

مَصَابِيحُ الضِّيَاءِ

من قصص الأنبياء

من تيسير اللطيف المنان في خلاصة تفسير القرآن

THE STORIES OF the Prophets

Taken from
Taysir Al-Latif Al-Mannān fī Khulāṣat Tafsīr Al-Qur'ān
(The Exegesis of the Qur'ān)

By His eminence, The Shaykh Al-'Allāmah 'Abd al-Raḥmān b. Nāṣir As-Sa'dī

Introduction by Shaykh 'Abdullah b. 'Abd al-'Azīz al-'Aqīl

- رَحْمَةُ اللَّهِ -



The Beacons of Brightness from
The Stories of the Prophets

Taken from *Taysir al-Laṭīf al-Mannān fī Khulāṣah Tafsīr al-Qurʿān*
(The Exegesis of the Qurʿān)

By the virtuous Shaykh,
Al-ʿAllāmah ʿAbd al-Raḥmān Ibn Nāṣir al-Saʿdī

Introduction by the noble Shaykh
ʿAbd al-lāh Ibn ʿAbd al-ʿAzīz al-ʿAqīl

Tended to and extracted by ʿĪsā Ibn Muḥammad al-Qarʿānī

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Address:
Hikmah Publications
P.O. Box 44121
Philadelphia, PA. 19144
hikmahpubs@gmail.com

Transliteration Table

Consonants

ء	'	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	'	ن	n
ج	j	س	s	غ	gh	ه	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

Vowels

Short	ـَ	a	ـِ	i	ـُ	u
Long	ـَا	ā	ـِي	ī	ـُو	ū

Diphthongs	ـَو	aw	ـَي	ay
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عَزَّوَجَلَّ The Mighty and Majestic.

سُبْحَانَهُ وَتَعَالَى The Sublime and Exalted.

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ May Allāh make good mention of His Prophet in the highest company and grant him safety in this life and the next.

رَضِيَ اللهُ عَنْهُ May Allāh be pleased with him.

رَحِمَهُ اللهُ May Allāh show mercy to him.

عَلَيْهِ السَّلَامُ Peace be upon him.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Absolute praise belongs to Allāh alone, and may the blessings and salutations be bestowed upon His servant and Messenger, our Prophet Muḥammad, his household and companions.

To proceed;

I have acquainted myself with this valuable treatise entitled *The Beacons of Brightness from the Stories of the Prophets* that has been extracted by its author, al-Shaykh: 'Īsā Ibn Muḥammad al-Qar'ānī from the book of our Shaykh al-'Allāmah Abdur-Raḥmān Ibn Nāṣir al-Sa'dī entitled *Taysīr al-Laṭīf al-Mannān fī Khulāṣah Tafsīr al-Qur'ān* which is a summary to his larger exegesis entitled: *Taysīr al-Karīm al-Raḥmān fī Tafsīr Kalām al-Mannān*. It is the great exegesis that he exhausted his efforts, time and knowledge in completing in avidness in order to clarify the meanings of the *Qur'ān* and expound on its aims with clear and obvious terminology understood by the novice student and in a manner that doesn't make the advanced student weary. He composed it with many knowledge-based, jurisprudent, principal based, literary, social, historical, narrative and admonishing derivations, in addition to the remembrance of the significant days Allāh has mentioned and other than that such as the stories Allāh has narrated to us regarding the news of the Messengers and their people and the various types of punishments that Allāh placed on them. Allāh states,

﴿فَمِنْهُمْ مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَّنْ أَخَذَتْهُ الصَّيْحَةُ
وَمِنْهُمْ مَّنْ خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَّنْ أَغْرَقْنَا﴾

“Of them were some on whom We sent Ḥāshibān (a violent wind with a shower of stones) [as the people of Lūṭ (Lot)], and of them were some who were overtaken by al-Ṣayḥah [torment - awful cry (as Thamūd or Shu‘ayb’s people)], and of them were some whom We caused the earth to swallow [as Qārūn (Korah)], and of them were some whom We drowned [as the people of Nūḥ, or Fir‘awn (Pharaoh) and his people].”
[29:40]

Al-Shaykh ‘Īsā extracted the benefits that he derived from the stories of the Prophets and their people found within this rich exegesis and greatly beneficial treatise.

He read it to me and I was impressed by it, thus I advised him with printing and spreading it in the hope that Allāh brings benefit by it.

