleased with His decree of detaining me in prison for years.”

Maalik Bin Dinaar (Rahmatullah alayhi) narrated: “When Yoosuf (Alayhis salaam) said to the wine-server: *‘Mention me to your master (the king)’*, Allah Ta’ala said: *‘O Yoosuf! You have taken besides Me a helper. I shall certainly extend your imprisonment.’* Then Yoosuf (Alayhis salaam) cried and said: *‘O my Rabb! Abundance of grief and calamity have hardened my heart. I therefore made an inappropriate statement. I shall not again repeat it.’*”

After Yoosuf (Alayhis salaam) was years in prison, the king of Egypt had a dream in which he saw seven fat cows being devoured by seven lean cows, and seven ears of fresh corn and some others which are dry. The king summoned his ministers and advisors for interpreting the dream which he had seen on three consecutive nights. The advisors dismissed the dreams. They said: *“These are meaningless confused dreams for which there is no interpretation.”*

Meanwhile, the wine-server who was in prison with Yoosuf (Alayhis salaam) was also present. At this moment Yoosuf (Alayhis salaam) came to mind. He recalled the

correct meaning for their dreams Yoosuf (Alayhis salaam) had given. He requested permission to go to the prison for the interpretation of the dream by Yoosuf (Alayhis salaam). When he met Yoosuf (Alayhis salaam), he said: *“O Yoosuf! O Most Truthful One! Inform us of the meaning of a dream....”* After he had narrated the dream, Yoosuf (Alayhis salaam) without any hesitation, and without remonstrating with the man who had forgotten his promise, presented the interpretation.

He said that the people will harvest abundant crops for seven consecutive years. Then will follow seven years of drought. He further advised them to leave all excess crops, not to harvest them. They should take only what they required. Then will follow seven years of drought and famine. Whatever had been stored would be depleted during the drought. Thereafter will follow a year in which the rain will be abundant and the crop yield will also be abundant.

The king was awed and relieved when he heard this interpretation. He realized that Yoosuf (Alayhis salaam) was a virtuous man of knowledge. He desired to meet him. A messenger was sent to the prison to bring Yoosuf (Alayhis salaam) to the king. However, when the messenger informed him of his release ordered by the king, he (Yoosuf) refused to accompany the messenger. He wanted the king to ascertain the reality from the women who were the cause of his imprisonment.

He said to the messenger: *“Return to your master and ask him about the condition of the women who had cut their hands. Verily, my Rabb is well aware of their plot.”*

He did not mention Zulaikha. After all, she was his benefactor who had affectionately taken care of him since his childhood days. He did not want to brazenly impugn her honour and rank.

The king summoned the women and interrogated them on this issue. All the women declared the innocence of Yoosuf (Alayhis salaam). Taking an oath by Allah, they said: *“We are not aware of any evil in him.”* Finally, Zulaikha who was also present, spoke: *“Now, the truth has become manifest. It was I who had struggled to seduce him. Verily, he is among the truthful ones.”*

After all, she loved him sincerely. The love for Yoosuf (Alayhis salaam) was still aflame in her heart. Even during his years of imprisonment, Zulaikha pined away. She never could cease crying. She ensured that daily the best food was delivered to him in prison. But now she was an old woman, and she was determined to defend her beloved one, hence she proclaimed the innocence of Yoosuf (Alayhis salaam) and pleaded guilty. Thus, Yoosuf (Alayhis salaam) was thoroughly exonerated.

Zulaikha said to the king: *“O king! There is no need to interrogate these ladies. I am responsible for whatever has happened. I had caused an innocent man to be sent to prison. There is no need for evidence, because I am making this confession. This sin was committed by me.*

My love for Yoosuf had rendered me restless and reckless. Now you may punish me as you deem fit.”

Zulaikha broke down sobbing profusely. All those who were present witnessing this heart-breaking scenario were astonished and they too shed tears. The Azeez who was present felt highly embarrassed by his wife’s public declaration of her deep love for Yoosuf. He dissociated himself from her. After languishing in extreme grief for a few days, the Azeez died.

When this episode of his exoneration was conveyed to him, Yoosuf (Alayhis salaam) said that the only reason for insisting that he be exonerated was to emphasize to the Azeez that he had not betrayed him. He further clarified that his desire for exoneration was not to claim piety because: “*Verily the nafs is a great commander of evil.*” This conveys the wonderful attitude of humility of Yoosuf (Alayhis salaam).

