

“Build for him a building (it is said that the building was like a furnace) and throw him into the blazing fire. So they plotted a plot against him, but we made them the lowest!” ﴿Soorah As-Saffat 37:97,98) They desisted from arguing and debating when they were defeated and no argument and no sophism remained available to them. At that point, they resorted to force in order to support their foolishness and tyranny. But the Lord, the Almighty, the All-Powerful plotted against them and raised His Word, His Religion and His Proof, As He, Most High, says, ﴿They said, “Burn him and help your *alihah* (gods), if you will be doing.” We (Allah) said, “O, fire! Be you coolness and safety for Ibraheem!” And they wanted to harm him, but We made them the worst losers ﴾ (Soorah Al-Anbiya’ 21:68-70) This was because they began to gather kindling from every place they could, to such an extent that, if a woman was sick, she would make a vow that if she recovered she would bring wood to burn Ibraheem ﷺ. Then they made a hole in the ground and set it aflame, and it burned with huge sparks and immense flames. There had never been a fire like it. They put Ibraheem ﷺ into a mangonel, at the suggestion of a nomadic Kurdish man from Persia, whose name was Hazan and who was the first person to build a mangonel. Allah caused the earth to swallow him up, and he will remain sinking into it until the Day of Resurrection. Then they shackled him and tied him in the bowl of the mangonel and he was saying, “*La ilaha illa Anta Subhanaka Lakal-Hamdu Wa Lakal-Mulku La Shareeka Lak* (None has the right to be worshipped but You. Glory be to You. All praise and thanks are due to You; to You belongs the dominion; and You have no partners).” Then, when Ibraheem ﷺ was placed in bowl of the mangonel, tied and shackled and then cast into the fire from it, he said, “*Hasbunallahu Wa Ni'mal-Wakeel* (Sufficient for me is Allah, and He is the

best Disposer of Affairs).” This is similar to what Al-Bukhari recorded from ‘Abdullah Ibn ‘Abbas ؓ that Ibraheem ؑ said, “Sufficient for me is Allah and He is the best Disposer of Affairs,” when he was thrown into the fire. Muhammad ﷺ said it when it was said to him, ﴿ Those (i.e. Believers) unto whom the people (hypocrites) said, “Verily, the people (pagans) have gathered against you (a great army), therefore, fear them.” But it (only) increased them in faith, and they said, “Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).” So they returned with Grace and Bounty from Allah. No harm touched them; and they followed the good Pleasure of Allah. And Allah is the Owner of Great Bounty ﴾ (Soorah Ali ‘Imran 3:173,174) <sup>(1)</sup>

It is narrated on the authority of ‘Abdullah Ibn ‘Abbas ؓ and Sa‘eed Ibn Jubair that they said: The keeper (angel) of the rain said, “When will I be commanded to send rain?” But the command of Allah was swifter. ﴿ We (Allah) said, “O, fire! Be you coolness and safety for Ibraheem!” ﴾ (Soorah Al-Anbiya’ 21:69) ‘Ali Ibn Abi Talib said that it means: Do not harm him.

‘Abdullah Ibn ‘Abbas ؓ and Abul-‘Aliyah said: If Allah had not said, ﴿ “and safety for Ibraheem!” ﴾ its coldness would have harmed Ibraheem ؑ.

Al-Bukhari narrated on the authority of Sa‘eed Ibn Al-Musayyib, who reported on the authority of Umm Shareek that the Messenger of Allah ﷺ ordered the killing of the house gecko and he said, “It blew (the fire) on Ibraheem ؑ.” <sup>(2)</sup>

Imam Ahmad narrated on the authority of Sa’ibah, the freed slave of Al-Fakih Ibn Al-Mugheerah that she said: I visited

(1) Narrated by Al-Bukhari (4563).

(2) Narrated by Al-Bukhari (3359).

‘A’ishah (may Allah be pleased with her) and I saw a spear in her house and I said, “O, Mother of the Faithful! What are you doing with this spear?” She said, “This is for these house geckos; we kill them with it, because the Messenger of Allah ﷺ told us that: ‘When Ibraheem ؑ was thrown into the fire, there was no creature on the earth that did not (seek to) extinguish the fire except the house gecko; it blew (the fire) on him.’ So the Messenger of Allah ﷺ ordered us to kill them.”<sup>(1)</sup>

*Mention of the Debate Between Ibraheem Al-Khaleel ؑ and Those Who Wanted to Dispute With the Mighty, the All-Powerful in Garments of Greatness and Robes of Arrogance and So He Claimed Lordship, When He Was One of the Weak Slaves*

Allah, Most High, says, ﴿ Have you not looked at him who disputed with Ibraheem about his Lord (Allah), because Allah had given him the kingdom? When Ibraheem said (to him), “My Lord (Allah) is He Who gives life and causes death.” He said, “I give life and cause death.” Ibraheem said, “Verily! Allah causes the sun to rise from the East; then causes it you to rise from the West.” So the disbeliever was utterly defeated. And Allah guides not the people, who are *zalimoon* (wrongdoers, etc.) ﴾ (Soorah Al-Baqarah 2:258) Allah, Most High, mentions the debate between His *Khaleel* and the arrogant tyrant king, who claimed Lordship for himself; but *Al-Khaleel* invalidated his proof and made clear how great was his ignorance and the smallness of his intellect and the evidence silenced him and illuminated for him the right path.

The scholars of *tafseer* and others, such as the scholars of

(1) This is an authentic *hadeeth* narrated by Imam Ahmad ؑ.

lineage and those of traditions said that this king was the king of Babylon, whose name was Numrood, son of Kan'an, son of Koosh, son of Sam, son of Nooh, according to Mujahid. Others said that he was Numrood, son of Falah, son of 'Abir, son of Salih, son of Arfakhshad, son of Sam, son of Nooh ﷺ. This was also reported by Mujahid and others. He was one of the kings of the world, because the world was ruled by four kings, according to what has been narrated. They consisted of two Believers and two disbelievers; the two Believers were Dhul-Qarnain and Sulaiman and the two disbelievers were Numrood and Bukhtunassar. They mentioned that this king, Numrood, remained on the throne for four hundred years. He had become cruel, oppressive, tyrannical and arrogant and he had preferred the life of this world. When Ibraheem ﷺ called upon him to worship Allah, Alone, without partners, his ignorance and error and his personal desires caused him to deny the Creator and to dispute with Ibraheem ﷺ about it and claimed Lordship for himself. When *Al-Khaleel* said to him, ﴿ “My Lord (Allah) is He Who gives life and causes death.” He said, “I give life and cause death.” ﴾ (*Soorah Al-Baqarah* 2:258) Qatadah, As-Suddi and Muhammad Ibn Ishaq said that he meant that when two men are brought to him and he had decided to have them killed, then he ordered that one of them be killed and pardoned the other one, it would be as if he had given life to one and caused death to the other. But this was not a challenge to *Al-Khaleel*'s statement. Rather, it was a remark unrelated to the topic of discussion and it did not challenge or invalidate (Ibraheem's argument); it was simply a provocative statement and a deviation from the truth, because *Al-Khaleel* proved the existence of the Creator by the occurrence of these visible things, such as the granting of life to creatures and the bringing of death to them. For it is not possible that they brought themselves into existence; there

must have been a Creator to bring them into existence and to subjugate them to man and to steer the heavenly bodies in their orbits and to direct the winds, the clouds and the rain and create these visible animals and then bring about their death. This is why Ibraheem ﷺ said, ( **“My Lord (Allah) is He Who gives life and causes death.”** ) (Soorah Al-Baqarah 2:258) So if by his saying “I bring life and I cause death,” this ignorant king meant that he was the doer of these visible events, then he was guilty of stubbornness and obstinacy. If he meant what was mentioned by Qatadah, As-Suddi and Ibn Ishaq, then he did not say anything related to the words of *Al-Khaleel*, since he had not challenged his speech and had not he countered the evidence.

Since the defeat of the king in this debate might be unclear to many of those people who attended it and others, he mentioned another proof, which made clear the existence of the Creator and the falseness of what Numrood claimed and the open defeat of him: ( **“Verily! Allah causes the sun to rise from the East; then cause it you to rise from the West.”** ) (Soorah Al-Baqarah 2:258) That is, this sun is subjugated every day and caused to rise, in accordance with the subjugation of the One Who created it and controls and directs it and is Irresistible. And that is Allah, besides Whom none has the right to be worshipped, the Creator of everything. So if you are, as you claim, the one who gives life and causes death, then cause this sun to rise from the West, because, He Who gives life and causes death is the One Who does as He wills and He cannot be resisted or overcome. Rather, He overwhelms everything and everything submits to Him. So if you are as you claim, then do this. But if you cannot do it, then you are not as you claim. You and every other person knows that you are not able to do anything of this. Indeed, you are incapable and powerless to create a mosquito

or to help yourself against it? So he made clear to him his error, his ignorance, the untruthfulness of his claim and the falseness of his behaviour and his bragging to the ignorant among his people. And there remained no argument for him to use against *Al-Khaleel* ﷺ. Rather, he was defeated and silenced and this is why Allah says, ﴿ So the disbeliever was utterly defeated. And Allah guides not the people, who are *zalimoon*. ﴾ (Soorah *Al-Baqarah* 2:258)

### ***The Story of Al-Khaleel's Migration to the Land of Ash-Sham, His Entry Into the Lands of Egypt and His Settling in the Holy Land***

Allah, Most High, says, ﴿ So Loot (Lot) believed in him (Ibraheem's Message of Islamic Monotheism). He (Ibraheem) said, "I will emigrate for the sake of my Lord. Verily, He is the Almighty, the Most Wise." And We bestowed on him (Ibraheem), Ishaq (Isaac) and Ya'qoob (Jacob), and ordained among his offspring Prophethood and the Book (i.e. the *Tawrah* [Torah]) (to Moosa [Moses]), the *Injeel* (Gospel) (to 'Eesa [Jesus]), the Qur'an (to Muhammad ﷺ), all from the offspring of Ibraheem), and We granted him his reward in this world, and verily, in the Hereafter he is indeed among the righteous. ﴾ (Soorah *Al-Ankaboot* 29:26,27)

He, Most High, says, ﴿ And We rescued him and Loot (Lot) to the land which We have blessed for the *'Alameen*. And We bestowed upon him Ishaq (Isaac), and (a grandson) Ya'qoob (Jacob). Each one We made righteous. And We made them leaders, guiding (mankind) by Our Command, and We inspired

in them the doing of good deeds, performing *salah* (*iqamatus-salah*) (prayers), and the giving of *zakah* and of Us (Alone) they were worshippers. ﴿ (Soorah Al-Anbiya' 21:71-73) When he abandoned his people for Allah's sake and migrated from them, his wife was barren and could not bear children and he had no sons. With him was his nephew, Lot ؑ, son of Haran, son of Azar. But Allah, Most High, granted him after that righteous sons and granted Prophethood and Revelation to his progeny. Every Prophet sent after him was from his offspring and every Scripture sent down from the heaven to a Prophet after him was sent down to one of his descendants. This was an honor and a mark of esteem for him from Allah, when he abandoned his land, his family and his kin and migrated to a land where he could worship his Lord, the Almighty, the All-Powerful and where he could call the mankind to believe in Him. The land that he intended to migrate to was the land of Ash-Sham and it was this land that Allah referred to in His Words: ﴿ to the land which We have blessed for the 'Alameen. ﴾ (Soorah Al-Anbiya' 21:71) This was said by Ubayy Ibn Ka'b, Abul-'Aliyah, Qatadah and others.

Al-Bukhari narrated on the authority of Abu Hurairah ؓ that he said: Ibraheem ؑ did not lie except for three lies; two of them for the sake of Allah when he said, ﴿ "Verily, I am sick (with plague)." ﴾ (Soorah As-Saffat 37:89) and he said, ﴿ "Nay, this one, the biggest of them (idols) did it." ﴾ (Soorah Al-Anbiya' 21:63) The (third was) that while Ibraheem ؑ and Sarah (his wife) were going (on a journey) they passed by (the territory of) a tyrant. Someone said to the tyrant, "This man (i.e. Ibraheem ؑ) is accompanied by a very charming lady." So, he sent for Ibraheem ؑ and asked him about Sarah saying, "Who is this lady?" Ibraheem ؑ said, "She is my sister." Ibraheem ؑ went to Sarah and said, "O, Sarah!

There are no believers on the surface of the earth except you and I. This man asked me about you and I have told him that you are my sister, so do not contradict my statement.” The tyrant then called Sarah and when she went to him, he tried to take hold of her with his hand, but (his hand became stiff and) he was confounded. He asked Sarah, “Pray to Allah for me, and I shall not harm you.” So Sarah asked Allah to cure him and he got cured. He tried to take hold of her for the second time, but (his hand became stiff as or stiffer than before and) he was more confounded. He again requested Sarah, “Pray to Allah for me, and I will not harm you.” Sarah asked Allah again and he became alright. He then called one of his guards (who had brought her) and said, “You have not brought me a human being but have brought me a devil.” The tyrant then gave Hajar as a girl-servant to Sarah. Sarah came back (to Ibraheem ﷺ) while he was praying. Ibraheem ﷺ, gesturing with his hand, asked, “What has happened?” She replied, “Allah has spoiled the evil plot of the infidel (or immoral person) and given me Hajar for service.” (Abu Hurairah ؓ then addressed his listeners saying, “That (Hajar) was your mother, O, *Bani Ma'is-Sama'* (i.e. the Arabs, the descendants of Isma'eel ؑ, Hajar's son).” <sup>(1)</sup> It was only narrated by Al-Bukhari from this source and it is in a *mawqoof* form.

Imam Ahmad narrated on the authority of Abu Hurairah ؓ that he said: The Messenger of Allah ﷺ said, “Ibraheem did not tell any lies except three and all of them were in Allah's Cause. (They include) his saying, when he was invited to worship the idols of his people, ﴿ “Verily, I am sick (with plague).” ﴾ (Soorah *As-Saffat* 37:89), his saying, ﴿ “Nay, this one, the biggest of them (idols) did it.” ﴾ (Soorah *Al-Anbiya'* 21:63) and his saying regarding Sarah, “She is my sister.” He said: Prophet

(1) Narrated by Al-Bukhari (3358).



Ibraheem ﷺ emigrated with Sarah and entered a city where there was a king or a tyrant. (The king) was told that Ibraheem ﷺ had entered accompanied by a woman who was one of the most charming women. So the king sent for Ibraheem ﷺ and asked, "O, Ibraheem! Who is this lady accompanying you?" Ibraheem ﷺ replied, "She is my sister." Then Ibraheem ﷺ returned to her and said, "Do not contradict my statement, for I have informed them that you are my sister. By Allah, there are no true Believers on the earth except you and I." Then Ibraheem sent her to the king. When the king got to her, she got up and performed ablution, prayed and said, "O, Allah! If I have believed in You and Your Messenger, and have saved my private parts from everybody except my husband, then please do not let this pagan overpower me." On that, the king fell in a mood of agitation and started moving his legs. Abu Az-Zinad and Abu Salamah reported on the authority of Abu Hurairah رضي الله عنه that she said, "O, Allah! If he should die, the people will say that I have killed him." The king regained his power, and proceeded toward her but she got up again and performed ablution, prayed and said, "O, Allah! If I have believed in You and Your Apostle and have kept my private parts safe from all except my husband, then please do not let this pagan overpower me." The king again fell in a mood of agitation and started moving his legs. On seeing that state of the king, Sarah said, "O, Allah! If he should die, the people will say that I have killed him." The king got either two or three attacks, and after recovering from the last attack he said, "By Allah! You have sent a devil to me. Take her to Ibraheem and give Hajar to her." So she came back to Ibraheem and said, "Allah humiliated the pagan and gave us a slave-girl for service." <sup>(1)</sup> Ahmad was alone in narrating it from this source and it conforms to the conditions

(1) This is an authentic *hadeeth* narrated by Imam Ahmad (8988).

for acceptance demanded by an authentic *hadeeth*. Al-Bukhari also narrated it in an abbreviated form on the authority of Abu Hurairah رضي الله عنه.<sup>(1)</sup>

Some scholars have claimed that three women were granted Prophethood: Sarah, the mother of Moosa and Maryam, the mother of ‘Eesa, – peace be upon them all. But the majority of scholars are of the opinion that they were *Siddeeqat*<sup>(2)</sup> – may Allah be pleased with them.