It is an aspiration that the students of knowledge would follow in his example in that they extract the gems found within the exegesis of our Shaykh and highlight and manifest his meticulous derivations in the fields of *Tawḥīd* [Islāmic monotheism], jurisprudence, the principles of jurisprudence, manners, social issues, history, admonitions, the remembrance of the significant days Allāh has mentioned and stories. It is the case that his exegesis is comprised of each of the aforementioned sciences whereby if each of them were to be individually sectioned, it would make up a beneficial authorship in its subject topic. Success is granted by Allāh.

Written by the one in need of Allāh: “Abd al-lāh Ibn ‘Abd al-‘Azīz Ibn ‘Aqīl – Previously the Director of the Permanent Committee in the counsel of supreme judges. I praise and I send salutations and

blessings upon His Messenger Muḥammad, his household and companions.



Introduction

Absolute praise belongs to Allāh, we praise Him, seek His aid and assistance and we seek refuge in Allāh from the evil of ourselves and our unfavorable actions. Whomsoever Allāh guides, none can then misguide; and whomsoever Allāh misguides, none can then guide, and I bear testimony that there is none worthy of worship except Allāh alone, He has no partners, and I testify that Muḥammad is His servant and Messenger.

To proceed:

From the greatest things one can spend his precious life on, dedicate his innermost thoughts to and use his hearing and sight for is the Book of Allāh. It contains information of those who came before us and the news of those who will exist after us. Allāh (تَبَارَكَ وَتَعَالَى) states:

﴿ مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ﴾

“We have neglected nothing in the Book.”
[6:38]

Allāh mentioned the stories of the Prophets within it who were the purest examples and the leaders of guidance and lanterns amongst the darkness, they are those whom Allāh mentioned as:

﴿ أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَّتْهُمْ أَقْتَدِهِ ﴾

“They are those whom Allāh had guided. So follow their guidance.” [6:90]

He also encouraged us to reflect on the stories due to the examples and exhortations found within them. Allāh said:

﴿ لَقَدْ كَانَتْ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَى ﴾

“Indeed, in their stories, there is a lesson for men of understanding. It (the Qur‘ān) is not a forged statement.” [12:11]

The scholars of our pious predecessors –Allāh have mercy on them– were the leaders in this as they investigated the stories of the Prophets and extracted highly important benefits and numerous fine wisdoms from them.

From amongst these nurturing scholars and sincere callers to Islām is the Noble Shaykh, al-‘Allāmah ‘Abd al-Raḥmān Ibn Nāṣir al-Sa‘dī – Allāh have mercy on him and grant him the abode of Paradise. For he exerted his time, efforts and entire life in service to the Book of Allāh– May Allāh reward him in the best fashion for his service to Islām and the Muslims.

These benefits before us are nothing but one of his blessed fruitful outcomes, I extracted them from the stores of the Prophets as he mentioned them in his book *Taysīr al-Laṭīf al-Mannān fī Khulāṣah Tafsīr al-Qur‘ān* as part of the stories, so I undertook the task of extracting them individually and added further benefits that are connected to them from his book *Taysīr al-Karīm al-Raḥmān fī*

Tafsīr Kalām al-Mannān and entitled this book: *The Beacons of Brightness from the Stories of the Prophets*¹

Allāh facilitated for me that I was able to read these ‘beacons’ to our noble Shaykh ‘Abd al-lāh Ibn ‘Abd al--‘Azīz Al-‘Aqīl-Allāh preserve him- in a number of sittings at his blessed home that thrives with knowledge in the city of Riyadh. I benefited abundantly from his prudent guidance and pertinent viewpoints.

He did so tirelessly and then penned a tribute and an invaluable and precious introduction, for this I thank him and ask Allāh to reward him and recompense him with good for his blessed efforts, his humbleness and offering himself and time to the service of students of knowledge, for indeed Allāh will not squander the reward of those who do good.

I ask Allāh to make this small deed a blessed and beneficial one sincerely for His Noble Face, He (تَبَارَكَ وَتَعَالَى) is the best to be asked and The Most Honorable to be longed for.

May the salutations and blessings of Allāh be bestowed on our Prophet Muḥammad, his household and companions.