The king was even more impressed with Yoosuf after having met and discussed with him. The king appointed Yoosuf (Alayhis salaam) to be the finance minister. The treasures of the entire country came under his control. He was given wide powers to administer the funds in whatsoever manner he deemed appropriate. The king had gained implicit confidence in the honesty, integrity and uprighteousness of Yoosuf (Alayhis salaam).

The king had first proposed the post of *wazaarat* (being the prime minister or viceroy) which was the post occupied by the Azeez. However, Yoosuf (Alayhis

salaam) declined this offer. He considered it disgraceful to be instrumental in displacing the Azeez who was his benefactor and who had taken so much care for him.

After a year, the king's confidence and admiration for Yoosuf (Alayhis salaam) had grown considerably more. The king thus placed his crown on the head of Yoosuf (Alayhis salaam). He removed his sword from his waist and tied it to Yoosuf (Alayhis salaam) symbolizing that he (Yusuf) was now the virtual king of Egypt. He awarded his beautiful throne which was encrusted with precious stones, to Yoosuf (Alayhis salaam). The affairs of the state all devolved on Yoosuf (Alayhis salaam).

The seven years of abundance passed and the seven years of famine commenced. From all parts of the country and even neighbouring countries people flocked to Egypt for grain. With great generosity and kindness Yoosuf (Alayhis salaam) arranged the distribution of grain to the suffering people.

The drought and famine had spread their tentacles to the lands surrounding Egypt. The people of Palestine where Nabi Ya'qoob (Alayhis salaam) and his sons also resided, were also suffering. He advised his ten sons to go to Egypt for grain. He did not allow them to take Bin Yaameen with them.

When the caravan of the brothers had entered Egypt, Yoosuf (Alayhis salaam) was informed of the approach of a caravan from Kin'aan. He instructed his men to bring them to him. Finally they were face to face with Yoosuf

(Alayhis salaam). From the time they had cast Yoosuf (Alayhis salaam) in the well, forty years had passed. He was seven years old at that time. Now after forty years, dressed in royal attire, sitting on the throne, the virtual king of Egypt, the brothers did not recognize him. However, he immediately recognized them. His interrogation of them was as follows:

Yusuf: “You are not inhabitants of Misr. You also speak the Ibraani language. Why have you come here?”

Brothers: “There is a severe famine in our land. We have heard much praise about your generosity. We have therefore come to receive grain from you.

Yusuf: “How do we know if you are speaking the truth? Perhaps you are spies for the enemy?”

Brothers: “We seek refuge with Allah! It is never so. We are the sons of Ya’qoob, the Messenger of Allah. He lives in Kin’aan.

Yusuf: “Does your father have other children besides you?”

Brothers: “We were twelve brothers. The small brother was lost in the forest. Our father loved him the most. After the disappearance of this brother, our father’s love intensified for the youngest one who was the real brother of the lost one. It is for this reason that he has not sent him with us on this journey.”

After this interrogation, Yoosuf (Alayhis salaam) instructed that they be treated as royal guests. Elaborate arrangements for their stay were made.

Before terminating the interrogation, Yoosuf (Alayhis salaam) said that it appears to him that they were spies

with evil intent. To prove that they were honest and had spoken the truth, they should bring Bin Yaameen with when they come again, and if they failed, they should not again come near to him nor will there be any grain for them.

The presence of their brother would authenticate their story. They promised to convince their father to allow Bin Yaameen to come with them on the next journey.

Yoosuf (Alayhis salaam) instructed his workers to give each one a camel's load of grain, and an extra load as well for the other brother who was absent. He also instructed his men to place the money they had paid for the grain in their luggage (the grain) without them knowing. This was a stratagem to ensure their return with his brother, Bin Yaameen. Then the caravan departed for home.

It is interesting and also surprising that Yoosuf (Alayhis salaam) had adopted silence for 40 years despite the ability to have informed his father of his safety and whereabouts. However, neither did he make an attempt to go to Kin'aan to visit and comfort his father nor did he even send a messenger with a letter to inform his father although this was quite a simple matter for him, especially after his honourable release from prison and ascending the throne to become the virtual king of the land. So why did he adopt such a long silence of many decades?