Then *Al-Khaleel* عليه السلام returned from the land of Egypt to the land of good omens, i.e. the Holy Land, where he had formerly been. With him were livestock, slaves and a great amount of wealth. Hajar, the Egyptian Copt accompanied them. Then Loot عليه السلام, following the command of *Al-Khaleel* عليه السلام, went to live in the land of Al-Ghawr, which is more well-known as Ghawr Zaghar, taking with him a portion of the aforementioned wealth. He took up residence in the city of Sadoom (Sodom) which was the main city in those lands at that time. Its inhabitants were wicked and shameless disbelievers. Allah inspired *Al-Khaleel* عليه السلام and told him to look at the landscape, north, south, east and west and He gave him the glad tidings that all of this land would be for him and his descendants until the end of time and that He would cause his progeny to be numerous, until they equalled the number of grains of sand on the Earth. These tidings are connected to this Islamic nation and they were not completely fulfilled except for it; this is supported by the words of the Prophet ﷺ, “Allah drew the ends of the world near one another for my sake. And I have seen its eastern and western ends. The dominion of my *Ummah* will reach those ends which

(1) Narrated by Al-Bukhari (2217).

(2) *Siddeeqat*: *Honest* and righteous women.

have been drawn near me.”<sup>(1)</sup>

### ***The Story of the Birth of Isma‘eel ؑ by Hajar***

The People of the Scripture said that Ibraheem ؑ asked Allah to grant him fine offspring and that Allah granted his request. According to what they said, when Ibraheem ؑ was in the land of Bait Ul-Maqdis for twenty years, Sarah said to Ibraheem ؑ, “Allah has not permitted me to bear children, so take my slave-girl, and haply, Allah will bless me with a son from her.” Then, when she gave her to him, he had intimate relations with her, as a result of which, she became pregnant by him. They (the People of the Scripture) said that when she became pregnant, she became filled with a sense of her own importance and she became arrogant toward her mistress, Sarah. Sarah then became jealous of her and complained of her to Ibraheem ؑ and he said to her, “Do with her what you will.” Hajar then became afraid and she fled and camped near a spring there. One of the angels said to her, “Be not afraid, for Allah will place goodness in this child which you have carried.” And he commanded her to return and gave her the glad tidings that she would bear a son, whom she would call Isma‘eel. He would be a powerful man, whose authority would extend over all men and every man’s hand would act in obedience to him. He would rule all of the lands of his brothers. She thanked Allah, the Almighty, the All-Powerful for that.

These tidings only hold true for his son (i.e. descendant) Muhammad ﷺ, because it was through him that the Arabs gained ascendancy over all of the lands, from East to West, and

(1) Narrated by Muslim (2889), Abu Dawood (4252), At-Tirmidhi (2176), Ibn Majah (3952) and Imam Ahmad (21946).

Allah gave them beneficial knowledge and righteous deeds, the like of which were not given to any previous nation and this was only due to the honor of their Messenger ﷺ, the blessing of his Message, the success of his prophecies, the complete manner in which he delivered the Message and the general nature of his mission, to all of the people of the earth.

When Hajar returned, she gave birth to Isma‘eel ﷺ. It is said that she gave birth to him when Ibraheem ﷺ was eighty-six years old and that was thirteen years before the birth of Ishaq ﷺ. They said that when Isma‘eel ﷺ was born, Allah inspired in Ibraheem ﷺ the glad tidings of Ishaq’s birth from Sarah. On hearing these glad tidings, Ibraheem ﷺ fell down to prostrate in thanks to Allah and Allah said to him, “I have answered your supplications by giving you Isma‘eel and I have blessed him and increased him and advanced him greatly. From him will be born twelve great ones and I will make him the head of a great people. This was also glad tidings of the coming of this great (Muslim) nation and these twelve great ones are the twelve Righteous Caliphs of whom we were informed in the *hadeeth* of ‘Abdul Malik Ibn ‘Umair, on the authority of Jabir Ibn Samurah ؓ, who reported from the Prophet ﷺ that he said, “There will be twelve Commanders.” Then he spoke words which I did not understand and so I asked my father what he had said. He replied, “All (twelve) of them will be from Quraish.” This was narrated by Al-Bukhari and Muslim in the *Saheehain*.<sup>(1)</sup> In another narration, he added, “This matter will continue.”<sup>(2)</sup> And in still another narration, “Islam will continue to be powerful until there have been twelve Caliphs,

(1) Narrated by Al-Bukhari (7223) and Muslim (1821).

(2) Narrated by Imam Ahmad (20506). In this isnad is Simak Ibn Harb, who used to make lots of mistakes.

all of them from Quraish.”<sup>(1)</sup>

These twelve include the four *Imams*, Abu Bakr, ‘Umar, ‘Uthman and ‘Ali ﷺ and they also include ‘Umar Ibn ‘Abdil-‘Azeez and among them are some from Banu Al-‘Abbas. It does not mean that they will be twelve rulers in succession, rather, it means that they must come (as foretold). Neither is the reference to the twelve *Imams* believed in by the Shiites, of whom (according to their claim), the first is ‘Ali Ibn Abi Talib and the last is the awaited *Imam*, who is (supposedly) hiding in a subterranean cavern and he is Muhammad Ibn Al-Hasan Al-‘Askari, according to their claim. Among those twelve there are none more beneficial than ‘Ali ﷺ and his son, Al-Hasan Ibn ‘Ali ﷺ, when he abandoned fighting and gave up the Caliphate to Mu‘awiyah ﷺ, thus extinguishing the fire of civil strife and stopping the wars between the Muslims. The other *Imams* (mentioned by them) had no rule over the (Islamic) nation in any matter. As for what is believed regarding the subterranean cavern, this is pure fantasy and there is no truth to it whatsoever and no evidence for it.

### ***The Story of Ibraheem’s Migration With His Son, Isma‘eel, and His Mother, Hajar, to the Mountains of Faran, Which is the Land of Makkah, and His Building of the Ancient House***

Al-Bukhari narrated on the authority of ‘Abdullah Ibn ‘Abbas ﷺ that he said, “The first lady to use a girdle was the mother of Isma‘eel ﷺ. She used a girdle so that she might hide her tracks from Sarah. Ibraheem brought her and her son, Isma‘eel

(1) Narrated by Muslim (1821) and Ahmad (20421).

ﷺ while she was suckling him, to a place near the *Ka'bah*, under a tree on the spot of *Zamzam*, at the highest place in the mosque. During those days there was nobody in Makkah, nor was there any water. So he made them sit over there and placed near them a leather bag containing some dates, and a small waterskin containing some water, and set out homeward. Isma'eel's mother followed him, saying, "O, Ibraheem! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?" She repeated that to him many times, but he did not look back at her. Then she asked him, "Has Allah ordered you to do so?" He said, "Yes." She said, "Then He will not neglect us," and she returned, while Ibraheem ﷺ proceeded onward, and on reaching the mountain where they could not see him, he faced the *Ka'bah*, and raising both hands, invoked Allah saying the following prayers: ﴿ "O, our Lord! I have made some of my offspring dwell in a valley without cultivation, by Your Sacred House (the *Ka'bah* in Makkah) in order, our Lord, that they may offer prayer perfectly. So fill some hearts among men with love toward them, and (O, Allah) provide them with fruits, so that they may give thanks." ﴾ (Soorah Ibraheem 14.37) Isma'eel's mother went on suckling Isma'eel and drinking from the water (she had).

When the water in the waterskin had all been used up, she became thirsty and her child also became thirsty. she started looking at him (i.e. Isma'eel ﷺ) tossing in agony; she left him, for she could not endure looking at him, and found that the mountain of As-Safa was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from As-Safa and when she reached the valley, she tucked up her robe and ran in the valley like a person

in distress and trouble, till she crossed the valley and reached Al-Marwah mountain where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between As-Safa and Al-Marwah) seven times.

The Prophet ﷺ said: This is the source of the tradition of the walking of people between them (i.e. As-Safa and Al-Marwah). When she reached Al-Marwah (for the last time) she heard a voice and she asked herself to be quiet and listened attentively. She heard the voice again and said, "O, (whoever you may be)! You have made me hear your voice; have you got something to help me?" And behold! She saw an angel at the place of *Zamzam*, digging the earth with his heel (or his wing), till water flowed from that place. She started to make something like a basin around it, using her hand in this way, and started filling her waterskin with water with her hands, and the water was flowing out after she had scooped some of it." The Prophet ﷺ added, "May Allah bestow Mercy on Isma'eel's mother! Had she let the *Zamzam* (flow without trying to control it) (or had she not scooped from that water) (to fill her waterskin), *Zamzam* would have been a stream flowing on the surface of the earth." The Prophet ﷺ further added, "Then she drank (water) and suckled her child. The angel said to her, "Do not be afraid of being neglected, for this is the House of Allah which will be built by this boy and his father, and Allah never neglects His people." The House (i.e. the *Ka'bah*) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She lived in that way till some people from the tribe of Jurhum or a family from Jurhum passed by her and her child, as they (i.e. the Jurhum people) were coming through the way of Kada'. They landed in the lower part of Makkah, where they saw a bird that had the habit

of flying around water and not leaving it. They said, “This bird must be flying around water, though we know that there is no water in this valley.” They sent one or two messengers who discovered the source of water, and returned to inform them of the water. So, they all came (toward the water). The Prophet ﷺ added: Isma‘eel’s mother was sitting near the water. They asked her, “Do you allow us to stay with you?” She replied, “Yes, but you will have no right to possess the water.” They agreed to that. The Prophet ﷺ further said: Isma‘eel’s mother was pleased with the whole situation as she used to love to enjoy the company of people. So, they settled there, and later on they sent for their families who came and settled with them so that some families became permanent residents there. The child (i.e. Isma‘eel ﷺ) grew up and learned Arabic from them and (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty they made him marry a woman from amongst them.

After Isma‘eel’s mother died, Ibraheem ﷺ came after Isma‘eel’s marriage in order to see his family that he had left before, but he did not find Isma‘eel ﷺ there. When he asked Isma‘eel’s wife about him, she replied, “He has gone in search of our livelihood.” Then he asked her about their way of living and their condition, and she replied, “We are living in misery; we are living in hardship and destitution,” complaining to him. He said, “When your husband returns, convey my salutation to him and tell him to change the threshold of the gate (of his house).” When Isma‘eel ﷺ came, he seemed to have felt something unusual, so he asked his wife, “Has anyone visited you?” She replied, “Yes, an old man of so-and-so description came and asked me about you and I informed him, and he asked about our state of living, and I told him that we were living in hardship and poverty.” On hearing that, Isma‘eel ﷺ



said, "Did he advise you anything?" She replied, "Yes, he told me to convey his salutation to you and to tell you to change the threshold of your gate." Isma'eel ﷺ said, "It was my father, and he has ordered me to divorce you. Go back to your family." So, Isma'eel ﷺ divorced her and married another woman from amongst them (i.e. Jurhum).

Then Ibraheem ﷺ stayed away from them for a period as long as Allah wished and called on them again but did not find Isma'eel ﷺ. So he came to Isma'eel's wife and asked her about Isma'eel ﷺ. She said, "He has gone in search of our livelihood." Ibraheem ﷺ asked her, "How are you getting on?" asking her about their sustenance and living. She replied, "We are prosperous and well-off (i.e. we have everything in abundance)." Then she thanked Allah. Ibraheem ﷺ said, "What kind of food do you eat?" She said, "Meat." He said, "What do you drink?" She said, "Water." He said, "O, Allah! Bless their meat and water." The Prophet ﷺ added, "At that time they did not have grain, and if they had grain, he would have also invoked Allah to bless it." The Prophet ﷺ added, "If somebody has only these two things as his sustenance, his health and disposition will be badly affected, unless he lives in Makkah." The Prophet ﷺ added: Then Ibraheem ﷺ said to Isma'eel's wife, "When your husband comes, give my salutations to him and tell him that he should keep firm the threshold of his gate." When Isma'eel ﷺ came back, he asked his wife, "Did anyone call on you?" She replied, "Yes, a good-looking old man came to me," so she praised him and added, "He asked about you, and I informed him, and he asked about our livelihood and I told him that we were in a good condition." Isma'eel ﷺ asked her, "Did he give you any piece of advice?" She said, "Yes, he told me to give his salutations to you and ordered that you should keep firm the threshold of your gate." On hearing that,

Isma'eel ﷺ said, "It was my father, and you are the threshold (of the gate). He has ordered me to keep you with me."

Then Ibraheem ﷺ stayed away from them for a period as long as Allah wished, and called on them afterward. He saw Isma'eel ﷺ under a tree near *Zamzam*, sharpening his arrows. When he saw Ibraheem ﷺ, he rose up to welcome him (and they greeted each other as a father does with his son or a son does with his father). Ibraheem ﷺ said, "Oh, Isma'eel! Allah has given me an order." Isma'eel ﷺ said, "Do what your Lord has ordered you to do." Ibraheem ﷺ asked, "Will you help me?" Isma'eel ﷺ said, "I will help you." Ibraheem ﷺ said, "Allah has ordered me to build a house here," pointing to a hillock higher than the land surrounding it. The Prophet ﷺ added, Then they raised the foundations of the House (i.e. the *Ka'bah*). Isma'eel ﷺ brought the stones and Ibraheem ﷺ was building, and when the walls became high, Isma'eel ﷺ brought this stone and put it for Ibraheem ﷺ, who stood over it and carried on building, while Isma'eel ﷺ was handing him the stones, and both of them were saying, "O, our Lord! Accept (this service) from us, Verily, You are the All-Hearing, the All-Knowing." The Prophet ﷺ added: Then both of them went on building and going round the *Ka'bah*, saying, ﴿ "O, our Lord ! Accept (this service) from us, Verily, You are the All-Hearing, the All-Knowing." ﴾ (Soorah Al-Baqarah 2:127). <sup>(1)</sup>

It has been confirmed in the *hadeeth* narrated by Al-Bukhari, on the authority of Abu Hurairah ؓ that he said: The Prophet ﷺ said, "Ibraheem did his circumcision with a *qaddoom* at the age of eighty." <sup>(2)</sup> A *qaddoom* is an implement (an *adz*). It was also said that it was a place. The wording of this *hadeeth* does

(1) Narrated by Al-Bukhari (3364).

(2) Narrated by Al-Bukhari (3356).

not negate the possibility that he was over eighty years of age. And Allah knows better.

## *The Story of the Sacrificial Offering*

Allah, Most High, says, ﴿ And he said (after his rescue from the fire), "Verily, I am going to my Lord. He will guide me! My Lord! Grant me (offspring) from the righteous." So We gave him the glad tidings of a forbearing boy. And, when he (his son) was old enough to walk with him, he said, "O, my son! I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allah), so see what you think." He said, "O, my father! Do that which you are commanded, *In sha' Allah* (if Allah wills), you shall find me of *As-Sabireen* (one of the patient ones, etc.)." Then, when they had both submitted themselves (to the Will of Allah) and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering), and We called out to him, "O, Ibraheem! You have fulfilled the dream (vision)! Verily! Thus do We reward the *Muhsinoon* (those who do good)." Verily, that indeed was a manifest trial and We ransomed him with a great sacrifice (i.e. a ram); And We left for him (a goodly remembrance) among generations (to come) in later times. *Salamun* (peace) be upon Ibraheem!" Thus indeed do We reward the *Muhsinoon* (those who do good). Verily, he was one of Our believing slaves. And We gave him the glad tidings of Ishaq (Isaac), a Prophet from the righteous. We blessed him and Ishaq, and of their progeny are (some) that do right, and some that plainly wrong themselves. ﴾ (*Soorah As-Saffat* 37:99-113)

Allah, Most High, informs us regarding His *Khaleel*,

Ibraheem ﷺ, that when he migrated from the lands of his people, he asked his Lord to grant him a righteous son and Allah gave him the glad tidings of a gentle boy, and that was Isma'eel ﷺ, because he was the first child born to *Al-Khaleel*, when he was eighty-six years of age. And there is no dispute on this point between the People of the Scripture, because he was his firstborn son.

As for Allah's saying: **﴿ And, when he (his son) was old enough to walk with him ﴾** (*Soorah As-Saffat* 37:102), it means when he became a young man and began to work as his father did. According to Mujahid, it means he became a young man, went on journeys and began to do what his father did, such as striving and working. At that time, Ibraheem ﷺ was shown in a dream that he was commanded to sacrifice this son of his.