¹ In extracting the benefits from *Taysīr al-Laṭīf al-Mannān*, I relied on three printed versions: The first: The version that was printed by al-Maktabah al-‘Aṣriyyah in Beirut in the year 1426H using the checking of; Muḥammad Ibn Riyāḍ al-Aḥmad. The second: The printed version found within the collection of works of al-‘Allāmah al-Sa’dī in the year 1412H under the supervision of the educational center of Dr. Saleh Al-Saleh. The third: The version that was printed under the supervision of Ministry of Islāmīc Affairs, Endowments, Propagation and Guidance. I set the first copy that was checked by Riyāḍ al-Aḥmad as the main version and compared between it and the other versions. As for *Taysīr al-Karīm al-Raḥmān fī Tafsīr Kalām al-Mannān*, I used the version that was printed by Dār Ibn al-Jawzī in the year 1422H which was tended to by al-Shaykh: Sa’d Ibn Fawāz al-Sumayil.

Written by the one in need of Allāh: ʿIsā Ibn Muḥammad al-Qarʿānī.



A Brief Summary Concerning the Life of the Shaykh: ‘Abd al-Raḥmān al-Sa‘dī – Allāh Have Mercy on Him

His Name, Lineage and Upbringing:

He is the Shaykh al-‘Allāmah ‘Abd al-Raḥmān Ibn Nāṣir Ibn Ḥamad Aal Sa‘dī from the descendants of the tribe of Banī Tamīm.

He was born in the town of ‘Unayzah in the year 1307H. His mother, Fāṭimah Bint ‘Abdullāh al-‘Uthaymīn, passed away in the year 1311H while he was four years of age; his father also then passed away in the year 1314H while he was at the age of seven. He was raised as an orphan after losing both of his parents.

His father was one of the scholars of ‘Unayzah and commenced the role of Imām in al-Masjid al-Maskuf in the year 1310H after previously being the reader in the lessons of the judge of ‘Unayzah in that time: ‘Abd al-‘Azīz Ibn Muḥammad al Mani’ in the main *masjid*.

Shaykh ‘Abd al-Raḥmān, as previously stated, was raised as an orphan in his half-brother’s (they shared the same father) household. His name was Ḥamad al-Nāṣir al-Sa‘dī (1390-1392H), and his mother, who was Ruqayyah al-‘Urayan, assumed responsibility of Shaykh ‘Abd al-Raḥmān and treated him with compassion and nurtured him in the best of manners. Allāh have mercy on them and reward them all with good.

The Shaykh had another half-brother (from the same mother) who was elder than him. His name was Ḥamad al-‘Alī al-Qāḍī who migrated to India for work and became occupied with trade

whereby he attained a lot of good. He arranged to spend on him initially. Thus, the Shaykh received a righteous and noble upbringing.

His Pursuit of Knowledge:

When he surpassed the age of reasoning and understanding, he commenced in the memorization of the *Qur'ān*. He completed memorizing the *Qur'ān* at eleven years of age at the hands of the reciter al-Shaykh: Sulaymān al-Dāmigh, he then embarked in seeking knowledge and memorizing the shorter Islāmic works and was diligent in doing so and he strenuously endeavored in it until he encompassed in his youth that which others were unable to gain until he became distinguished amongst his peers. So when his peers witnessed his ascendancy over them in various sciences, they became his pupils and this made him both student and teacher at the same time.

He acquired knowledge from numerous scholars, such as: Ṣāliḥ Ibn 'Uthmān al-Qāḍī, Ibrāhīm Ibn Ḥamad al-Jasir, 'Alī Ibn Nāṣir Abū Wādī, Muḥammad al-Amīn al-Shinqīṭī, Muḥammad Ibn 'Abd al-Karīm al-Shibl, 'Abdullāh Ibn 'Āyid, Muḥammad Ibn 'Abd al-'Azīz Ibn Māni', Ibrāhīm Ibn Ṣāliḥ Ibn 'Īsā and other than them –Allāh have mercy on them all.

He studied under the scholars and benefited from them immensely alongside what he was gifted from sound understanding and a perseverance in seeking knowledge together with a devotion to the books of Shaykh-ul Islām Ibn Taymiyyah and his student Ibn al-Qayyim –Allāh have mercy on them both. He benefited from all of this and Allāh afforded him with this mighty offering that can be witnessed by anyone who reads his books and works.