By means of Wahi Allah Ta'ala had instructed this silence. He was not permitted by Allah Ta'ala to give practical expression of his heart's desire to inform and

meet his father. It is also narrated that after the unification with his father and family, this question was put to him. He showed them a box full of letters which he had written to his father over the years. Each time when he had resolved to send a letter, Jibraeel (Alayhis salaam) would arrive and say that the time has not yet arrived to reveal himself.

When they met their father, Nabi Ya'qoob (Alayhis salaam), they explained what had transpired and that if he refused to send Bin Yaameen with them, they would not be allowed access to the king, and they would be denied any grain. However, Hadhrat Ya'qoob (Alayhis salaam) said that he could not trust them with Bin Yaameen. They should recall what they had done with Yoosuf (Alayhis salaam).

After the bales were opened, to their surprise they discovered that their money was returned. They informed their father. They made promises of protecting Bin Yaameen and persuaded him to allow Bin Yaameen to accompany them. Finally, Nabi Ya'qoob (Alayhis salaam) relented. He said that he will send Bin Yaameen with them only if they give him a solemn oath in the Name of Allah Ta'ala that they will return him safely. They made the solemn pledge demanded by their father.

As they departed, Ya'qoob (Alayhis salaam) instructed them not to enter the city all together from one gate. They should split into small groups and enter from different gates. He believed that a group of eleven foreigners entering would attract attention. It could lead to

misgivings and suspicion. However, he added that Allah Ta'ala is the Final Arbiter, and only His decree would prevail.

They finally reached Egypt and acted as instructed by their father. Yoosuf (Alayhis salaam) assigned a room for two brothers. So Bin Yaameen, the eleventh one, was alone. Yoosuf (Alayhis salaam) informed them that Bin Yaameen would be with him. When they were alone, Yoosuf (Alayhis salaam) before revealing his identity engaged Bin Yaameen in conversation. He asked Bin Yaameen: "Are you married?"

Bin Yaameen: "Yes, and I have ten children. I was first bestowed with three sons.

Yoosuf: "What are their names?"

Bin Yaameen: I named the first one *Thi'b (Wolf)*.

Yoosuf: "You are the son of a Nabi. How could you call your son a wild animal?"

Bin Yaameen: My brothers believed that my brother was devoured by a wolf. I therefore, named my son with this name to remind me of my brother, and his memory would reduce me to tears."

Yoosuf (Alayhis salaam) cried and asked: "What is the name of the second one?"

Bin Yaameen: "*Dumm (Blood)*. My brothers had brought the blood-stained qamees of my brother. I therefore named my son *Blood* to remind myself of him and I would cry."

Yoosuf (Alayhis salaam) again cried, and asked the name of the third son.

Bin Yaameen: “I named the third one *Yoosuf*. This constantly reminded me of my brother Yoosuf and reduce me to tears.”

Yoosuf cried much and said to himself: “O My Allah! If this is the condition of the grief of my brother, what must be the condition on my aged father Ya’qoob. O Allah! Unite us before our departure from this world.”

Then Yoosuf (Alayhis salaam) said to Bin Yaameen: “Do you love me to be your brother as a substitute for your dead brother?”

Bin Yaameen: “Who can find such a noble brother such as you? But, Ya’qoob and Raaheel did not give birth to you.”

Yoosuf (Alayhis salaam) sobbed much, then stood up, embraced Bin Yaameen and said: “I am your brother, Yoosuf.”

Just before this episode while Bin Yaameen was having meals with Yoosuf (Alayhis salaam), he (Yoosuf) observed that his brother was frequently casting long glances at him. When he asked the reason for his many glances, Bin Yaameen said: “I had a brother whom a wolf had devoured. He resembled you.”

He entertained the brothers for three days with utmost affection and great hospitality. Their camels were loaded with grain. He instructed one of his workers to conceal a valuable mug crusted with precious stones in the luggage of Bin Yaameen. This was the plan of Yoosuf (Alayhis salaam) to detain Bin Yaameen who was made aware by

Yoosuf (Alayhis salaam). After the caravan had departed, one of the workers proclaimed: *“O you people of the caravan! You are thieves.”*

Shocked and dismayed, the brothers asked: *“What are you missing? We are not thieves.”* The workers said that the valuable mug of the king is missing and they suspected that one of the brothers had stolen it. They were asked: *“What is the penalty for the one who had stolen the mug.”* They explained that in terms of their Shariat, the thief will be assigned to the custody of the owner and be enslaved.