In the *hadeeth* narrated on the authority of 'Abdullah Ibn 'Abbas ؓ in a *marfoo'* form, he said, "The visions of the Prophets are Revelation." <sup>(1)</sup> It was also said by 'Ubaid Ibn 'Umair. <sup>(2)</sup>

This was a test from Allah, the Almighty, the All-Powerful, for His *Khaleel*, that he sacrifice his beloved son, who was born to him in his old age. This was after he had been commanded to leave Isma'eel ﷺ and his mother in a land of poverty, where there was no animals or people, no cultivation and no livestock. He obeyed Allah's Command to do this and left them there, trusting in Allah and depending on Him. And Allah made for them a relief and a way out (of their difficulties) and sustained them from whence they had not expected. Then, after all that, when Ibraheem ﷺ was commanded to sacrifice this son of

(1) This was also reported by At-Tirmidhi in a *mu'allaq* form (3689).

(2) Narrated by Al-Bukhari (138) and At-Tirmidhi (3689).

his, whom he had left alone, in accordance with the Command of his Lord, when he was his firstborn son and only child, he complied with that Command and hastened to obey his Lord. Then he submitted this to his son, in order that it should be more acceptable to his heart and easier for him, rather than seizing him by force and compelling him to submit to being sacrificed. **﴿ And, when he (his son) was old enough to walk with him, he said, “O, my son! I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allah), so see what you think.” ﴾** (Soorah As-Saffat 37:102) This gentle son hastened to do his father’s bidding, saying, **﴿ “O, my father! Do that which you are commanded, In sha’ Allah (if Allah wills), you shall find me of As-Sabireen (the patient ones, etc.)” ﴾** (Soorah As-Saffat 37:102) This reply displays the ultimate in right conduct, filial piety and obedience to the Lord of the slaves. Allah, Most High, says, **﴿ Then, when they had both submitted themselves (to the will of Allah), and he had laid him prostrate on his forehead (or on the side of his fore-head for slaughtering) ﴾** (Soorah As-Saffat 37:103) It was said that this means: when they had submitted to Allah’s Command and determined to carry it out, he placed him on his face. It was said that when he intended to sacrifice him, he placed him facedown so that he could slaughter him from behind, and not have to see his face at the time of slaughter, so that it would be easier for him. This was said by ‘Abdullah Ibn ‘Abbas ؓ, Mujahid, Sa‘eed Ibn Jubair, Qatadah and Ad-Dahhak. It was also said that he turned him on his side, the way one turns a sacrificial animal on its side, so that the side of his forehead was on the ground. **﴿ They had both submitted themselves ﴾**, that is when Ibraheem ﷺ had said, “*Bismillahi Wallahu Akbar* (in the Name of Allah and Allah is Greater)” and his son had said, “*Ashhadu Anla ilaha illallah* (I bear witness that none but Allah has the right

to be worshipped),” in preparation as for Allah’s Saying: **﴿ And We called out to him, “O, Ibraheem! You have fulfilled the dream (vision)!” Verily! Thus do We reward the *Muhsinoon* (those who do good) ﴾** (*Soorah As-Saffat* 37:104,105), it means that the goal in this test to which you have been subjected has been attained and you have shown yourself to be obedient and prepared to carry out Allah’s Commands; just as you submitted your body to the fire, so you did not hesitate to submit your son to be sacrificed and spend your wealth for the sake of your guests. This is why Allah says, **﴿ Verily, that indeed was a manifest trial ﴾** (*Soorah As-Saffat* 37:106) That is, a clear test. As for His Saying: **﴿ And We ransomed him with a great sacrifice ﴾** (*Soorah As-Saffat* 37:107), it means: We made as a ransom for the sacrifice of his son, that which was easy for Allah, to be substituted for him and what has been widely reported from the majority of scholars is that it was a prime, white ram, with long horns, which he saw tied to an acacia tree at Thabeer (a mountain in Makkah).

It was mentioned in the *hadeeth* that it was a ram. This was narrated by Imam Ahmad, on the authority of Safiyyah Bint Shaibah, who said: A woman from Banu Saleem who was the midwife of most of the people in our household, informed me that the Messenger of Allah ﷺ sent for ‘Uthman Ibn Talhah ؓ. On one occasion she said: I asked ‘Uthman, “Why did the Prophet ﷺ call you?” He said: The Messenger of Allah ﷺ said to me, “I saw the horns of the ram when I entered the House (i.e. the *Ka’bah*) and I forgot to tell you to cover them up; cover them up, for there should not be anything in the House which could distract the worshipper.” Sufyan said, “The horns of the ram remained hanging in the House until it was burned, and they were burned too.”<sup>(1)</sup>

(1) This is an authentic *hadeeth* narrated by Imam Ahmad (4/68, No. 2271).

## The Story of the Birth of Ishaq ﷺ

Allah, Most High, says, ﴿ And We gave him the glad tidings of Ishaq (Isaac) a Prophet from the righteous. We blessed him and Ishaq (Isaac), and of their progeny are (some) that do right, and some that plainly wrong themselves. ﴾ (Soorah As-Saffat 37:112,113) The glad tidings of his birth were brought by the angels to Ibraheem ﷺ and Sarah when they passed by them as they were heading for the cities of the people of Lot, in order to inflict destruction on them because of their disbelief and their wickedness and depravity, as will be explained in its place, if Allah wills.

Allah, Most High, says, ﴿ Has the story reached you of the honored guests of Ibraheem? When they came in to him and said, “Salam, (peace be upon you)!” He answered, “Salam (peace be upon you),” and said, “You are a people unknown to me.” Then he turned to his household, and brought out a fat (roasted) calf (as the property of Ibraheem was mainly cows) and placed it before them, (saying), “Will you not eat?” Then he conceived a fear of them (when they ate not). They said, “Fear not.” And they gave him glad tidings of an intelligent son, having knowledge (about Allah and His Religion of True Monotheism). Then his wife came forward with a loud voice, she smote her face and said, “A barren old woman!” They said, “Even so says your Lord. Verily, He is the Most Wise, the All-Knowing.” ﴾ (Soorah Adh-Dhariyat 51:24-30) Allah, Most High, tells us that when the angels – who were three in number, Gabriel, Meekael and Israfeel – visited Al-Khaleel ﷺ, at first he thought that they were (human) visitors and he treated them

as (honored) guests and roasted a fat calf from the best of his cattle for them. But when he presented it to them, he saw that they had no desire at all to eat. This is because angels have no strong need for food. He felt a sense of mistrust of them ( and conceived a fear of them. They said, “Fear not, we have been sent against the people of Loot (Lot).” ) (Soorah Hood 11:70) That is, to destroy them. Upon hearing this, Sarah laughed, being pleased that Allah’s Wrath was to be visited upon them. She was standing waiting on the guests, as was the custom of the Arabs and others and when she laughed, being pleased at the news, Allah, Most High said, ( And We gave her glad tidings of Ishaq (Isaac) and after him, of Ya’qoob ) (Soorah Hood 11:71) That is, the angels gave her the glad tidings of that. ( Then his wife came forward with a loud cry ) (Soorah Adh-Dhariyat 51:29). That is, giving a loud cry of amazement. ( she smote her face ) (Soorah Adh-Dhariyat 51:29) As women do when they are surprised or amazed. ( “She said (in astonishment w+oe unto me! Shall I bear a child while I am an old woman, and here is my husband, an old man?” ) (Soorah Hood 11:72) That is, how can a person like me, who is advanced in years and also barren, give birth? ( and here is my husband, an old man? ). She was amazed that a child should be born to her while she was in this state and that is why she said, ( Verily! This is a strange thing!” They said: “Do you wonder at the Decree of Allah? The Mercy of Allah and His Blessings be on you, family (of Ibraheem). Surely, He (Allah) is Worthy of all praise, Most Glorious.” ) (Soorah Hood 11:72,73) Ibraheem ﷺ was also astonished, but very happy with these glad tidings, which strengthened him and gladdened his heart. ( (Ibraheem) said, “Do you give me glad tidings (of a son) when old age has overtaken me? Of what then is your news?” They (the angels) said, “We give you glad tidings in truth. So be not of the despairing ones.” )



(Soorah Al-Hijr 15:54,55) They confirmed the truth of these glad tidings and informed them both **﴿ of an intelligent son ﴾** – and that was Ishaq ﷺ, the brother of Isma‘eel ﷺ, a gentle son. Thus was he described by his Lord, as being one who kept his promises and was patient and forbearing. In another verse, He says, **﴿ But We gave her glad tidings of Ishaq, and after him, of Ya‘qoob. ﴾** (Soorah Hood 11:71) Muhammad Ibn Ka‘b Al-Qurazi and others cited this as evidence that Isma‘eel ﷺ was the sacrifice and that it would not be possible that Allah would order Ishaq ﷺ to be sacrificed after the tidings of his birth and the birth of Ishaq’s son, Ya‘qoob ﷺ had been given.

As for His Words: **﴿ But We gave her glad tidings of Ishaq, and after him, of Ya‘qoob ﴾** (Soorah Hood 11:71), they are evidence that she would be happy with the birth of her son, Ishaq ﷺ and after him, her grandson, Ya‘qoob ﷺ; that is, he would be born during her lifetime and he would delight their hearts, just as her son had done. If this had not been written, there would have been no benefit in mentioning Ya‘qoob ﷺ and singling him out from among the progeny of Ishaq ﷺ. And since he was singled out for special mention, it proves that they would be happy at his birth, just as they were happy at the birth of his father before him. Allah, Most High, says, **﴿ And We bestowed upon him Ishaq and Ya‘qoob, each of them We guided, and before him We guided Nooh. ﴾** (Soorah Al-An‘am 6:84)

### *The Story of the Building of the Ancient House*

Allah, Most High, says, **﴿ And (remember) when the Lord of Ibraheem (i.e. Allah) tried him with (certain) Commands,**

which he fulfilled, He (Allah) said (to him), "Verily, I am going to make you a leader (Prophet) of mankind." (Ibraheem) said, "And of my offspring (will You make leaders)?" (Allah) said, "My Covenant (Prophethood, etc.) includes not *zalimoon*." And (remember) when We made the House (the *Ka'bah* at Makkah) a place of resort for mankind and a place of safety? And take you (people) the *Maqam* (standing place) of Ibraheem (or the stone on which Ibraheem stood while he was building the *Ka'bah*) as a place of prayer (for some of your prayers, e.g. two *rak'ahs* after the *tawaf* of the *Ka'bah* at Makkah). And We commanded Ibraheem and Isma'eel that they should purify My House (the *Ka'bah* at Makkah) for those who are circumambulating it, or staying (*i'tikaf*), or bowing or prostrating themselves (there, in prayer). And (remember) when Ibraheem said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allah and the Last Day." He (Allah) answered, "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the punishment of the Fire, and worst indeed is that destination!" And (remember) when Ibraheem and (his son) Isma'eel were raising the foundations of the House (the *Ka'bah* at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily! You are the All-Hearing, the All-Knowing. Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our *manasik* (all the ceremonies of pilgrimage - *Hajj* and '*Umrah*, etc.), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful. Our Lord! Send amongst them a Messenger of their own (and indeed Allah answered their invocation by sending Muhammad [peace be upon him]), who shall recite unto them Your Verses and instruct them in the Book (this Qur'an) and *Al-Hikmah* (full knowledge of the

Islamic laws and jurisprudence or wisdom or Prophethood, etc.), and sanctify them. Verily! You are the Almighty, the Most Wise.” ﴿ Soorah Al-Baqarah 2:124-129). Allah, Most High, informs us concerning His slave, His Messenger, His Pure One and His *Khaleel*, the *Imam* of the *Hunafa'* <sup>(1)</sup> and the father of the Prophets ﷺ, that he built the Ancient House, which was the first mosque built for the generality of mankind to worship Allah. Allah guided him to the location in which it was to be built; and we have already narrated on the authority of the Commander of the Faithful, 'Ali Ibn Abi Talib ؑ, and others that he was guided to it by Inspiration from Allah, the Almighty, the All-Powerful. We have already mentioned in the description of the creation of the heavens that the *Ka'bah*, is directly below *Al-Baitul-Ma'moor*, so that if it fell, it would fall upon it; and the same applies to the houses of worship in the seven heavens.

As some of the *Salaf* said, in every heaven there is a house in which the inhabitants worship Allah and they are like the *Ka'bah* for the people of the Earth. So Allah commanded Ibraheem ﷺ to build a house for Him, which would be for the inhabitants of the Earth, like those places of prayer for the angels of the heavens. Allah guided him to the place prepared for the building of the house, which had been selected for it since the creation of the heavens and the Earth, as confirmed in the *Saheeh*: “Verily, this city was made sacrosanct by Allah on the day of the creation of the heavens and the Earth and it will remain sacred by Allah’s Command until the Day of Resurrection.” <sup>(2)</sup> No information has come to us from an authentic source which would confirm that the House was

(1) *Hunafa'*: Those who profess the true Religion (Islamic Monotheism).

(2) Narrated by Al-Bukhari (1587) and Muslim (1353) and the wording is from the *hadeeth* of 'Abdullah Ibn 'Abbas ؑ.

built before *Al-Khaleel* ﷺ. Whoever relied for evidence on the Words of Allah: **﴿ the site of the (Sacred) House ﴾** (*Soorah Al-Hajj* 22:26), this is neither conclusive nor evident. Because what is meant is the place preordained by Allah – a location venerated by the Prophets from Adam ﷺ until the time of Ibraheem ﷺ.

Allah, Most High, says, **﴿ Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for 'Alameen. ﴾** (*Soorah Ali 'Imran* 3:96). That is, the first House appointed for the generality of mankind for blessing and guidance was the House which was in Bakkah; it was said that Bakkah means Makkah and it was also said that Bakkah was the location of the *Ka'bah*. **﴿ In it are manifest signs ﴾** (*Soorah Ali 'Imran* 3:97). That is, it is the construction of Ibraheem ﷺ, the father of the Prophets who came after him and the Imam of the *Hunafa'* from his sons, who followed his example and held fast to his *Sunnah*. This is why He says, **﴿ the Maqam (place) of Ibraheem ﴾** (*Soorah Ali 'Imran* 3:97). That is, the stone on which he stood when he raised the structure above his own height; his son placed this well-known stone for him to stand on, so that he would be tall enough when the building reached a height that was beyond his reach, as mentioned previously in the long *hadeeth* of 'Abdullah Ibn 'Abbas ؓ. <sup>(1)</sup>

This stone was situated beside the wall of the *Ka'bah* in ancient times, until the time of 'Umar Ibn Al-Khattab ؓ; he moved it back a little from the House, so that it should not disturb the worshippers, as they circumambulated the House. 'Umar Ibn Al-Khattab ؓ was followed in this because his opinion had coincided with the Ordainments of his Lord in

(1) The *takhreej* of this *hadeeth* has already been given a short while ago.

a number of matters, such as his saying to the Messenger of Allah ﷺ, “Were we to take *Maqam Ibraheem* as a place of prayer...” Then Allah revealed: ﴿ **And take you (people) the *Maqam* (place) of Ibraheem (or the stone on which Ibraheem stood while he was building the Ka’bah) as a place of prayer** ﴾ (*Soorah Al-Baqarah* 2:125). The footprints of *Al-Khaleel* ﷺ had remained in the stone from the beginning of Islam and Abu Talib said in his well-known poem, “*Al-Qaseedah Al-Lamiyyah*”:

*And Thawr Cave and he who held fast with perseverance to his position,*

*And proved superior in piety in Hira' and remained there,*

*And by the House, the true House in the center of Makkah,*

*And by Allah, truly, Allah is not unaware,*

*And by the Black Stone, when they touch it,*

*When they surround it in the forenoon and the late afternoon,*

*And the place of Ibraheem is visible in the wet stone,*

*Of his feet, barefoot, without shoes.*

This means that his noble feet were impressed in the stone, showing the prints of bare feet, without shoes. This is why Allah says, ﴿ **And (remember) when Ibraheem and (his son) Isma'eel were raising the foundations of the House** ﴾ (*Soorah Al-Baqarah* 2:127) That is, at the time when they said, ﴿ **“Our Lord! Accept (this service) from us. Verily! You are the All-hearing, the All-Knowing.”** ﴾ (*Soorah Al-Baqarah* 2:127) They were at the highest levels of sincere devotion and obedience to Allah, the Almighty, the All-Powerful when they asked Allah, the All-Hearing, the All-Knowing to accept from them this great act of obedience and praiseworthy endeavor. ﴿ **“Our Lord! And make us submissive unto You and of our offspring**

a nation submissive unto You, and show us our *Manasik* (all the ceremonies of pilgrimage - *Hajj* and '*Umrah*, etc.), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful." ) (Soorah *Al-Baqarah* 2:128)

What is meant by this is that *Al-Khaleel* ﷺ built the noblest of mosques in the noblest of locations, in an uncultivated valley and he supplicated on behalf of his family that they be blessed and given sustenance from the fruits, even though there was little water and no trees, cultivation or fruits. They asked Him to make it a Sacred Place, a Sanctuary and a place of safety for all time. Allah accepted their supplication – all praise and thanks be to Him – He gave *Al-Khaleel* ﷺ what he had requested. Allah, Most High, says, (Have they not seen that We have made (Makkah) a sanctuary secure, and that men are being snatched away from all around them? ) (Soorah *Al-Ankaboot* 29:67) He says, (Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds, a provision from Ourselves? ) (Soorah *Al-Qasas* 28:57) Ibraheem ﷺ asked Allah to send to them Messengers from among them. That is, from their race and speaking their eloquent language, full of sincere advice and admonishment, in order to complete upon them the two blessings of the life of this world and the Hereafter. Allah accepted this supplication from him and sent from among them a Messenger – and what a Messenger it was that was the Seal of His Prophets and His Messengers! He granted him a complete Religion that had never been given to anyone before him. His preaching was directed to all of the people of the earth, including people from all races, languages and descriptions and from all countries, cities and times, until the Day of Resurrection! This was one of the special attributes and privileges granted to him alone among the Prophets, due to his innate nobility, the completeness of the Message with

which he was sent, the nobility of his location (i.e. Makkah), the eloquence of his speech, the complete solicitude that he displayed toward his people, his kindness, his compassion, his generous nature, his great birth and his fine beginning and end.