The Manners of the Shaykh:

In describing the manners of the Shaykh, his student, 'Abdullāh al-Bassām said:

He had manners more delicate than the gentle breeze, more soothing than a pleasant drink, he would not reprimand on account of a lapse. He would endear himself and become favorable to the close and the distant, he would greet you with joy and bid you farewell with pleasantries. He would befriend you upon goodness and sit with you as a close friend, he would recall jovial and beloved speech, he would show kindness to the poor and the young, exert his capabilities to do good and help using his wealth or position, he would spread his knowledge and advice.

He would declare his perspective and advice truthfully with a sincere heart and conceal the secrets, he would offer verdicts in issues that proved problematic to the people and arrange their wills and contracts for them and he would convene their marriage agreements all for the sake of Allāh, not seeking a recompense except from Allāh.

Regardless of how much I would like to enumerate his virtues and qualities that he adorned himself with, I fall short in doing so and my pen proves to be incapable, and this cannot be fully comprehended except by those who associated closely with him or met him. All this is coupled alongside his abstinence of the worldly life, his piety and limited possessions.

Some of His Deeds, His Knowledge and His Students:

The Shaykh partook in some honorable actions, from the most noteworthy were delivering his scholarly lessons and sermons on the pulpits alongside the establishment and support of many charitable actions and projects. He was the reference point for his town of 'Unayzah.

Effectively, he was a teacher, admonisher, a deliverer of Islāmic verdicts, and an Imām and sermon giver at a Mosque. He was also offered the position as judge but did not desire the role and found discomfort in it until Allāh rid him of its burden.

As for his knowledge, I have previously mentioned his diligence in his pursuit for knowledge ever since his youth. He spent his life dedicated to knowledge and memorizing it, studying it, attaining it and teaching it without being diverted away from it for any reason.

Many students of knowledge were produced under his tutelage. His student, Shaykh 'Abdullāh Bassām noted in his book entitled *The Scholars of Najd Throughout Six Centuries* close to one hundred and fifty students, and perhaps more escaped the record. From those who studied under him are: 'Abdullāh Ibn 'Abd al-'Azīz al-Aqil, al-Shaykh Muḥammad Ibn Ṣāliḥ al-'Uthaymīn, al-Shaykh 'Abd al-'Azīz Bassām and al-Shaykh 'Abdullāh Bassām.

The Works of the Shaykh and His Explanations:

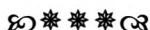
The Shaykh began to author at an early stage of his life, he authored in numerous sciences and it is evidence of his vast knowledge and the fluidity of his writing. Amongst his most famous and distinguished authorships is the well-known exegesis of the *Qur'ān*, *Tafsīr al-Karīm al-Raḥmān fī Tafsīr Kalām al-Mannān* and its

summary *Taysīr al-Laṭīf al-Mannān fī Khulāṣah Tafsīr al-Qurʿān*, *al-Qawā'id al-Ḥisan*, *al-Fatāwā*, *Bahjah Qulūb al-Abrār* and other than them from his beneficial works.

The Final Sickness of the Shaykh and his Death:

In the year 1371H, the Shaykh was afflicted with high blood pressure and an ailment that affected his veins (arteriosclerosis) five years before his death. It would affect him from time to time until Allāh caused him to pass away prior to the *Fajr* (dawn) prayer on Thursday the twenty-third of Jumādā al-Ākhirah in the year 1376H. The funeral prayer was commenced after the *Zuhr* (mid-day) prayer in the grand mosque of 'Unayzah, he was subsequently buried in al-Shahwaniyyah cemetery to the North of 'Unayzah.

Allāh have mercy on the Shaykh and unite us alongside one another in al-Firdaws in Paradise. (*Āmīn*)¹.



¹ In writing this brief biography, I relied on the book authored by al-Shaykh 'Abdullāh Ibn 'Abd al-'Azīz al-'Aqīl entitled *Al-Shaykh 'Abd al-Raḥmān al-Sa'dī As if I Know Him*. Also, the biography that was documented by Muḥammad al-Ḥamad in the introduction to his explanation to *The Means and Actions that Multiply the Reward* by al-'Allāmah al-Sa'dī, and the book, *Mawāqif Ijtimā'iyyah min Ḥayāt al-Shaykh al-'Allāmah 'Abd al-Raḥmān al-Sa'dī* authored by his son: Muḥammad Ibn 'Abd al-Raḥmān al-Sa'dī and his grandson Musa'id Ibn 'Abdullāh Ibn Sulaymān al-Sa'dī.