Then the search of the caravan began. Initially, the luggage of the brothers was searched. Ultimately, the mug was extracted from the luggage of Bin Yaameen. Yoosuf (Alayhis salaam) announced that Bin Yaameen would be detained as they themselves had stated.

Now, fearful of their father’s reaction and also highly embarrassed by the ‘theft’ attributed to their brother, they began pleading with Yoosuf. They mentioned their aged, ailing, blind father who would now die of grief at the loss of Bin Yaameen. They offered one of themselves to be apprehended and taken in substitution of Bin Yaameen. The king (Yoosuf – Alayhis salaam) rejected this proposal saying that it would be unjust. The ‘criminal’ himself had to suffer the consequences of his misdeed.

Losing all hope in securing the release of Bin Yaameen, the brothers discussed among themselves. What should they do now? How will they face their father? The eldest of the brothers decided to remain behind. He said that he

would remain in Egypt until his father permits his return or until Allah Ta'ala resolves the matter with His decree. He advised them to tell their father to verify the truth of their story by asking the people of the town where they had been and also to ask the people of the caravan. They were aware of what had happened regarding the theft of the king's mug.

In the Qur'aan Majeed, Allah Ta'ala says regarding this episode of 'detaining' Bin Yaameen: *"So did We plan (this issue) for Yusuf."* Thus, whatever had transpired was by the decree of Allah Ta'ala. No one can fathom the Wisdom and Mysteries of Allah Ta'ala.

When they reached home and informed Nabi Ya'qoob (Alayhis salaam) of the situation, he was beyond himself with grief. Adopting extreme patience, he said: *"In fact, your nafs has adorned this matter for you (that is, you have fabricated this story). However, Sabr is Beautiful. Perhaps soon Allah will bring them all."*

Then Ya'qoob (Alayhis salaam), torn with grief, turned away from them, crying and sobbing. His sorrow knew no bounds. He added: *"Verily, I divert my complaint and my grief to Allah. And, I know from Allah what you know not."*

Ya'qoob (Alayhis salaam) was convinced that this entire episode of grief was a trial imposed on him by Allah Ta'ala. He was convinced that the dream which Yoosuf (Alayhis salaam) had seen during his childhood had yet to materialize. Jibraeel (Alayhis salaam) had also informed

him that Yoosuf (Alayhis salaam) was alive, but he did not reveal the whereabouts of Yoosuf (Alayhis salaam). *Wahi* from Allah Ta'ala had in some way assured him of the safety of Yoosuf (Alayhis salaam), hence his comment: *“And, I know from Allah what you know not.”*

After some time, Hadhrat Ya'qoob (Alayhis salaam) instructed his sons to go in search of Yoosuf and Bin Yaameen. He said: *“O my sons! Go search for Yoosuf and his brother, and do not become despondent. Indeed, only the nation of kaafireen loses hope of the mercy of Alah.”*

The sons set off to Egypt. When they arrived in Egypt, they went to the palace to meet Yoosuf (Alayhis salaam). Addressing him, they said: *“O Azeez! Hardship has befallen us and our families, and we have come to you with a paltry sum (of money). Grant us full measure (of grain) and be charitable to us. Verily, Allah rewards the charitable ones.”*

Yoosuf (Alayhis salaam) decided that it was now the moment to reveal himself. Thus, dropping the bombshell, he said: *“Do you know what you had done to Yoosuf and his brother when you were ignorant?”* They were absolutely shocked and dumbfounded. They could not believe what was now transpiring. They exclaimed: *What! Are you Yoosuf?* He responded: *“I am Yoosuf and this is my brother. Allah has indeed favoured us. Whoever adopts taqwa and sabr, verily, Allah does not destroy the reward of those who do good.”*

Humbled, smitten by shame, regret and repentant, the brothers with gazes lowered, said: *“By Allah! Verily, Allah has preferred (and elevated) you above us, and surely we were the wrong doers.”* Yoosuf (Alayhis salaam), comforting his brothers, said: *“There shall be no reproach for you today. May Allah forgive you, for He is the Most Merciful One.”*

Yoosuf (Alayhis salaam) made lavish arrangements for them. The brothers were amazed at the hospitality he showed them despite what they had done to him. After several days, all their camels were loaded with grain and with a great variety of goods. He gave them his qamees (kurtah) instructing them to cast it over the face of Hadhrat Ya’qoob (Alayhis salaam). His vision would then return.