This is why Ibraheem, *Al-Khaleel* ﷺ, as the builder of the *Ka'bah* for the inhabitants of the Earth, deserved to have an exalted position in the highest heaven, near *Al-Baitul-Ma'moor*, which is the *Ka'bah* for the inhabitants of the seventh heaven and that is a blessed house, which is entered by seventy thousand angels every day; therein they worship, never to return to it until the Day of Resurrection. We have already mentioned in the *Tafseer* of *Soorah Al-Baqarah* the description of his building of the House (of Allah) and the stories and traditions which contain plenty of information, so whoever wishes to know more should refer to the *Tafseer*, all praise and thanks be to Allah.

The edifice erected by *Al-Khaleel* ﷺ remained for a long time, then after that, it was rebuilt by Quraish, who shortened the foundations of Ibraheem ﷺ on the northern aspect, which faces Ash-Sham (Syria), as it is today. In the *Saheehain*, it is reported on the authority of 'A'ishah that the Messenger of Allah ﷺ said, "Do you know that when your people (Quraish) rebuilt the *Ka'bah*, they decreased it from its original foundation laid by Ibraheem?" I said, "O, Messenger of Allah! Why do you not rebuild it on its original foundation laid by Ibraheem?" He replied, "Were it not for the fact that your people are close to the pre-Islamic Period of Ignorance (i.e. they have recently become Muslims) I would have spent the treasure of the *Ka'bah* in Allah's Cause and I would have made its door near to the ground and included *Al-Hijr* in it." (1) It was also rebuilt

(1) Narrated by Al-Bukhari (1583) and Muslim (1333).

by Ibn Az-Zubair – may Allah have mercy on him – during his time, according to what had been indicated by the Messenger of Allah ﷺ, based on the information given to him by his aunt, ‘A’ishah, the Mother of the Believers, which she relayed from him ﷺ. When Al-Hajjaj killed him in the year 73 A.H., he wrote to ‘Abdul Malik Ibn Marwan, who was the Caliph at that time. They thought that Ibn Az-Zubair had done it of his own accord and so Marwan ordered it to be returned to the way it had been before and so they demolished the wall that faced toward Ash-Sham and removed *Al-Hijr* from it, then they filled in the wall and put the stones inside the *Ka’bah*, raised its eastern door and blocked the western one completely, as one sees it today. Then, when they were informed that Ibn Az-Zubair had only this based on what ‘A’ishah, the Mother of the Believers, had told him, they regretted what they had done and wished that they had left it as they had found it. Then during the era of Al-Mahdi Ibn Al-Mansoor, he sought the advice of Imam Malik Ibn Anas regarding the idea of returning it to the way Ibn Az-Zubair had rebuilt it, but he said to him, “I fear that the rulers will take it as a plaything.” That is, whenever a new ruler comes to power, he will rebuild according to his own whim. And so it remained as it was up to the present day.

### ***Mention of the Praise Heaped on Allah’s Slave and Khaleel, Ibraheem, by Allah and His Messenger***

Allah, Most High, says, ﴿ And (remember) when the Lord of Ibraheem (i.e. Allah) tried him with (certain) Commands, which he fulfilled. He (Allah) said (to him), “Verily, I am going to make you a leader (Prophet) of mankind.” (Ibraheem) said,



“And of my offspring (to make leaders).” (Allah) said, “My Covenant (Prophethood, etc.) includes not the *zalimoon*.” ﴿ (Soorah Al-Baqarah 2:124). When he fulfilled the obligations enjoined on him by his Lord, He made him a leader of his people, who followed his example and his guidance. Ibraheem ﷺ then asked Allah to let this leadership continue because of him and to let it remain within his lineage; and this thing which he asked for and craved was granted. Leadership was granted to him, but excepted from acquiring it were the wrongdoers; and those selected to receive it from his offspring were the scholars and those who performed righteous deeds. Allah, Most High says, ﴿ And indeed, We sent Nooh and Ibraheem, and placed in their offspring Prophethood and Scripture, and among them there is he who is guided, but many of them are *fasiqoon* (rebellious, disobedient to Allah) ﴾ (Soorah Al-Hadeed 57:26) So every Scripture sent down from the heaven to one of the Prophets who came after Ibraheem ﷺ, *Al-Khaleel*, was sent to one of his offspring and his followers. This was an honor that was unique and without parallel and a rank and status without equal. From his loins were born two great sons: Isma‘eel ﷺ from Hajar and then Ishaq ﷺ from Sarah. From the latter was born Ya‘qoob ﷺ, who was Isra‘eel, from whom all of their tribes claim descent. Among them were Prophets and they were very numerous, so much so that it is impossible for us to know their exact number, except those whom He sent and selected to receive a Message, along with his Prophethood – and the last of them was ‘Eesa ﷺ, the son of Maryam, who was from Banu Isra‘eel.

As for Isma‘eel ﷺ, from him descended the Arabs, including all of their diverse tribes, as we shall make clear later on, if Allah, Most High, wills. And there were no Prophets among his descendants except the Seal of the Prophets, Muhammad Ibn

‘Abdullah Ibn ‘Abdul-Muttalib Ibn Hashim Al-Qurashi, Al-Hashimi, Al-Makki (the Makkan), then Al-Madani (Madinite) – may Allah’s Blessings and Peace be upon him. From this noble branch there was only this one dazzling, glittering and splendid jewel and the outstanding piece de resistance, who was the Leader of whom *Ahl ul-Jam’* are proud and whom the first and the last will envy on the Day of Resurrection.

It has been authentically reported from him ﷺ in *Saheeh Muslim* that he said, “(On the Day of Resurrection) I will occupy a position (so elevated) that all of creation will turn to me, even Ibraheem.”<sup>(1)</sup> And he praised his father, Ibraheem ﷺ highly in this context. This saying of his proves that he (Ibraheem) is the best of creation after the Prophet ﷺ, in the Estimation of the Creator – both in the life of this world and in the Hereafter.

Al-Bukhari narrated on the authority of ‘Abdullah Ibn ‘Abbas ؓ that he said: The Messenger of Allah ﷺ used to seek Refuge with Allah for Al-Hasan and Al-Husain and say, “Your forefather (i.e. Ibraheem) used to seek Refuge with Allah for Isma‘eel and Ishaq by reciting the following: ‘O, Allah! I seek Refuge with Your Perfect Words from every devil and from poisonous pests and from every evil, harmful, envious eye.’”<sup>(2)</sup>

Allah, Most High, says, ﴿ And (remember) when Ibraheem said, “My Lord! Show me how You give life to the dead.” He (Allah) said, “Do you not believe?” He (Ibraheem) said, “Yes (I believe), but to be stronger in faith.” He said, “Take four birds, then cause them to incline toward you (then slaughter them, cut them into pieces), and then put a portion of them

(1) Narrated by Muslim (820).

(2) Narrated by Al-Bukhari (3371), Abu Dawood (4737) and At-Tirmidhi (2060).

on every hill, and call them, they will come to you in haste. And know that Allah is Almighty, Most Wise.” ﴿ Soorah Al-Baqarah 2:260) Scholars of *Tafseer* said that there were reasons for this question, which we have explained in the *Tafseer* and we established them beyond doubt.

In short, we may say that Allah, the Almighty, the All-Powerful, answered his question and ordered him to take four birds – scholars differed as to the type of birds – but the objective was attained at all events – and He commanded him to slaughter them, remove their feathers, tear the birds to pieces and mix the pieces together. Then he was ordered to place parts of these mixed pieces on four hills. This he did and then he was ordered to call them, by his Lord’s Permission. When he called them, Allah caused the pieces to fly to each other and each feather went to the body to which it belonged, until the bodies of the birds were joined together once more and he observed the Ability of the One Who says, “Be!” and it is. They came running to him, so that the matter should be even clearer to him than if they had come to him flying. It was said that he was ordered to take their heads in his hands and each bird came to him to collect its head from Ibraheem ﷺ and it became fixed to its body as it had been, thus proving that none has the right to be worshipped except Allah. Ibraheem ﷺ had known, with a certainty that admitted of no doubt, the Ability of Allah, Most High, to resurrect the dead, but he wanted to witness that for himself and progress from certain knowledge to eye-witness knowledge. So Allah agreed to his request and gratified his ultimate wish.

Allah, Most High, says, ﴿ O, People of the Scripture (Jews and Christians)! Why do you dispute about Ibraheem, while the *Tawrah* (Torah) and the *Injeel* (Gospel) were not revealed

till after him? Have you then no sense? Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that which you have no knowledge? It is Allah Who knows, and you know not. Ibraheem was neither a Jew nor a Christian, but he was a true Muslim *Hanifan* (Islamic Monotheism – to worship none but Allah, Alone) and he was not of *al-mushrikoon*. Verily, among the mankind who have the best claim to Ibraheem are those who followed him, and this Prophet (Muhammad ﷺ) and those who have believed (Muslims). And Allah is the *Wali* (Protector and Helper) of the Believers. ﴿ *Soorah Ali 'Imran* 3:65-68) Allah, Most High, rebukes the People of the Scripture, the Jews and Christians, regarding each group's claim that Ibraheem ﷺ was an adherent of their religion. He declares him innocent of that and made clear how ignorant they were and how little intelligence they possessed in His Words: ﴿ *While the Tawrah (Torah) and the Injeel (Gospel) were not revealed till after him? Have you then no sense?* ﴾ (*Soorah Ali 'Imran* 3:65) So how could he have followed your religion when what was legislated for you was only legislated many long ages after him? This is why He says, ﴿ *Have you then no sense?* ﴾ - up to His Words: ﴿ *Ibraheem was neither a Jew nor a Christian, but he was a true Muslim Hanifan (Islamic Monotheism – to worship none but Allah, Alone) and he was not of al-mushrikoon.* ﴾ (*Soorah Ali 'Imran* 3:65-67)

So He made clear that Ibraheem ﷺ followed the true Religion of Islamic Monotheism, which is to have sincere intention to devote oneself to the worship of Allah, Alone, without partners and to intentionally turn away from that which is false, in favor of the truth, which contradicts Judaism, Christianity and paganism. Allah, Most High, says, ﴿ *And who turns away from the religion of Ibraheem (i.e. Islamic Monotheism) except*

him who befools himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous. When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the 'Alameen." And this (submission to Allah, Islam) was enjoined by Ibraheem upon his sons and by Ya'qoob, (saying), "O, my sons! Allah has chosen for you the (true) Religion, then die not except in the faith of Islam (as Muslims – Islamic Monotheism)." Or were you witnesses when death approached Ya'qoob? When he said unto his sons, "What will you worship after me?" They said, "We shall worship your *Ilah* (God – i.e. Allah), the *Ilah* (God) of your fathers, Ibraheem, Isma'eel, Ishaq, One *Ilah* (God), and to Him we submit (in Islam)." That was a nation who have passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do. And they say, "Be Jews or Christians, then you will be guided." Say (to them, O, Muhammad), "Nay, (We follow) only the Religion of Ibraheem, *Hanifan* (Islamic Monotheism, i.e. to worship none but Allah, Alone), and he was not of *al-mushrikoon* (those who worshipped others along with Allah." Say (O, Muslims), "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibraheem, Isma'eel, Ishaq, Ya'qoob, and to *Al-Asbat* (the twelve sons of Ya'qoob [Jacob]), and that which has been given to Moosa (Moses) and 'Eesa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam)." So if they believe in the like of that which you believe, then they are rightly guided, but if they turn away, then they are only in opposition. So Allah will suffice you against them. And He is the All-Hearing, the All-Knowing. (Our *Sibghah* [Religion] is) the *Sibghah*

(Religion) of Allah (Islam) and which *Sibghah* (Religion) can be better than Allah's? And we are His worshippers. (*Tafseer Ibn Katheer*) Say (Muhammad to the Jews and Christians), "Dispute you with us about Allah while He is our Lord and your Lord? And we are to be rewarded for our deeds and you for your deeds. And we are sincere to Him in worship and obedience (i.e. we worship Him Alone and none else, and we obey His Orders)." Or say you that Ibraheem, Isma'eel, Ishaq, Ya'qoob and *Al-Asbat* (the twelve sons of Ya'qoob) were Jews or Christians? Say, "Do you know better or does Allah (knows better... that they all were Muslims)? And who is more unjust than he who conceals the testimony (i.e. to believe in Prophet Muhammad ﷺ when he comes, written in their Books) he has from Allah? And Allah is not unaware of what you do." ﴿ *Soorah Al-Baqarah* 2:130-140) So Allah, the Almighty, the All-Powerful declared His *Khaleel* innocent of their claim, that he was a Jew or a Christian and made clear that he was only a *Haneef* – a Muslim and he was not one of the polytheists, which is why He says, ﴿ *Verily, among mankind who have the best claim to Ibraheem are those who followed him* ﴾ (*Soorah Ali 'Imran* 3:68) That is, those who followed his Religion and obeyed him during his lifetime and those who held fast to his Religion after them ﴿ *and this Prophet* ﴾ (*Soorah Ali 'Imran* 3:68). That is, Muhammad ﷺ, because Allah legislated for him the *Haneef* Religion, which He legislated for *Al-Khaleel* and He completed it for him, giving to him that which He had not given to any Prophet or Messenger before him, as He, Most High, says, ﴿ Say (o, Muhammad), "Truly, my Lord has guided me to a Straight Path, a right religion, the religion of Ibraheem, *Hanifan* (i.e. the true Islamic Monotheism – to believe in One God [Allah i.e. to worship none but Allah, Alone]) and he was not of *al-mushrikoon*." Say (O, Muhammad), "Verily, my *salah*

(prayer), my sacrifice, my living and my dying are for Allah, the Lord of the 'Alameen. He has no partner. And of this I have been commanded and I am the first of the Muslims.' ) (Soorah Al-An'am 6:161-163)

He, Most High, says, ﴿ Verily, Ibraheem was an *Ummah* (a leader having all the good righteous qualities), or a nation, obedient to Allah, *Hanifan* (i.e. to worship none but Allah), and he was not one of those who were *al-mushrikoon*. (He was) thankful for His (Allah's) Graces. He (Allah) chose him and guided him to a Straight Path (Islamic Monotheism, neither Judaism nor Christianity). And We gave him good in this world, and in the Hereafter he shall be of the righteous. Then, We have inspired you (O, Muhammad, saying), "Follow the Religion of Ibraheem *Hanifan* (Islamic Monotheism – to worship none but Allah) and he was not of the *mushrikoon* ) (Soorah An-Nahl 16:120-123).