The Story of Ādam

From the Benefits of the Story of Ādam, the Father of Mankind

First Benefit:

Allāh, in many places within His Book, has mentioned this monumental story clearly, without any uncertainty. And it is from the greatest stories commonly known by the Messengers and revealed in the divine revelations. It is part of the firm belief of the followers of the Prophets from the first of them to the last.

This was the case until the emergence in recent times of an evil, heretical group that renounced the messages of the Messengers, they also renounced the existence of a creator and refused to affirm any form of knowledge apart from the science of nature that they have come to understand through their limited understanding.

Thus, based on this methodology which is the farthest from the truth, whether it be legislatively or intellectually, they denied the existence of Ādam and Hawwā and anything Allāh and His Messenger have mentioned about them. They falsely claim that the human was once an animal in the form of a monkey or resembled a monkey before the human developed into his current form.

These individuals are deceived by their erroneous theories that are built upon a belief in concepts that are fundamentally corrupt. They abandoned every accurate science for the sake of their ideology, especially the knowledge that came to them via the Messengers. The statement of Allāh is true in their regard:

﴿ فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ ﴾

﴿ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴾ ﴿٨٣﴾

“Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things): And that at which they used to mock surrounded them (i.e. the punishment).”
[40:83]

Their affair is obvious to all Muslims and to all those who affirm the existence of a Creator whilst the Muslims know that they are the most misguided of groups. However, some effects and branches of this atheistic methodology have crept into the minds of some Muslims. As it has become evident that a group of them have explained the prostration performed by the Angels before Ādam (عَلَيْهِ السَّلَام) to mean the subjugation of their kind to mankind, they also deem that the natural resources and minerals and similar materials have been facilitated by Allāh for mankind, and according to them, this is the meaning of the prostration of the Angels.

It is of no doubt to the believer in Allāh and the Last Day that this belief is an extension from that nonsensical ideology, it is also a perversion of the Book of Allāh and there is not any difference between it and between the distortions of the *Bāṭiniyyah* and the *Qarāmiṭah*.¹ Furthermore, if this story is misinterpreted to carry this

¹ **Al-Bāṭiniyyah:** An atheistic ideology that holds that the texts of the legislation have a hidden and apparent meaning, the apparent is known by the general masses but the hidden can only be known to a select few, and that every revelation has a special interpretation to them. Groups of the *Ṣūfī* sect embraced this belief along with some factions of the *Shī'ah*. It is in fact a false belief

understanding, similar stories mentioned in the *Qur'ān* can also be subject to this distortion, thus resulting in the *Qur'ān* after being a clarification to everything and a guidance and mercy to becoming mere symbols subject to any enemy of Islām to do as they wish with, which results in the invalidity of the *Qur'ān* consequently leading to its guidance becoming misguidance, and its mercy becoming an affliction. But free from imperfection it is, and their claims are nothing but substantial fabricated lies.

It is sufficient for the believer in this instance, as invalidation to their evil statements, to recite what Allāh has mentioned to us from the story of Ādam and the Angels. The reader will then know their belief is in upmost contradiction to what Allāh and His Messenger informed us of, even if it may be embellished by those who say and twist the statements while describing it to those whom they deemed as righteous. The believer does not forsake his faith nor the Book of his Lord for such deceptive propaganda or for those deceived by it.

without any evidence for its validity. However, the desire of such individuals who hold this belief is the corruption of the religion of Islām and to deem that there isn't any deity worthy of worship. [*Muṣṭalah fī al-'Aqīdah wa al-Madhāhib wa al-Milal wa al-Niḥal* by Khālīd al-Ḥusayn, pg 14].

Al-Qarāmiṭah: A destructive movement of the *Bāṭiniyyah* named as such in ascription to Ḥamdān Ibn al-Ash'ath commonly known as Qarmat due to his short stature and short shins. He was from a place called Khozistan. This movement was founded upon a secret military order that appeared to hold the belief of the *Shī'ah* and ascribe to Muḥammad Ibn Ismā'īl Ibn Ja'far al-Ṣādiq, but its reality was that of an atheistic, liberalist creed that included the undermining of all moral uprightness and an end to an Islāmic nation. From their most prominent beliefs is the denial of the hereafter and the texts in legislation. [previous source, p. 50]

Second Benefit:

The virtue of knowledge, and the fact that when the virtue of Ādam (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) became clear to the Angels due to his knowledge, they acknowledged his superiority by way of this and his entitlement of high regard and honor.