As the caravan left the precincts of Egypt, Hadhrat Ya’qoob (Alayhis salaam) said to the folk in the house: *“I perceive the fragrance of Yoosuf.”* They said that he was being senile. However, when the brothers arrived, Yahuda cast the qamees on his fathers face. To everyone’s astonishment, Hadhrat Ya’qoob (Alayhis salaam) regained his vision. He then said: *“Did I not tell you that I know from Allah what you know not?”*

When the brothers had left Egypt, Yoosuf (Alayhis salaam) had told them to bring all their families to settle in Egypt. Thus, Hadhrat Ya’qoob (Alayhis salaam) and the eleven families of the eleven brothers, all migrated to Egypt where Yoosuf (Alayhis salaam) had made lavish arrangements for them. With a large entourage, Yoosuf

(Alayhis salaam) welcomed them all outside the city. They were brought with much honour to the palace where he seated his parents on the throne. According to prevailing custom, all people in the palace court fell into prostration when Yoosuf (Alayhis salaam) had mounted the throne. Spontaneously, his parents and all the brothers also fell into prostration. Prostration of honour and respect was permissible in the previous Shariats. Then Yusuf (Alayhis salaam) said: *“O my father! This is the interpretation of my dream of the past. Allah has made it come true. He was kind to me when He released me from the prison, and He brought all of you from the countryside after shaitaan had caused strife between my brother and myself.”*

When Nabi Ya’qoob had settled in Egypt, many people came to visit him. The visitors would perceive a glow of *Noor* literally glowing on his forehead. The visitors would be astounded and would spontaneously embrace Islam. The king, Rayyaan, had already embraced Islam at the hands of Yoosuf (Alayhis salaam). Yoosuf (Alayhis salaam) passed away at the age of 120 years. There are other versions of his age as well. Allah knows best.

Hadhrat Yoosuf (Alayhis salaam) was buried in a marble coffin which was interred near to the River Nile.

On the occasion when Nabi Musaa (Alayhis salaam) was leading Bani Israaeel out of Egypt, the road was lost despite it being a well-known path. Nabi Musaa (Alayhis salaam) understood that there was a mystery underlying this development. He called several very old persons and

said to them: *“This road is well-known to us. Why are we lost?”* One of the elders said:

“At the time of the demise of Hadhrat Yoosuf (alayhis salaam), he had directed his heirs and brothers that when Bani Israaeel depart from Egypt they should take with them his coffin. O Musa! You have not fulfilled this directive of Nabi Yoosuf (alayhis salaam), hence you are unable to find the way out of Egypt.”

Nabi Musa (alayhis salaam) immediately made an announcement on this matter and urged whoever was aware of the whereabouts of Nabi Yoosuf’s grave to come forward. In the entire Ummah of Bani Israaeel there was only one person who was aware of the location of Nabi Yoosuf’s grave. A very old lady stepped forward.

Nabi Musa: “Mother do you know where Nabi Yoosuf’s grave is?”

Old Lady: “Yes, but I shall not divulge this information gratis. I want something in return.”

Nabi Musa: “What is it that you want? Ask!”

Old Lady: “Take me along with you as your close companion out of Egypt so that on the Day of Qiyaamah I shall be regarded as your companion. I shall then show you where Nabi Yoosuf’s grave is.”

Nabi Musa (alayhis salaam) immediately had the old lady seated on his mount. She indicated the location of the grave which was in the bed of the River Nile. Nabi Musa (alayhis salaam) with a few companions retrieved the coffin. As soon as they had taken possession of Nabi Yoosuf’s coffin, the road ahead was seen. Bani Israaeel thus resumed the journey out of Egypt.

ZULAIKHA

The story of Hadhrat Nabi Yoosuf (Alayhis salaam) will not be complete without Zulaikha. What had happened to her after the release of Yoosuf (Alayhis salaam) from prison and him becoming the ruler of the land? What was her fate?

After the demise of her husband, the Azeez, she continued residing in the palace for a while. The palace had become a gilded cage for her. The separation of Yoosuf (Alayhis salaam) by imprisonment did not ameliorate her grief in any way. On the contrary, her grief intensified. She pined away. The separation was unbearable.