Al-Bukhari narrated on the authority of 'Abdullah Ibn 'Abbas ؓ that when the Prophet ﷺ saw the pictures in the House (of Allah), he would not enter it until he had ordered them to be erased; and he saw (pictures of) Ibraheem ؑ and Isma'eel ؑ, holding divining arrows in their hands. He said, "May Allah kill them! By Allah, they never cast lots with divining arrows."<sup>(1)</sup> It was not narrated by Muslim and in one of Al-Bukhari's wordings, it was written that he ﷺ said, "May Allah kill them! They knew full well that our *Shaikh* (i.e. Ibraheem ؑ) never cast lots with them."<sup>(2)</sup>

As for His saying: ﴿ an *Ummah* ), a role model, an *Imam*, rightly-guided, a caller to goodness and one who should be followed, ﴿ obedient to Allah ). That is, submissive to Him in

(1) Narrated by Al-Bukhari (3352).

(2) Narrated by Al-Bukhari (1601).

all his affairs and all his doings. ﴿ *Hanifan* ﴾ means sincerely devoted, while being informed. ﴿ *And he was not one of those who were al-mushrikoon. (He was) thankful for His (Allah's) Graces* ﴾ (Soorah An-Nahl 16:120,121). That is, he expressed his gratitude to Allah with all of his bodily organs, including his heart, his tongue and the actions of his limbs. ﴿ *He (Allah) chose him* ﴾. That is, Allah chose him for Himself, selected him to be a Messenger and took him as His *Khaleel*. He combined for him the goodness of the life of this world and of the Hereafter. And He, Most High, says, ﴿ *And who can be better in religion than one who submits his face (himself) to Allah (i.e. follows Allah's Religion of Islamic Monotheism); and he is a Muhsin (one who does good). And follows the Religion of Ibraheem Hanifan. And Allah did take Ibraheem (Ibraheem) as a Khaleel (an intimate friend)* ﴾ (Soorah An-Nisa' 4:125). Allah, Most High, encourages us to obey Ibraheem ﷺ, because he was upon the correct Religion and the Straight Path and he fulfilled all that was enjoined upon him by his Lord and He, Most High praised him in His Words: ﴿ *And of Ibraheem who fulfilled (or conveyed) all that (what Allah ordered him to do or convey)* ﴾ (Soorah An-Najm 53:37). This is why Allah took him as His *Khaleel*. And *khullah* (from which the word *khaleel* is derived) means great love, as someone said,

*You have permeated (takhallalta) my soul,  
And this is why the khaleel is called khaleel.*

Likewise, the Seal of the Prophets and the Master of the Messengers, Muhammad ﷺ also attained this high rank, as confirmed in the *Saheehain* and in other collections, in the *hadeeth* of Jundub Al-Bajali, 'Abdullah Ibn 'Amr and 'Abdullah Ibn Mas'ood, who reported from the Messenger of



Allah ﷻ that he said, “O, people! Verily, Allah has taken me as a *Khaleel*, just as He took Ibraheem as a *Khaleel*.”<sup>(1)</sup> And he also said in the last sermon that he gave: “O, people! If I were to take a *Khaleel* from among the people of the Earth, I would have taken Abu Bakr as a *Khaleel*, but (I,) your Companion, am Allah’s *Khaleel*.”<sup>(2)</sup> They both narrated it from the *hadeeth* of Abu Sa‘eed Al-Khudri ﷺ.

Al-Hakim narrated in his *Mustadrak*, on the authority of Qatadah, who reported on the authority of ‘Ikrimah, who in turn reported on the authority of ‘Abdullah Ibn ‘Abbas ﷺ that he said, “Do you reject that *Al-Khullah* should have been for Ibraheem ﷺ, that *Al-Kalam* (Allah’s Speech) should have been for Moosa ﷺ and the vision for Muhammad ﷺ?”<sup>(3)</sup>

Allah mentioned him in many places in the Qur’an, praising him and lauding him; it was said that he was mentioned in thirty-five places, including fifteen mentions in *Soorah Al-Baqarah* alone. He is one the five *Ulul-‘Azm*,<sup>(4)</sup> whose names have been specified from among the Prophets in two Verses in *Soorah Al-Ahzab* and *Soorah Ash-Shoora*; and they are the Words of Allah, Most High: ﴿ And (remember) when We took from the Prophets their covenant, and from you (O, Muhammad), and from Nooh, Ibraheem, Moosa and ‘Eesa, son of Maryam (Mary). We took from them a strong covenant ﴾ (*Soorah Al-Ahzab* 33:7) and His Words: ﴿ He (Allah) has ordained for you the same Religion (Islam) which He ordained for Nooh, and

(1) Narrated by Muslim (532, no. 2383), At-Tirmidhi (3655), Ibn Majah (93) and Ahmad (4110).

(2) Narrated by Al-Bukhari (3654) and Muslim (2382).

(3) This is an authentic *hadeeth*, narrated by Al-Hakim in *Al-Mustadrak* (1/133).

(4) *Ulul-‘Azm*: The Five Greatest Prophets: Nooh, Ibraheem, Moosa, ‘Eesa and Muhammad (peace be upon them all).

that which We have inspired in you (O, Muhammad), and that which We ordained for Ibraheem, Moosa and 'Eesa saying you should establish the Religion (i.e. to do what it orders you to do practically) and make no divisions in it (the Religion) (i.e. various religious sects). ﴿ (Soorah Ash-Shoora 42:13) He is also the noblest of *Ulul-'Azm* after Muhammad ﷺ and it is he whom he met in the seventh heaven, resting his back against *Al-Baitul-Ma'moor*, which is entered by seventy thousand angels every day, after which they never return to it again.

It is reported on the authority of Abu Hurairah ؓ that he said: Someone said, "O, Messenger of Allah! Who is the noblest of people?" He said, "The most pious and God-fearing of you." He (the questioner) said, "It is not about this that we ask you." He said, "Then it is Yoosuf, the Prophet of Allah, and the son of a Prophet of Allah, the son of a Prophet of Allah, the son of Allah's *Khaleel*." They said, "It is not about this that we ask you." He said, "Then you are asking about the descent of the Arabs. Those who were the best in the pre-Islamic period of ignorance will be the best in Islam provided they comprehend the religious knowledge." (1)

Al-Bukhari narrated on the authority of 'Abdullah Ibn 'Umar ؓ that the Prophet ﷺ said, "The honorable, the son of the honorable, the son the honorable, the son of is Yoosuf, the son of Ya'qoob, the son of Ishaq, the son of Ibraheem." (2)

Allah, Most High, says, ﴿ **And of Ibraheem who fulfilled (or conveyed) all that (what Allah ordered him to do or convey).** ﴾ (Soorah An-Najm 53:37) They scholars said that he fulfilled all that he was commanded to do and practiced all elements and branches of faith and he did not allow the pursuit of

(1) Narrated by Al-Bukhari (3353).

(2) Narrated by Al-Bukhari (3390).

highly important matters to cause them to neglect minor matters, and undertaking great obligations did not cause him to forget small ones.

‘Abdur-Razzaq reported on the authority of ‘Abdullah Ibn ‘Abbas ؓ that he said regarding the Words of Allah, Most High: **﴿ And (remember) when the Lord of Ibraheem (i.e. Allah) tried him with (certain) Commands, which he fulfilled. ﴾** (*Soorah Al-Baqarah* 2:124), “Allah tried him with (acts of) purification: five (acts) in the head and five in the body. As for those in the head, they were: trimming the moustache, rinsing the mouth, the *siwak*,<sup>(1)</sup> sniffing water into the nose and parting the hair; and in the body they were: clipping the nails, shaving the pubic region, circumcision, plucking the armpit hair and washing away the traces of feces and urine with water.” Ibn Abi Hatim narrated it.<sup>(2)</sup>

I say: And in the *Saheehain* it is reported on the authority of Abu Hurairah ؓ that he said, “Five practices are characteristics of the *fitrah*: circumcision, shaving the pubic region, clipping the nails, cutting the moustache short and plucking the hair from the armpits.”<sup>(3)</sup>

## *His Palace in Paradise*

*Al-Hafiz* Abu Bakr Al-Bazzar said: It was reported on the authority of Abu Hurairah ؓ that he said: The Messenger of Allah ﷺ said, “Verily, in Paradise there is a palace,” The

(1) *Siwak*: A natural toothbrush made from the root of the arak tree.

(2) Narrated by Ibn Abi Hatim in the *Tafseer* (1/359).

(3) Narrated by Al-Bukhari (5889) and Muslim (257).

narrator said, "I think that he said it is made from pearl." He said: "In it there is no crack in it and no weakness. Allah has prepared it for His *Khaleel*, Ibraheem ﷺ, to enjoy." Al-Bazzar said, "And Ahmad Ibn Jameel Al-Marwazi told us that An-Nadr Ibn Shumail told him that Hamad Ibn Salamah said that he reported it on the authority of Simak, who reported it on the authority of 'Ikrimah, who reported it on the authority of Abu Hurairah ؓ." And he said, "We are unaware of anyone narrating this *hadeeth* on the authority of Hamad Ibn Salamah except Yazeed Ibn Haroon, An-Nadr Ibn Shumail and others and he narrated it in a *mawqoof* form. I say that were it not for this defect, it would be in accordance with the conditions required of an authentic *hadeeth*. But the compilers of the *Saheeh* did not narrate it.

### The Description of Ibraheem ﷺ

Imam Ahmad narrated on the authority of Jabir Ibn 'Abdullah ؓ from the Messenger of Allah ﷺ that he said, "The Prophets were shown to me and I saw that Moosa was a man like the men of the tribe of Shanoo'ah. I saw 'Eesa, the son of Maryam, and observed that the person he most closely resembled was 'Urwah Ibn Mas'ood. I saw Ibraheem and I observed that the person he most closely resembled was your Companion (i.e. the Prophet ﷺ himself). I saw Gabriel ؑ and I observed that the person he most closely resembled was Dihyah." <sup>(1)</sup> Imam Ahmad was alone in narrating it from this source and with this wording.

(1) This is an authentic *hadeeth* narrated by Imam Ahmad (14179).

Imam Ahmad also narrated on the authority of ‘Abdullah Ibn ‘Abbas ؓ that he said: The Messenger of Allah ﷺ said, “I saw ‘Eesa, the son of Maryam, Moosa and Ibraheem. As for ‘Eesa, he had a reddish complexion and curly hair and a broad chest. As for Moosa, he was a large man.” They asked him, “And (what about) Ibraheem?” He said, “Look at your Companion (meaning himself).”<sup>(1)</sup>

Al-Bukhari narrated that Mujahid said that when the people mentioned the *Dajjal* before Ibn ‘Abbas and said that he would have the word *Kafir*, (i.e. disbeliever) or the letters *kaf, fa’, ra’* (the root of the Arabic verb to disbelieve) written on his forehead, he said, “I heard Ibn ‘Abbas saying, ‘I did not hear this, but the Prophet ﷺ said, If you want to see Ibraheem, then look at your Companion (i.e. the Prophet himself) but Moosa was a curly-haired, brown man (who used to ride) a red camel, the reins of which were made of date-palm fibers. It is as if I were now looking down a valley.”<sup>(2)</sup>

### ***Mention of Ibraheem Al-Khaleel’s Death And What is Said Regarding His Age***

Ibn ‘Asakir narrated numerous reports on the authority of more than one of the *Salaf*, regarding the traditions of the People of the Scripture describing how the Angel of Death came to Ibraheem ؑ, and Allah knows best about their authenticity. It was said that he died suddenly and that Dawood ؑ and Sulaiman ؑ also died suddenly, but what has been said by the People of the Scripture and others contradicts this. They

(1) This is an authentic *hadeeth* narrated by Imam Ahmad (2692).

(2) Narrated by Al-Bukhari (3355).

said that Ibraheem ﷺ became ill and died when he was aged a hundred and seventy-five years. It was also said that he was aged ninety years at the time of his death and that he was buried in the cavern which was in the Hittite region of Hebron, near to his wife, Sarah, who was buried in the field of 'Afroon Al-Haith. His sons, Isma'eel ﷺ and Isaac ﷺ, undertook the task of burying him. There is also a report that provides evidence that he lived for two hundred years, according to Ibn Al-Kalbi.

Abu Hatim Ibn Hibban reported in his *Saheeh* on the authority of Abu Hurairah ؓ that he said, "Ibraheem circumcised himself with a *qaddoom* (adz) when he was hundred and twenty years old – and he lived for eighty years after that." (1)

Then Ibn Hibban said, "Mention of the refutation of the claim of those who asserted that this tradition is not *marfoo'*. We were informed by Muhammad Ibn 'Abdullah Ibn Al-Junaid that he said: We were told Qutaibah Ibn Sa'eed that he said: We were told by Al-Laith, who reported on the authority of Ibn 'Ajlan, who in turn reported on the authority of his father, who reported on the authority of Abu Hurairah ؓ from the Prophet ﷺ that he said, "Ibraheem circumcised himself when he was hundred and twenty years old and he lived for eighty years after that; and he circumcised himself with a *qaddoom* (adz)." (2)

I say: That which is in the *Saheeh* states that he circumcised himself when he had reached the age of eighty years, and in another narration, when he was eighty years old. And there is no contradiction in them regarding how long he lived afterward

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- (1) This is an authentic *hadeeth* narrated by Ibn Hibban in his *Saheeh* (14/84, No. 6204).
- (2) Its chain of narrators is authentic, according to the conditions for acceptance stipulated by Muslim. It was narrated by Ibn Hibban in his *Saheeh* (14/86, No. 6250).

– and Allah knows better.

***Mention of the Sons of Ibraheem, Al-Khaleel,  
(May the Choicest Prayers and Blessings of  
Allah Be Upon Them)***

The first son born to him was Isma'eel ﷺ, who was born of Hajar, the Egyptian Copt. Then Ishaq ﷺ was born to him from Sarah, who was the daughter of his paternal uncle. Then after her, he married the Qantoora the daughter of Yaqtuna Al-Kan'aniyah. She bore him six children: Zamran, Yashan, Madyan, Ishbak, and Shuah. The sixth was not named. After her, he married Hajoon, the daughter of Ameen, who bore him five children: Kaisan, Sooraj, Umaim, Lootan and Nafis. This is how Abul-Qasim As-Suhaili reported it in his book '*At-Ta'reef Wal-I'lam*'.