Being like a queen in a place with an abundance of wealth and treasures, there were numerous males with whom she could have married, and there was ample opportunity for sexual gratification in unlawful ways, but she maintained her chastity which was sustained by her deep and sincere love for Yoosuf (Alayhis salaam). Marriage with anyone besides Yoosuf (Alayhis salaam) was the furthest from her mind. Her love for him was of a superior kind. It was not restricted to the desire for sexual gratification. She remained unmarried and chose to waste away her life in grief, pining away for her beloved. She had lost him even when he was her virtual slave living in her palace. There was now not the remotest possibility of being united with her beloved one. He was now the virtual king of Egypt.

It was her profound love for him that had constrained her to publicly confess to the king that Yoosuf (Alayhis

salaam) was pure and innocent and that she was the guilty one who had abortively struggled to seduce him. On the occasion when the king had sent a messenger to the prison, ordering the release of Yoosuf (Alayhis salaam), and him to be brought to the king, he (Yoosuf) said to the messenger: *“Return to your master and ask him: ‘What is the condition of the women who had cut their hands?’”*

When Zulaikha was informed of this statement of Yoosuf (Alayhis salaam), she understood that he had avoided mentioning her despite the fact that she was the prime culprit, and that she was responsible for all the hardship which had befallen him, and that he did so to honour her and to conceal her sin. Hence, he attributed the matter to the other women who had cut their hands. Thus, her love for him constrained her to proclaim in the court of the king where he had summoned the women: *“Now the truth is manifest. I had seduced him, and most certainly he is among the truthful ones.”*

She no longer cared for the consequences. She was now prepared to suffer whatever punishment the king may decree. When the Azeez had suddenly appeared at the scene, she had panicked. It was in the state of fear and panic that she had falsely accused Yoosuf (Alayhis salaam). But now she had no such fear. Her desire was to compensate for the grievous crime she had committed, and which had caused so much hardship to the one whom she so dearly loved.

Whenever someone would come to her with some information regarding Yoosuf (Alayhis salaam), she

would make a gift of a substantial amount to that person. In this manner she depleted almost all her treasures. Her life was being wasted away crying and grieving. Her health suffered vastly. Years had passed, and she was now an old, shrivelled woman. The profuse crying had made her blind just as Ya'qoob (Alayhis salaam) had lost his eyesight due to years of crying and grief, also for Yoosuf (Alayhis salaam).

After the depletion of all her wealth, she took up residence in one of the ruins on the outskirts of the city. Her profound love for Yoosuf even in her old age and condition of suffering induced her to have a small wooden hut constructed for her at the side of the road where Yoosuf (Alayhis salaam) would sometimes pass with his entourage. On rare occasions when he would come in proximity of her hut, she would come out, and call him, but due to the commotion of people and the men on horseback, he never heard her cries.

She was still an idol-worshipper. One day, when her grief became unbearable, she went up to the idol she used to worship and said: "Destruction for you and for those who worship you. You have no mercy on my misery and hardship. From today, I have rejected you."

She abandoned idolatry. Zulaikha now of her own accord accepted the Deen of Yoosuf (Alayhis salaam). She engrossed herself with Thikrullaah morning and evening. The Thikr of Allah, despite her grief, brought peace to her. In the Qur'aan it is mentioned: "*Behold with the Remembrance of Allah do hearts find rest.*" Zulaikha

began experiencing this ‘rest’ and tranquillity imparted by the Thikr of Allah Ta’ala.

One day Yoosuf (Alayhis salaam) again happened to come that way with his entourage. Crowds had gathered just to view the beauty of Yoosuf (Alayhis salaam). Zulaikhah heard the commotion. She emerged from her hut. As Yoosuf (Alayhis salaam) on horseback came within proximity, she screamed at the top of her voice: *‘Glorious is The One Who has made kings slaves because of (their) sins, and Who has made slaves kings because of their obedience.’*

Allah Ta’ala commanded the wind to deliver her words to the ears of Yoosuf (Alayhis salaam). The words struck a chord of sadness in his heart. Overcome with sadness, he sobbed. He cast his gaze around to see the person who had uttered such memorable words. His eyes fell on the old woman whom he did not recognize. He instructed one of his men: *“Attend to the needs of this old lady.”*

The servant, thinking her to be a beggar, went to her and said: *“What do you need?”*

She responded: *“My need can be fulfilled only by Yoosuf.”*

She was taken to the palace to await the arrival of Yoosuf (Alayhis salaam). Yoosuf (Alayhis salaam) arrived. He removed his royal dress – the garb of a king, donned the simple attire of a mendicant and went into his cloister of Ibaadat where he became engrossed in Thikrullah. Whilst in Thikr, he remembered the old woman. He summoned the servant and asked: *“What have you done with the old woman?”* The servant said: *“She believes that only you*

can fulfil her need.” Yoosuf (Alayhis salaam) said: *“Bring her to me.”*

The old lady (Zulaikha) was ushered into the royal presence of the king (Yoosuf – Alayhis salaam). She greeted him. He lowered his gaze. Responding to her salaam, he said: *“O Old Lady! I heard a statement made by you. Do repeat it.”* Zulaikha said:

“I said: Glorious is The One Who has made slaves kings because of their obedience, and Who has made kings slaves because of their disobedience.”