## *Among the Great Events*

**That Occurred During the Lifetime of Ibraheem ﷺ, Al-Khaleel is the Story of the People of Lot ﷺ and the General Punishment That Befell Them**

Loot ﷺ had parted company with his uncle, *Al-Khaleel* ﷺ, by his command and his permission and settled in the city of Sadoom (Sodom), in the land of Ghawr Zughar. It was the main city in the area and it contained land, workshops and villages which were attached to it. Its people included some of the most sinful and disbelieving people, harboring evil thoughts and wicked ideas. They practiced highway robbery and had illicit sex in their meeting places. There was no sin left that they did not indulge in. They committed sins which no man before them had committed, including: men having sexual relations with other men; abandoning the women whom Allah had created for His righteous slaves. Loot ﷺ called upon them to worship Allah, Most High, Alone, without ascribing partners to Him and forbade them from indulging in these unlawful deeds and vile, shameless acts. But they persisted in their error and



transgression and continued in their debauchery and disbelief and so Allah ordained a punishment for them which could not be rescinded, the like of which they had never imagined or expected. He made them an example to all of mankind and a warning to all men of intelligence. This is why Allah, Most High, mentioned their story in a number of places in His Book, such as His Words in *Soorah Al-A'raf*: **﴿And (remember) Loot, when he said to his people, "Do you commit the worst sin such as none preceding you has committed in the 'Alameen? Verily, you practice your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds (by committing great sins)."> And the answer of his people was only that they said, "Drive them out of your town, these are indeed men who want to be pure (from sins)!" Then We saved him and his family, except his wife; she was of those who remained behind (in the punishment). And We rained down on them a rain (of stones). Then see what was the end of the *mujrimoon* (criminals, polytheists, sinners, etc.) ﴾** (*Soorah Al-A'raf* 7:80-84)

He, Most High, says in *Soorah Hood*, **﴿ And verily, there came Our Messengers to Ibraheem with glad tidings. They said, *Salam* (greetings or peace)!" He answered, "*Salam* (greetings or peace)!" And he hastened to entertain them with a roasted calf. But when he saw their hands went not toward it (the meal), he felt some mistrust of them, and conceived a fear of them. They said, "Fear not, we have been sent against the people of Loot." And his wife was standing (there) and she laughed (either, because the Messengers did not eat their food or for being glad for the destruction of the people of Loot. But We gave her glad tidings of Ishaq and after him, of Ya'qoob. She said (in astonishment), "woe unto me! Shall I bear a child while I am an old woman, and here is my husband, an old man?**

Verily! This is a strange thing!” They said, “Do you wonder at the Decree of Allah? The Mercy of Allah and His Blessings be on you, O, family (of Ibraheem). Surely, He (Allah) is Most Praiseworthy, Most Glorious.” Then when the fear had gone away from (the mind of) Ibraheem and the glad tidings had reached him, he began to plead with Us (Our Messengers) for the people of Loot. Verily, Ibraheem was, without doubt, forbearing, used to invoke Allah with humility, and was repentant (to Allah all the time, again and again). “O, Ibraheem! Forsake this. Indeed, the Commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back.” And when Our Messengers came to Loot, he was grieved on their account and felt himself straitened for them (lest the townpeople should approach them to commit sodomy with them). He said, “This is a distressful day.” And his people came rushing toward him, and since aforetime they used to commit crimes (sodomy, etc.), he said, “O, my people! Here are my daughters (i.e. the daughters of my nation), they are purer for you (if you marry them lawfully). So fear Allah and degrade me not as regards my guests! Is there not among you a single right-minded man?” They said, “Surely you know that we have neither any desire nor are we in need of your daughters, and indeed you know well what we want!” He said, “Would that I had strength (men) to overpower you, or that I could betake myself to some powerful support (to resist you).” They (the Messengers) said, “O, Loot! Verily, we are the Messengers from your Lord! They shall not reach you! So travel with your family in a part of the night and let not any of you look back, but your wife (will remain behind), verily, the punishment which will afflict them will afflict her. Indeed, morning is their appointed time. Is not the morning near?” So when Our Commandment came, We turned (the towns of

Sodom in Palestine) upside down, and rained on them stones of baked clay, piled up; marked from your Lord, and they are not ever far from the *zalimoon*. ﴿ (Soorah Hood 11:69-83)

He, Most High, says in *Soorah An-Naml*, ﴿ And (remember) Loot! When he said to his people, “Do you commit *al-fahishah* (evil, great sin, every kind of unlawful sexual intercourse, sodomy, etc.) while you see (one another doing evil without any screen, etc.)? Do you approach men in your lusts rather than women? Nay, but you are a people who behave senselessly.” There was no other answer given by his people except that they said, “Drive out the family of Loot from your city. Verily, these are men who want to be clean and pure!” So We saved him and his family, except his wife. We destined her to be of those who remained behind. And We rained down on them a rain (of stones). So evil was the rain of those who were warned.﴾ (Soorah An-Naml 27:54-58)

He, Most High, says in *Soorah Adh-Dhariyat*, after relating the story of the guests of Ibraheem ؑ and how they gave him the glad tidings of a son, ﴿ (Ibraheem) said, “Then for what purpose have you come, o, Messengers?” They said, “We have been sent to a people who are *mujrimoon* (polytheists, sinners, criminals, disbelievers in Allah), to send down upon them stones of baked clay, marked by your Lord for the *musrifoon* (polytheists, criminals, sinners those who trespass Allah’s set limits in evil-doing by committing great sins).” So We brought out from therein the Believers. But We found not there any household of the Muslims except one (i.e. Loot and his two daughters). And We have left there a sign (i.e. the place of the Dead Sea, well-known in Palestine) for those who fear the painful torment.﴾ (Soorah Adh-Dhariyat 51:31-37)

In *Soorah Al-Qamar*, He says, ﴿ The people of Loot belied

the warnings. Verily, We sent against them a violent storm of stones (which destroyed them all), except the family of Loot, whom We saved in the last hour of the night, as a Favor from Us, thus do We reward him who gives thanks (by obeying Us). And he (Loot) indeed had warned them of Our Grasp, but they did doubt the warnings! And they indeed sought to shame his guests (by asking them to commit sodomy with them). So We blinded their eyes, “Then taste you My Torment and My Warnings.” And verily, an abiding torment seized them early in the morning. “Then taste you My Punishment and My Warnings.” And indeed, We have made the Qur’an easy to understand and remember, then is there any that will remember (or receive admonition)? ﴿ (Soorah Al-Qamar 54:33-40)

When Loot عليه السلام called upon his people to worship Allah, Alone, without ascribing partners to Him and forbade them from committing the sins which Allah has described, they did not respond positively to his call, and not a single man from among them believed in him. Nor did they give up the sins that they had been forbidden from committing; instead, they continued as they had been, refusing to desist from their error and transgression and attempting to expel their Messenger from their midst. Their response to his address to them proved that they were a people without sense: ﴿ **There was no other answer given by his people except that they said, “Drive out the family of Loot from your city. Verily, these are men who want to be clean and pure!”** ﴾ (Soorah An-Naml 27:56) Thus they deemed the most commendable behavior to be blameworthy and requiring expulsion. Nothing compelled them to say this except their obduracy and stubbornness. Allah kept him and all of his family pure, except for his wife and He evacuated them from the city with the best evacuation and He left the rest of them to remain there. But after He had afflicted them with a

stinking, fetid body of water, which had waves, but in reality, it was a blazing fire upon them and a burning heat and its water was salty and bitter. This was the repayment for the enormity and abomination which they had committed, which no people in this world had committed before them. This is why they were made an example and a warning to the people of the world. In addition to this, they used to practice highway robbery and betray their friends and they would utter and commit all sorts of evil words and deeds in their meeting places, to such an extent that it was said that they used to break wind in front of their companions in the meeting place and they would feel no shame or embarrassment toward them. It was also said that they used to commit the most shameful deeds in their gatherings and would not disdain to do so, nor did they pay heed to any warnings or advice given to them by those who possessed good sense. In their places and others, they were like animals, or even more astray. They refused to desist from what they were doing and they had no regrets for what they had done in the past. Nor did they show any desire to change in the future. So Allah seized them with a calamitous seizure. Among the things that they said to Loot عليه السلام was, **﴿ “Bring Allah’s Punishment upon us if you are one of the truthful.” ﴾** (Soorah Al-‘Ankaboot 29:29) So they requested of him the infliction of the painful punishment of which he had warned them. At that point, their noble Prophet ﷺ invoked Allah against them and asked the Lord of the Worlds and the *Ilah* (God) of the Messengers that He help him against the depraved people. So Allah was Jealous for his jealousy and Angry for his anger and He answered his supplication and sent His noble Messengers, His Mighty angels and they visited *Al-Khaleel*, Ibraheem عليه السلام, and gave him the glad tidings of the birth of an intelligent son and they also informed him of the purpose for which they had come:

«(Ibraheem) said, “Then for what purpose you have come, O, Messengers?” They said, “We have been sent to a people who are *mujrimoon* to send down upon them stones of baked clay, marked by your Lord for the *musrifoon*.” » (Soorah Adh-Dhariyat 51:31-34)

He, Most High, says, « Then, when the fear had gone away from (the mind of) Ibraheem and the glad tidings had reached him, he began to plead with Us (Our Messengers) for the people of Loot » (Soorah Hood 11:74). This was because he hoped that they would repent to Allah, submit to Him and desist from their sinful ways.

This is why Allah, Most High, says, « Verily, Ibraheem was, without doubt, forbearing, used to invoke Allah with humility, and was repentant (to Allah all the time, again and again). “O, Ibraheem! Forsake this. Indeed, the Commandment of your Lord has gone forth. Verily, there will come a punishment for them which cannot be turned back.” » (Soorah Hood 11:75,76) That is, desist from this and speak of something else, because their fate has been decided and their punishment, destruction and annihilation are inevitable. « “Indeed, the Commandment of your Lord has gone forth.” ». That is, He Whose Command cannot be rescinded, Whose Punishment cannot be turned back and Whose Judgement cannot be questioned, has given His Command: « “Verily, there will come a punishment for them which cannot be turned back.” » (Soorah Hood 11:76)

The scholars of *tafseer* said that when the angels, i.e. Gabriel, Meeka'eel and Israfeel, departed from Ibraheem's presence, they continued until they reached the land of Sadoom (Sodom), where they assumed the form of handsome men, as a test from Allah, Most High, for the people of Loot ﷺ and in order to establish the evidence against them. They sought hospitality

with Loot عليه السلام and this was just before sunset. Loot عليه السلام feared that if he did not offer them hospitality, some other person from among his people would do so and he believed them to be human beings. **﴿ He was grieved on their account and felt himself straitened for them (lest the townspeople should approach them to commit sodomy with them). He said, "This is a distressful day." ﴾** (Soorah Hood 11:77) ‘Abdullah Ibn ‘Abbas رضي الله عنه, Mujahid, Qatadah and Muhammad Ibn Ishaq said that it means a day of severe trial and tribulation. This was because he knew that he might not be able to defend them when night fell from what had befallen others at his peoples’ hands. They had ordered him not to grant hospitality to anyone, but considered that it was unavoidable.

Qatadah stated that they arrived while he was working on the land and they sought hospitality from him. He was embarrassed before them and tried to persuade them to leave this town and seek shelter in another. He said to them, “O, people! I know not of any people on the face of the earth wickeder than the people of this city.” Then he walked a little way, and then he repeated these words four times. He (Qatadah) said that they (the angels) had been commanded (by Allah) not to destroy them until their Prophet had borne witness to that effect.

As-Suddi said: The angels departed from Ibraheem’s presence and headed for the people of Loot عليه السلام and they arrived there in the middle of the day. When they reached the River Sodom, they met the daughter of Loot عليه السلام, who was drawing water for her family. He had two daughters, the elder of whom was named Areetha, while the younger was named Daghootha. They said to her, “O, young girl! Do you know of any place where we can find accommodation?” She said, “Remain here! Do not enter (the city) until I come to you.” She feared that some ill might

befall them at the hands of her people and so she went to her father and said to him, "O, my father! Some young men are asking for you at the gates of the city; I have never seen more handsome faces of any men than theirs. Let not your people take them and dishonor them." His people had forbidden him from giving hospitality to any man, but he took them in secret and no one knew of their presence except his family. But his wife went out and informed his people of them, saying, "In Loot's house there are men, the like of whose beautiful faces I have never seen." Then his people came hastening angrily to him. Allah says, ﴿ and since aforetime they used to commit crimes (sodomy, etc.) ﴾ (Soorah Hood 11:78) That is, this was in addition to the many major sins they had committed. ﴿ O, my people! Here are my daughters (i.e. the daughters of my nation), they are purer for you (if you marry them lawfully) ﴾ (Soorah Hood 11:78) He forbade them from committing such indecent acts and bore witness that there was not a single right-minded and intelligent man among them, nor any good person; on the contrary, he averred that all of them were foolish, terribly debauched, arrogant disbelievers. This was just what the angels wanted to hear from him before they asked him about it. His people – may Allah's Curse be upon them – said, in answer to what their Prophet ﷺ had ordered them to do, ﴿ "They said: Surely you know that we have neither any desire nor are we in need of your daughters, and indeed you know well what we want!" ﴾ (Soorah Hood 11:79) They said – may Allah's Curse be on them "O, Loot! You know that we have no desire for women and verily, you know full well what we desire (i.e. men)." They addressed these wicked words to their noble Messenger and they did not fear the infliction of Allah's painful punishment. This is why Loot ﷺ said, ﴿ "Would that I had strength (men) to overpower you, or that I could betake



myself to some powerful support (to resist you).” ﴿ (Soorah Hood 11:80) He wished that he had the strength to overcome them or the ability to resist them and kin to help him against them, in order to inflict on them the punishment they deserved for these words they had spoken. It is reported on the authority of Abu Hurairah ؓ in a *marfoo'* form that he said, “We are more liable to be in doubt than Ibraheem when he said, ﴿ “My Lord! Show me how You give life to the dead.” . He (i.e. Allah) said, “Don't you believe then?” He (i.e. Ibraheem) said, “Yes, but (I ask) in order to be stronger in faith.” ﴿ (Soorah Al-Baqarah 2:260) May Allah send His Mercy on Loot! He wished to have a powerful support. If I were to stay in prison for such a long time, as Yoosuf did, I would have accepted the offer (of freedom without insisting on having my guiltlessness declared).” It is reported on the authority of Abu Hurairah ؓ that he said, “May Allah have mercy on Lot; he wished that he could betake himself to some powerful support (to resist them). (Meaning Allah, the Almighty, the All-Powerful). Allah did not send a Prophet after him except that he was from the wealthy among his people.” <sup>(1)</sup>

Allah, Most High, says, ﴿ And the inhabitants of the city came rejoicing (at the news of the young men's arrival). (Loot) said, “Verily! These are my guests, so shame me not. And fear Allah and disgrace me not.” They (the people of the city) said, “Did we not forbid you to entertain (or protect) any of the 'Alameen (people, foreigners, strangers, etc. from us)?” (Loot) said, “These (the girls of the nation) are my daughters (to marry lawfully), if you must act (so).” ﴿ (Soorah Al-Hijr 15:67-71)

He ordered them to have sexual relations with their women lawfully and warned them against continuing on the path they

(1) This is an authentic *hadeeth* narrated by Imam Ahmad (2/332, No. 8761).

were following and the sins they were committing. But they did not cease and disregarded his words. Instead, the more he forbade them, the more strenuous became their efforts to reach the guests and the more excited they became. But they did not know the fate that had been decreed for them and to which they were heading. This is why Allah, Most High, says, swearing by the life of His Prophet, Muhammad (Verily, by your life (O, Muhammad), in their wild intoxication, they were wandering blindly) (Soorah Al-Hijr 15:72) He, Most High, says, (And he (Loot) indeed had warned them of Our Grasp, but they did doubt the warnings! And they indeed sought to shame his guests (by asking to commit sodomy with them). So We blinded their eyes, "Then taste you My Torment and My Warnings." And verily, an abiding punishment seized them early in the morning) (Soorah Al-Qamar 54:36-38)

Scholars of *tafseer* and others have said that the Prophet of Allah, Loot ؑ, tried to prevent his people from entering and resisted them; the door was locked and they were trying to open it and enter through it. Loot ؑ warned them to desist and forbade them from behind the door, while they tried to force entry from outside. When the situation became straitened for him, he said, ( "Would that I had strength (men) to overpower you, or that I could betake myself to some powerful support (to resist you). " ) (Soorah Hood 11:80) That is, I would inflict the punishment on you. The angels said, ( "O, Loot! Verily, we are the Messengers from your Lord! They shall not reach you!" ) (Soorah Hood 11:81)

The scholars) said that Gabriel ؑ attacked them and struck their faces with the edge of his wing and their sight was removed. Indeed, it was even said that their eyes were completely effaced, leaving no trace. They returned to their

homes, feeling the walls and threatening the Messenger of Allah ﷺ and saying, “In the morning, we will deal with him.” Allah, Most High, says, ﴿ And they indeed sought to shame his guests (by asking to commit sodomy with them). So We blinded their eyes, “Then taste you My Punishment and My Warnings.” And verily, an abiding punishment seized them early in the morning. ﴾ (Soorah Al-Qamar 54:37,38) This was after the angels had approached Loot ﷺ and commanded him to travel in the latter part of the night with his family and they commanded them that none should look back, i.e. when they heard the sound of the punishment being inflicted on Loot’s people. As for His Words: ﴿ except your wife ﴾ (Soorah Hood 11:81) if the word for “wife” is read in Arabic as *imra’atak*, then it is possible that the meaning is that his wife was excepted from the command: ﴿ “So travel with your family in a part of the night.” ﴾ (Soorah Hood 11:81), as if it was being said, “except your wife, do not make the journey by night with her.” It is also possible that it is from His Words: ﴿ and let not any of you look back, except your wife ﴾ (Soorah Hood 11:81) That is, she will certainly look back and that which will afflict them will afflict her also. This interpretation is strengthened by the recitation of the word “wife” in Arabic as *imra’atak*. However, the former is more apparent in meaning. And Allah knows better.

As for His Words: ﴿ and We rained on them stones of baked clay, piled up ﴾ (Soorah Hood 11:82) The word *sijjeel* is an Arabicised Persian word and it means forceful, hard and strong. ﴿ Piled up ﴾ that is, falling one upon another upon them from the sky. ﴿ Marked ﴾ that is, the stones were marked and sealed, all of them having the names of their victims written on them, as He, Most High, says, ﴿ Marked by your Lord for the *musrifoon* (polytheists, criminals, sinners those who trespass Allah’s set limits in evil-doings by committing great

sins) ﴿ (Soorah Adh-Dhariyat 51:34) and as He, Most High, says, ﴿ And We rained on them a rain (of punishment). And how evil was the rain of those who had been warned ﴾ (Soorah Ash-Shu'ara' 26:173) And He, Most High, says, ﴿ And He destroyed the overthrown cities (of Sodom to which Prophet Loot was sent). So there covered them that which did cover ﴾ (Soorah An-Najm 53:53,54) That is, he inverted them and dropped them face down and then covered them with a deluge of stones from *sijjeel*, which followed one upon another, each one of them marked with the name of the person among those present in the city upon whom it would fall and also upon those who were absent on journeys, those in distant lands and those who were isolated from it. It was said that the wife of Loot عليه السلام remained with her people and it was also said that she set out with her husband and her two daughters, but when she heard the shout and the falling of the city, she turned round toward her people, disobeying the Command of her Lord and said, "O, my people!" Then a rock fell on her and crushed her and she joined her people, since she followed their religion and she spied for them on the guests who stayed with Loot عليه السلام. Allah, Most High, says, ﴿ Allah sets forth an example for those who disbelieve, the wife of Nooh and the wife of Loot. They were under two of our righteous slaves, but they both betrayed (their husbands) so they (Nooh and Loot) benefited them (their respective wives) not, against Allah, and it was said, "Enter the Fire along with those who enter!" ﴾ (Soorah At-Tahreem 66:10). That is, betray them by not following their Religion; it does not mean that they used to commit adultery – Allah forbid that! Never! For Allah would not ordain for His Prophet that his wife should commit adultery, as 'Abdullah Ibn 'Abbas رضي الله عنه and other *Imams* among earlier and the later scholars said, "No

wife of a Prophet ever committed adultery.” (2) And whoever claimed otherwise has committed a grave error.

Allah made the location of this city into a putrid sea, whose water provides no benefit and neither do the lands surrounding it, due to their ruin, their badness and poor quality. Thus they became a lesson, a warning and a sign of Allah’s Omnipotence, His Greatness and His Power in inflicting retribution on those who disobey His Command, belie His Messengers and follow their own lusts. These verses are also a proof of His Mercy towards His believing slaves, in that He saved them from being among those who were destroyed and He brought them out from darkness into light, as He, Most High, says, **﴿ Verily, in this is an *Ayah* (proof or sign), yet most of them (polytheists, pagans, etc., who do not believe in the Resurrection) are not believers. And verily, your Lord! He is truly the Almighty, the Most Merciful ﴾** (Soorah Ash-Shu‘ara’ 26:8,9)

And He, Most High, says, **﴿ So *As-Saihah* (punishment - awful cry, etc.) overtook them at the time of sunrise; and We turned them (the towns of Sodom in Palestine) upside down and rained down on them stones of baked clay. Surely! In this are signs, for those who see (or understand or learn the lessons from the Signs of Allah). And verily, they (the cities) were right on the highroad (from Makkah to Syria i.e. the place where the Dead Sea is now). Surely! Therein is indeed a sign for the Believers ﴾** (Soorah Al-Hijr 15:73-77) That is, those who look with a keen and intuitive eye at them, can see how Allah changed that land and its people and how He destroyed it and flooded it, after it had been populated and made prosperous, as

(2) Narrated by Ibn ‘Asakir (14/636), on the authority of Ashras Al-Khurasani, in a *marfoo’* form, though in *Ad-Durr ul-Manthoor* (6/245), As-Suyooti ascribed it to Ibn Al-Mundhir and said that it is *mawqoof*, being a saying of ‘Abdullah Ibn ‘Abbas ؓ.

narrated by At-Tirmidhi and others in a *marfoo'* form: "Fear the keen eye of the Believer, for verily, it looks with the Light of Allah." Then he recited, "﴿ In this are signs, for those who see (or understand or learn the lessons from the Signs of Allah) ﴾ (Soorah Al-Hijr 15:75)." <sup>(3)</sup>

As for His Saying: ﴿ And verily, they (the cities) were right on the highroad (from Makkah to Syria i.e. the place where the Dead Sea is now) ﴾ (Soorah Al-Hijr 15:76) it means they were on a road that is broad and well travelled and it is so until now, as He, Most High, says, ﴿ Verily, you pass by them in the morning and at night; will you not then reflect? ﴾ (Soorah As-Saffat 37:137,138)

Allah, Most High, says, ﴿ So We brought out from therein the Believers. But We found not there any household of the Muslims except one (i.e. Loot and his two daughters). And We have left there a sign (i.e. the place of the Dead Sea, well-known in Palestine) for those who fear the painful punishment ﴾ (Soorah Adh-Dhariyat 51:35-37). That is, We left it as a lesson and a warning for those who are afraid of the Punishment of the Hereafter; who fear the Most Merciful unseen and also fear the time when they will stand before their Lord (on the Day of Resurrection); who restrain their souls from evil desires and lusts, held back from committing those deeds which Allah has made unlawful, abandoned acts of disobedience and feared to resemble the people of Loot ﷺ. "Whoever imitates a people, he is one of them." <sup>(4)</sup> as someone said (in *Al-Bahr ut-Taweel*): Though you may not be the people of Loot themselves, still, the people of Loot are not that different from you.

(3) This is a weak *hadeeth* narrated by At-Tirmidhi (3127), on the authority of Abu Sa'eed Al-Khudri ﷺ.

(4) This *hadeeth* is *hasan-saheeh*; it was narrated by Abu Dawood on the authority of 'Abdullah Ibn 'Umar ﷺ.

The discerning and intelligent person, who fears his Lord fulfills what Allah, the Almighty, the All-Powerful has enjoined upon him and he accepts that to which the Messenger of Allah has guided him, such as lawful sexual relations with wives and slave-girls who possess beauty. He should beware of following every rebellious devil, for then he will merit punishment and he will be included in the Words of Allah, Most High: ﴿ and they are not ever far from the *zalimoon* (polytheists, evil-doers, etc.) ﴾ (Soorah Hood 11:83)

## The Story of the People of Shu'aib

Allah, Most High, says in *Soorah Al-A'raf*, after relating the story of the people of Loot, ﴿ And to (the people of) Madyan (Midian), (We sent) their brother Shu'aib. He said, "O, my people! Worship Allah! You have no other *ilah* (god) but Him (*La ilaha illallah* [none has the right to be worshipped but Allah]). Verily, a clear proof (sign) from your Lord has come unto you; so give full measure and full weight and wrong not men in their things, and do not commit mischief on the earth after it has been set in order, that will be better for you, if you are Believers. And sit not on every road, threatening, and hindering from the Path of Allah those who believe in Him and seeking to make it crooked. And remember when you were but few, and He multiplied you. And see what was the



end of the *mufsidoon* (mischief-makers, corrupt people, liars). And if there is a party of you who believe in that with which I have been sent and a party who do not believe, be patient until Allah judges between us, and He is the Best of judges.” The chiefs of those who were arrogant among his people said, “We shall certainly drive you out, O, Shu’aib and those who have believed with you from our town, or else you (all) shall return to our religion.” He said, “Even though we hate it! We should have invented a lie against Allah if we returned to your religion, after Allah has rescued us from it. And it is not for us to return to it unless Allah, our Lord, should will. Our Lord comprehends all things in His Knowledge. In Allah (Alone) we put our trust. Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgment.” The chiefs of those who disbelieved among his people said (to their people), “If you follow Shu’aib, be sure then you will be the losers!” So the earthquake seized them and they lay (dead), prostrate in their homes. Those who belied Shu’aib became as if they had never dwelt there (in their homes). Those who belied Shu’aib, they were the losers. Then he (Shu’aib) turned from them and said, “O, my people! I have indeed conveyed my Lord’s Messages unto you and I have given you good advice. Then how can I sorrow for the disbelieving people’s (destruction).” (Soorah Al-A’raf 7:85-93)

He, Most High, says in *Soorah Ash-Shu’ara’*, after relating their story, ﴿ The dwellers of *Al-Aikah* (near Madyan) belied the Messengers. When Shu’aib said to them, “Will you not fear Allah (and obey Him)? I am a trustworthy Messenger to you. So fear Allah, keep your duty to Him, and obey me. No reward do I ask of you for it (my Message of Islamic Monotheism), my reward is only from the Lord of the *‘Alameen*. Give full measure, and cause no loss (to others). And weigh with a true

and straight balance. And defraud not people by reducing their things, nor do evil, making corruption and mischief in the land. And fear Him Who created you and the generations of the men of old.” They said, “You are only one of those bewitched! You are but a human being like us and verily, we think that you are one of the liars! So cause a piece of the heaven to fall on us, if you are of the truthful!” He said, “My Lord is the Best Knower of what you do.” But they belied him, so the torment of the day of shadow (a gloomy cloud) seized them, indeed that was the torment of a Great Day. Verily, in this is indeed a sign, yet most of them are not believers. And verily! Your Lord, He is indeed the Almighty, the Most Merciful ﴿Soorah Ash-Shu‘ara’ 26:176-191).

The people of Madyan were Arab people and they dwelled in the city of Madyan, which was in the land of Mu‘an, on the border of Ash-Sham, near to the region of Hijaz, and not far from the lake of the people of Loot ﷻ – and they lived not long after them. Madyan was a tribe after whom the city was named. They were from the tribe of Madyan, son of Madyaan, son of Ibraheem *Al-Khaleel* ﷻ and Shu‘aib ﷻ was their Prophet; he was the son of Meekeel Ibn Yashjan (Jokshan), according to Ibn Ishaq. He said, “In the Syriac language he was called Bathroon.” But there is some doubt about this. It was also said that he was Shu‘aib Ibn Yashjan Ibn Lawai (Levi) Ibn Ya‘qoob (Jacob). It was also said that he was Shu‘aib Ibn Thuwaib Ibn ‘Abqa Ibn Madyan Ibn Ibraheem (Ibraheem). And it was said that he was Shu‘aib Ibn ‘Saifoor Ibn ‘Abqa Ibn Thabit Ibn Madyan Ibn Ibraheem. Other genealogies have also been given for him.

In the *hadeeth* of Abu Dharr ؓ, which is in the *Saheeh* of Ibn Hibban, in the Chapter on Prophets and Messengers, the

Prophet ﷺ said, “Abu Dharr, four (of the Prophets) were from the Arabs: Hood, Saleh, Shu‘aib and your Prophet.”<sup>(5)</sup> Some of the *Salaaf* referred to Shu‘aib ؑ as the “Orator of the Prophets”, due to his eloquence, grandeur of speech and powerful rhetoric, when calling upon his people to believe in his Message.

It is reported on the authority of ‘Abdullah Ibn ‘Abbas ؓ that he said: Whenever the Messenger of Allah ﷺ mentioned Shu‘aib ؑ, he would say, “That was the Orator of the Prophets.”<sup>(6)</sup>

The people of Madyan were disbelievers, who practiced highway robbery; they used to terrorize wayfarers and they worshipped *Al-Aikah*, which means a tree surrounded by tangled woods. They were the worst of people in their dealings with others, giving short weight and measure, while demanding more than their due from others. So Allah sent to them a man from among them and that was the Messenger of Allah, Shu‘aib ؑ; he called on them to worship Allah, Alone, without ascribing partners to Him and he forbade them from engaging in the aforementioned sinful practices, such as cheating the people out of their rights and terrorizing them when they were on the road. Some of them believed, but most of them disbelieved and so Allah inflicted on them a severe punishment. And He is the *Wali* (Helper, Supporter, Protector, etc.), Worthy of all Praise. He, Most High, says, ﴿ And to (the people of) Madyan, (We sent) their brother Shu‘aib. He said, “O, my people! Worship Allah! You have no other *ilah* (god) but Him. (*La ilaha ill-Allah* [none has the right to be worshipped but Allah]). Verily,

(5) This *hadeeth*, which was narrated in its entirety by Ibn Hibban in his *Saheeh* (2/77, No. 361) is extremely weak.

(6) This *hadeeth* was narrated by Al-Hakim in *Al-Hakim* (4071). Adh-Dhahabi did not comment on it in *At-Talkhees*, but in its chain of narrators is one Salamah Ibn Al-Fadhl, who has been declared weak by more than one scholar.

a clear sign from your Lord has come unto you.” ﴿ *Soorah Al-A'raf* 7:85) That is, a proof, a clear argument and irrefutable evidence of the truth of what I have brought to you. ﴿ “So give full measure and full weight and wrong not men in their things, and do not mischief on the earth after it has been set in order.” ﴾ (*Soorah Al-A'raf* 7:85) He commanded them to be fair and forbade them to commit injustice and he warned them against disobeying him in this, saying, ﴿ “That will be better for you, if you are Believers. And sit not on every path.” ﴾ (*Soorah Al-A'raf* 7:85,86) That is, on every road “threatening...”. That is, threatening to take the people’s money by exacting taxes and such like from the traders who entered the city and terrorizing the wayfarers.

As-Suddi said in his *Tafseer* on the authority of the Companions, ﴿ “And sit not on every path, threatening” ﴾ (*Soorah Al-A'raf* 7:86) means that they used to exact tithes from the money of the wayfarers.

It is reported on the authority of ‘Abdullah Ibn ‘Abbas ؓ that he said, “They were a people who exceeded all limits and committed outrages; they would sit at the side of the road and exact tithes from the people’s money – and they were the first people to practice that.” ﴿ “And hindering from the Path of Allah those who believe in Him and seeking to make it crooked.” ﴾ (*Soorah Al-A'raf* 7:86) So he forbade them to cut off the physical road in the life of this world and the spiritual, religious road: ﴿ “And remember when you were but few, and He multiplied you. And see what was the end of the *mufsidoon*.” ﴾ (*Soorah Al-A'raf* 7:86) He reminded them of the blessings that Allah, Most High, had bestowed on them, by increasing their numbers, after they had formerly been only a few and he warned them of Allah’s Vengeance being visited upon them, if

they disobeyed the guidance that he brought to them, as Allah said to them in another account, ﴿“and give not short measure or weight, I see you in prosperity; and verily I fear for you the Punishment of a Day encompassing.”﴾ (Soorah Hood 11:84), That is, do not (further) commit those sins that you are currently engaging in and do not continue to transgress in this way, for if you do, Allah will remove the blessing that is in your hands and He will cause you to become impoverished and remove the means by which you have become rich. This was in addition to the punishment of the Hereafter. A person upon whom both punishments are combined has acquired for himself the worst of bargains. So he forbade them from engaging in unacceptable practices, such as giving short measure to others, while taking more than one’s due from them (*tatfeef*). He warned them that they would lose the benefits that Allah had bestowed on them in this earthly life and of the painful punishment that awaited them in the Hereafter, and he reprimanded them in the harshest manner. Then after rebuking them, he commanded them, saying, ﴿“And O, my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption. That which is left by Allah for you (after giving the rights of the people) is better for you, if you are Believers. And I am not set over you as a guardian.”﴾ (Soorah Hood 11:85,86) ‘Abdullah Ibn ‘Abbas ؓ and Al-Hasan Al-Basri said that ﴿“That which is left by Allah for you (after giving the rights of the people) is better for you”﴾ means that the sustenance which Allah bestows on you is better than the money that you take from the people by means of *tatfeef*. The Messenger of Allah ﷺ said, “Verily, *riba* (interest, usury, etc.), though it may multiply, the end result of it is less.”<sup>(7)</sup> That is, little. The Messenger of Allah ﷺ also said,

(7) This is an authentic *hadeeth* narrated by Imam Ahmad, on the authority of

“The seller and the buyer have the right to keep or return goods as long as they have not parted or till they part; and if both the parties spoke the truth and described the defects and qualities (of the goods), then they would be blessed in their transaction, and if they told lies or hid something, then the blessings of their transaction would be lost.”<sup>(8)</sup>

What is meant is that there is a blessing in lawful profit, even though it may be little, while the unlawful does not accrue any blessings, even though the profit from it may be great. This is why the Prophet of Allah, Shu‘aib, said, ﴿ “That which is left by Allah for you (after giving the rights of the people) is better for you, if you are Believers.” ﴾ (Soorah Hood 11:86) As for his saying: ﴿ “And I am not set over you as a guardian.” ﴾ (Soorah Hood 11:86), it means: Do what I command you to do, seeking thereby Allah’s Countenance and hoping for His Reward, not in order that I or any other may see you. ﴿ They said, “O, Shu‘aib! Does your *salah* (prayer) command that we leave off what our fathers used to worship, or that we leave off doing what we like with our property? Verily, you are the forbearing, right-minded!” ﴾ They said these last words in order to mock him, belittle him and ridicule him. That is, do these prayers which you offer command you to forbid us to worship any deity except your God and order us to abandon that which our forefathers used to worship? Or do they command you to order us not to do business dealings except in the manner which pleases you and to abandon those dealings which you forbid, even though they please us? ﴿ “Verily, you are the forbearing, right-minded!” ﴾ (Soorah Hood 11:87)

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<sup>1</sup>Abdullah Ibn Mas‘ood ؓ (3745).