Yoosuf: *“You have spoken beautifully. What is your need?”* Then Zulaikha dropped the bombshell. She said: *“O Yoosuf! What has caused you to so quickly forget me?”*

Yoosuf (Alayhis salaam): *“Who are you. I do not recognize you?”* The thought of Zulaikha was the furthest from his mind. He just did not recognize her. She was his master. She had cared and loved him from the age of seven years. She had suffered misery and hardship for his sake. She was now a broken, old woman in front of him, but he did not recognize her. Then she boldly said: *“I am Zulaikha.”*

Astonished and shocked, Yoosuf (Alayhis salaam) exclaimed: *“Laa ilaha il lallaah! He is The One Who gives life and kills. He is Alive and He does not die.”* Yoosuf (Alayhis salaam) cried profusely. He said: *“What has happened to your beauty and your wealth.”* Her intelligence was now polished with Imaan. She was no

longer a mushrikah. She responded: *“He Who has released you from the prison (i.e. Allah Ta’ala) and Who has made you the king of this land, has taken my beauty and my wealth.”*

Yoosuf (Alayhis salaam), recovering from the momentary shock said: “What are your needs?”

Zulaikha: “Will you fulfil my needs?”

Yoosuf: “Yes!”

Zulaika: “I have three needs. My first and second need is that you supplicate to Allah Ta’ala to return my vision, my youth and my beauty. Verily, I have cried for you until I lost my vision and ruined my body.”

Yoosuf (Alayhis salaam) spontaneously fell into Sajdah and made the dua. Allah Ta’ala accepting his dua, fulfilled the desire of Zulaikha. She was 90 years of age at this time. She regained her vision, youth and beauty. Then she said: “My third need is that you marry me.” Yoosuf (Alayhis salaam) was silent. He lowered his head and was lost in deep contemplation for some time. He was in a quandary. He had no ready response for this request.

Jibraeel (Alayhis salaam) appeared and said: “O Yoosuf! Your Rabb conveys Salaam on you and He says: *“Do not act miserly regarding her request. Marry her, for verily, she will be your wife in this dunya and in the Akhirat.”*

The marriage was arranged by the King Rayyan. It was a lavish affair. Two children, a boy and a girl, were born to

them. The boy's name was Ifraaheem (most probably Ibraaheem), and the girl's name was Meeshaa.

Zulaikha had undergone a wonderful change. She was now a transformed person. Her profound emotional love for Yoosuf (Alayhis salaam) was diverted from him to the True Beloved, Allah Ta'ala. She was now becoming consumed by Divine Love. The emotional love for Yoosuf (Alayhis salaam) receded. On the other hand, Yoosuf (Alayhis salaam) developed intense emotional love for her.

The hearts of people are between the Fingers of Allah Ta'ala. His heart was brimming with love for Zulaikha who was increasingly becoming detached from him emotionally. He could not find rest without her. Allah Ta'ala had now granted her the taste and pleasure of Divine Love in front of which this worldly and ephemeral love faded into oblivion.

Her engrossment now was obedience and ibaadat. One night while she was enraptured in her Love for Allah Ta'ala, Yoosuf (Alayhis salaam) attempted to entice her to himself. She was in no mood for this perishable earthly love and paid no heed to his seductive attempts. When he attempted to 'seduce' her, she fled with the intention of taking refuge in another room where she may engage in Thikrullah undisturbed. However, Yusuf (Alayhis salaam) pursued her. Just as she was about to exit the door, he managed to grab her dress at the back and it tore. It was ripped. She commented:

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“Once upon a time I had ripped your gamees, now you have ripped my dress. This compensates for that.”

This is the end of the story which Allah Ta’ala describes in the Qur’aan: *“Ahsanul Qisas” – The Most Beautiful of Stories.*