(8) Narrated by Al-Bukhari (2079), Muslim (1532), Abu Dawood (3459), At-Tirmidhi (1246), An-Nasa’i (4457), Ahmad (14890) and Ad-Darimi (2548), on the authority of Hakeem Ibn Hizam ؓ.

‘Abdullah Ibn ‘Abbas ؓ, Maimoon Ibn Mihran, Ibn Juraij, Zaid Ibn Aslam and Ibn Jareer said that they – the enemies of Allah – said these words in tones of mockery. ( He said, “O, my people! Tell me, if I have a clear proof from my Lord, and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform so far as I am able, to the best of my power. And my guidance cannot come except from Allah, in Him I trust and unto Him I repent.” ) (Soorah Hood 11:88) He spoke to them using courteous and polite words and he called them to the truth with the clearest guidance. He said to them, “Do you consider, O deniers ( “if I have a clear evidence from my Lord...” ) (Soorah Hood 11:88). That is, if I am following a clear command from Allah, which is that He sent me to you ( and He has given me a good sustenance from Himself ) – meaning Prophethood and Messengership. That is to say, and knowledge of that was concealed from you, then what can I do with you?

Allah, Most High, says, ( Enjoin you *al-birr* (piety and righteousness and each and every act of obedience to Allah) on the people and you forget (to practice it) yourselves, while you recite the Scripture (the Tawrah [Torah])? Have you then no sense? ) (Soorah Al-Baqarah 2:44). In the *tafseer* of this Verse, it was authentically reported from the Messenger of Allah ﷺ that he said, “A man will be brought on the Day of Resurrection and thrown in the Fire, so that his intestines will come out and he will go around like a donkey goes around a millstone. The people of the Fire will gather around him and say, ‘O, so-and-so! What is wrong with you? Did you not use to order us to do good deeds and forbid us to do bad deeds?’ He will reply, ‘Yes, I used to order you to do good deeds, but I did not do them

myself, and I used to forbid you to do bad deeds, yet I used to do them myself.”<sup>(9)</sup> This is the description of those adulterers and sinners and those who oppose the Prophets. While as for the superior and intelligent leaders from among the scholars who fear their Lord unseen, their situation is as described by the Prophet of Allah, Shu‘aib: ﴿ I wish not, in contradiction to you, to do that which I forbid you. I only desire reform so far as I am able, to the best of my power. ﴾ (Soorah Hood 11:88) That is, in all of my commands, I desire naught but to exert my utmost efforts and abilities toward reforming your deeds and your words. ﴿ And my guidance cannot come ﴾. That is, in all of my affairs. ﴿ Except from Allah, in Him I trust and unto Him I repent ﴾ (Soorah Hood 11:88). That is, I place my trust in Him in all matters, to Him I will return and my destiny is in His Hands. This is a stance of (*targheeb*)<sup>(10)</sup> to do good.

Then he embarked on a form of *tarheeb*,<sup>(11)</sup> saying, ﴿ “And my people! Let not my *shiqaq* cause you to suffer the fate similar to that of the people of Nooh or of Hood or of Salih, and the people of Loot are not far off from you!” ﴾ (Soorah Hood 11:89) That is, do not let your opposition to me and your hatred of that which I have brought to you cause you to continue in your error and ignorance, for if you do, Allah will inflict upon you a similar punishment to that which He inflicted on those who were like you among the peoples of Nooh ﷺ, Hood ﷺ and Saleh ﷺ, who belied and opposed their Prophets.

As for Shu‘aib’s saying: ﴿ “and the people of Loot are not far off from you.” ﴾ (Soorah Hood 11:89), it is said that its meaning is that they were not far off from them in time; Qatadah

(9) Narrated by Al-Bukhari (3267) and Muslim (2989).

(10) *Targheeb*: Incitement and encouragement.

(11) *Tarheeb*: To frighten, alarm or threaten.



said, "This means that they were only destroyed before you yesterday." It has also been said that it refers to place. But in actual fact, the Verse carries both meanings. It was also said that it means that they were similar to them in characteristics and repugnant deeds, such as highway robbery and taking money from the people both openly and in secret, through all kinds of tricks and sophisms. It is possible to reconcile to all of these opinions, because they were not far from them in time, distance or characteristics. Then he mixed *tarheeb* with *targheeb*, saying, ﴿ "And ask forgiveness of your Lord and turn unto Him in repentance. Verily, my Lord is Most Merciful, Most Loving." ﴾ (Soorah Hood 11:90) That is, abandon the sins you are engaged in and turn in repentance to your Lord, the Most Merciful, Most Loving, because if anyone turns in repentance to Him, He is Merciful toward His slaves – more merciful than a mother toward her child. ﴿ "Most Loving" ﴾ means, even if it is after He has accepted the repentance of his slave and even if the slave had repented of major sins. ﴿ They said, "O, Shu'aib! We do not understand much of what you say, and we consider you a weak person (it is said that he was a blind man) among us." ﴾ (Soorah Hood 11:91)

As for their saying: ﴿ "Were it not for your family, we should certainly have stoned you; and you are not powerful against us" ﴾ (Soorah Hood 11:91), this was due to their profound disbelief and their disgraceful obstinacy, as they said, ﴿ They said, "O, Shu'aib! We do not understand much of what you say." ﴾ (Soorah Hood 11:91) That is, we do not understand it, nor do we comprehend it, because we do not like it and we do not want it, so we have no eagerness for it and we will not follow it. And this is like the saying of the disbelievers of Quraish to the Messenger of Allah: ﴿ And they say, "Our hearts are under coverings (screened) from that to which you invite

us, and in our ears is deafness, and between us and you is a screen, so work you (on your way); verily, we are working (on our way).” ﴿ *Soorah Fussilat* 41:5) As for their saying: ﴿ “and we consider you a weak person (it is said that he was a blind man) among us.” ﴾ (*Soorah Hood* 11:91), it means despised and abandoned. ﴿ “Were it not for your family...” ﴾. means, your tribe and your kinsfolk among us. ﴿ “We should certainly have stoned you; and you are not powerful against us.” He said, “O, my people! Is then my family of more weight with you than Allah?” ﴾ (*Soorah Hood* 11:91,92). That is, do you fear my tribe and my kinsfolk and hesitate to harm me because of them, yet you do not fear Allah’s Anger or hesitate to harm me because I am a Messenger of Allah? That means that you consider my tribe more powerful than Allah! ﴿ *And you have cast Him away behind your backs* ﴾ (*Soorah Hood* 11:92). That is, you have placed fear of Allah behind your backs. ﴿ “Verily, my Lord is surrounding all that you do.” ﴾ (*Soorah Hood* 11:92). That is, He is fully Aware of what you do and He encompasses all of that and He will recompense you for it on the Day when you are returned to Him. ﴿ *And O, my people! Act according to your ability and way, and I am acting (on my way). You will come to know who it is on whom descends the punishment that will cover him with ignominy, and who is a liar! And watch you! Verily, I too am watching with you.”* ﴾ (*Soorah Hood* 11:93) This is a stern threat and a positive warning, that if they should continue on their path and in their (wicked) ways, they would come to know on whom Allah’s Punishment would be inflicted and upon whom would destruction and annihilation be visited. In an earlier Verse in this *Soorah*, he said, ﴿ “and on whom will fall a lasting punishment.” ﴾ (*Soorah Hood* 11:39) ﴿ “and who is a liar!” ﴾ (*Soorah Hood* 11:93) That is, which of us is the liar in the information, the glad tidings and the warnings he gave,

you or I. ﴿ “And watch you! Verily, I too am watching with you.” ﴾ (Soorah Hood 11:93). This is like the Words of Allah: ﴿ “And if there is a party of you who believes in that with which I have been sent and a party who do not believe, so be patient until Allah judges between us, and He is the Best of judges.” The chiefs of those who were arrogant among his people said, “We shall certainly drive you out, o, Shu‘aib, and those who have believed with you from our town, or else you (all) shall return to our religion.” He said, “Even though we hate it! We should have invented a lie against Allah if we returned to your religion, after Allah has rescued us from it. And it is not for us to return to it unless Allah, our Lord, should will. Our Lord comprehends all things in His Knowledge. In Allah (Alone) we put our trust. Our Lord! Judge between us and our people in truth, for You are the Best of the *fatiheen*.” ﴾ (Soorah Al-A‘raf 7:87-89)

They demanded that those who had believed in Shu‘aib’s Message return to their religion and so Shu‘aib ﷺ disputed with them on behalf of his people, saying, ﴿ “Even though we hate it! ﴾ (Soorah Al-A‘raf 7:88) That is, these people (who have believed) will not return voluntarily to you; if they return, they will only do so under compulsion and that is because once the joy of faith has pervaded the heart, none will be discontented with it and none will reject it, and no one can avoid that. This is why he said, ﴿ We should have invented a lie against Allah if we returned to your religion, after Allah has rescued us from it. And it is not for us to return to it unless Allah, our Lord, should will. Our Lord comprehends all things in His Knowledge. In Allah (Alone) we put our trust ﴾ (Soorah Al-A‘raf 7:89) That is, He is Sufficient for us, He is our Protector and we take refuge with Him in all of our affairs. Then he sought judgment from Allah against his people and

asked his Lord to hasten the infliction of the punishment that they deserved upon them, saying, ﴿ “Our Lord! Judge between us and our people in truth, for You are the Best of the *fatiheen*.” ﴾ (*Soorah Al-A'raf* 7:89) That is, of those who give judgment. So he invoked Allah against them – and Allah does not reject the invocations of His Messengers when they seek help from Him against those who reject Him, disbelieve in Him and His Messengers, and oppose them. But in spite of this, they remained determined to persist in what they were doing (i.e. disbelief, sins, etc.). ﴿ The chiefs of those who disbelieved among his people said (to their people), “If you follow Shu'aib, be sure then you will be the losers!” ﴾ (*Soorah Al-A'raf* 7:90) Allah, Most High, says, ﴿ So the earthquake seized them, and they lay (dead), prostrate in their homes. ﴾ (*Soorah Al-A'raf* 7:78) Allah mentioned (earlier) in *Soorah Al-A'raf* that the earthquake seized them (i.e. the people of Thamood); that is to say, the earth upon which they stood shook severely and caused their souls to be taken out from their bodies, while the animals in their land became like stone and their (i.e. the people's) bodies became corpses, without souls, unmoving and senseless. Allah had combined upon them a variety of punishments, lessons and afflictions and this was because of their wicked characteristics. Allah inflicted on them a severe earthquake, which stilled all movement and a great Shout extinguished their voices and He sent a shadow or cloud upon them which emitted fire and sparks from all sides and all directions. But He, Most High, informed us about them in every *Soorah* in which mention of them was appropriate. And in the course of the narrative in *Soorah Al-A'raf*, He mentioned that they spread false stories about the Prophet of Allah ﷺ and his companions and threatened them with expulsion from their town, if they did not return to their former religion. Allah says, ﴿ So the earthquake seized them,

and they lay (dead), prostrate in their homes. ﴿ (Soorah Al-A'raf 7:78) Allah responded to their spreading of falsehoods (*irjaf*) with the earthquake (*rajfah*)<sup>(12)</sup> and their intimidation (*ikhafah*) with terror (*kheefah*),<sup>(13)</sup> which was most appropriate in this context.

As for the narrative in *Soorah Hood*, He mentioned that the Shout seized them and they became lifeless in their homes. This was because they said to the Prophet of Allah in tones of derision, mockery and belittlement, ﴿ **Does your *salah* (prayer) command that we leave off what our fathers used to worship, or that we leave off doing what we like with our property? Verily, you are the forbearing, right-minded!** ﴾ (Soorah Hood 11:87) So it was appropriate that He mentioned here the Shout, which was like a harsh rebuke for engaging in this wicked speech which they addressed to this noble, faithful and eloquent Messenger and so there came to them the Shout, which, along with the earthquake, silenced them.

As for Allah's Words in *Soorah Ash-Shu'ara*, He mentioned that a punishment seized them on the Day of Shadow. And that was a response to their request and something approximating what they asked for, for they said, ﴿ **"You are only one of those bewitched! You are but a human being like us and, verily, we think that you are one of the liars! So cause a piece of the heaven to fall on us, if you are of the truthful!"** He said, "My Lord is the Best Knower of what you do." ﴾ (Soorah Ash-Shu'ara' 26:185-188)

Allah, Most High – Who is the All-Hearing, the All-Seeing – says, ﴿ **But they belied him, so the torment of the Day of**

(12) *Irjaf* and *rajfah* are both from the same root verb *rajafa*.

(13) *Ikhafah* and *Kheefah* are both from the same root verb *khafa*.

Shadow (a gloomy cloud) seized them; indeed that was the punishment of a Great Day. ﴿ Soorah Ash-Shu'ara' 26:189 ﴾

Then Allah mentioned the same criticism regarding the Companions of the *Aykah* that He had made of the people of Madyan, which was that they used to cheat in their weights and measures and this proves that they were the one people, who were destroyed by a variety of punishments. Regarding Allah's Words: ﴿ But they belied him, so the torment of the Day of Shadow (a gloomy cloud) seized them, indeed that was the punishment of a Great Day ﴾ (Soorah Ash-Shu'ara' 26:189), scholars have said that they were afflicted by an intense heat and Allah sent against them a fierce wind, which blew for seven days and neither water nor shade, nor entering tunnels availed them against it. They fled from their homes into the countryside, where they were covered by a cloud. They gathered beneath it, in order to seek shade from it, but when they had all gathered under it, Allah caused it to cast sparks and flames of fire on them, while the earth shook beneath them and the Shout came to them from the heaven and their souls were extracted from them and destroyed. ﴿ So the earthquake seized them and they lay (dead), prostrate in their homes. Those who belied Shu'aib became as if they had never dwelt there (in their homes). Those who belied Shu'aib, they were the losers. ﴾ (Soorah Al-A'raf 7:91,92) So Allah saved Shu'aib ﷺ and the believers who were with him, as He, Most High, says, and He is the Most Truthful of Speakers, ﴿ And when Our Commandment came, We saved Shu'aib and those who believed with him by a Mercy from Us. ﴾ (Soorah Hood 11:94) He, Most High, says, ﴿ So the earthquake seized them and they lay (dead), prostrate in their homes. Those who belied Shu'aib became as if they had never dwelt there (in their homes). Those who belied Shu'aib, they were the losers. ﴾ (Soorah Al-A'raf

7:91,92) This was in response to their saying: ﴿ “If you follow Shu’aib, be sure then you will be the losers.” ﴾ (Soorah Al-A’raf 7:90). Then Allah, Most High, mentioned regarding His Prophet ﷺ that he reproached them and rebuked them, as Allah, Most High, says, ﴿ Then he (Shu’aib) turned from them and said, “O, my people! I have indeed conveyed my Lord’s Messages unto you and I have given you good advice. Then how can I sorrow for the disbelieving people’s (destruction).” ﴾ (Soorah Al-A’raf 7:93) That is, he turned away from their place after they had been destroyed, saying, ﴿ “I have indeed conveyed to you the Message of my Lord, and have given you good advice.” ﴾ (Soorah Al-A’raf 7:79). That is, I have fulfilled what was incumbent upon me, by conveying to you the Message in full and giving you the complete advice and I have striven to guide you to the utmost of my ability and with all of the means at my disposal. But that has not benefited you, because Allah does not guide those who willfully go astray and they have none to help them. So I do not regret what has befallen you after all that, because you did not accept the advice and you did not fear the humiliation. This is why he said, ﴿ “Then how can I sorrow...?” ﴾ (Soorah Al-A’raf 7:93) That is, how can I be sad for a disbelieving people, i.e. a people who do not accept the truth and do not return to it or even look toward it. So Allah inflicts His Punishment upon them – a punishment which cannot be rescinded, nor can it be prevented or avoided by anyone for whom it is intended?