Third Benefit:

Whoever has been granted the favor of knowledge by Allāh should acknowledge the blessings of Allāh upon him and should say as the Angels and the Messengers said: 'Far elevated from any imperfection You are, we possessed no knowledge except what You have taught us.' An individual should also avoid speaking about something he does not have any knowledge of. Indeed, knowledge is the greatest favor, and gratification of this favor is to realize it is from Allāh, to praise Him for affording it to you, teaching it to the ignorant, limiting oneself to what he has been given of knowledge and remaining silent regarding what he does not know.

Fourth Benefit:

Allāh made this story as a point of reflection for us, and that envy, arrogance and greed are from the most destructive mannerisms for an individual. The arrogance of Iblīs (Devil) and his envy towards Ādam (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) led him to this state we are aware of, and the avidness of Ādam and his wife Hawwā led them to eat from the tree after they were forbidden from doing so. Had it not been that the mercy of Allāh encompassed them, they would have steered themselves to destruction, but the mercy of Allāh completes the incomplete, compensates for deficiencies, saves the doomed and raises the fallen.

Fifth Benefit:

If an individual commits a sin, they should hasten to repent and admit their wrong and say as their first father and mother said¹ emanating from a sincere heart and a truthful repentance. Allāh did not mention the story of their repentance except that we should adhere to it through which we would gain the victory of eternal happiness and become saved from damnation.

Likewise, he did not inform us of what was said by Satan (the devil) regarding his promise and resolute desire to misguide us using any means except for us to prepare appropriately for this enemy who has exposed himself to have this vehement and deep-rooted enmity. Allāh loves that we resist the devil with all our capabilities from avoiding his methods and footsteps, as well as carrying out the means that prevent us from being entangled in his net.

We should also utter the authentic words of remembrance that fortify an individual, the forms of remembrance in the heart and the various statements in seeking refuge. In addition, the destructive weapon against him is true *Īmān* (faith), unwavering reliance on Allāh, placing him under duress by performing good deeds and fighting off his despicable whispers that he directs towards the heart

¹The first parents: Ādam and Hawwā; their statement has been mentioned by Allāh as they uttered it:

﴿ قَالا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّا تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٣﴾ ﴾

“They said: Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.” [7:23]

at all times with that which is contrary to them and extinguishing them using beneficial knowledge and unreserved truth.

Sixth Benefit:

It verifies the methodology of the people of *Sunnah* (*Ahl al-Sunnah*) who affirm whatever Allāh affirms for Himself from His perfect Names and Attributes, and that there is no difference between His Attributes of essence or his Attributes of action.

Seventh Benefit:

Affirming the two hands of Allāh as clearly stated in the story of Ādam (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ),

﴿لَمَّا خَلَقْتُ يَدَيَّ﴾

“Whom I have created with Both My Hands.”

[38:85]

Thus, He possesses two hands in reality and just like nothing else resembles His essence, it is also the case that any attributes of the creation do not resemble His Attributes.

Eight Benefit:

Affirming the Attribute of speech for Allāh (تَبَارَكَ وَتَعَالَى), and it is an Attribute that is never discontinued from Him, He says whatever He wills, in any matter He wills, and He is The Most knowledgeable and Most Wise.¹

¹ *Taysir al-Karim al-Rahman*. Chapter: al-Baqarah: verse [33-34]

Ninth Benefit:

If the wisdom of Allāh's actions is not clear to the servant in some of the creatures or the commands, it is nonetheless still incumbent upon the individual to submit, and he should suspect his own intellect with deficiency whilst acknowledging that Allāh possesses perfect wisdom.¹

Tenth Benefit:

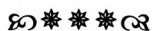
The consideration Allāh has for the Angels and the good He bestows on them by teaching them what they are ignorant of and alerting them to what they do not know.²

Eleventh Benefit:

If someone is tested due to others being incapable of answering correctly and instead answers correctly, he then becomes superior from his initial state due to the knowledge he has gained.

Twelfth Benefit:

The division in the creation between the Jinn and Mankind into a people of bliss and another of wretchedness. This story also contains the characteristics of both parties and the actions that lead to that, and that the Jinn are equal to Mankind as it pertains to reward and punishment, as they are the same in commands and prohibitions.³



¹ (Previous source)

² (Previous source)

³ (Previous source): verse [38-39]

The Story of Nūḥ

From the Benefits of the Story of Nūḥ

First Benefit:

All the Messengers, from Nūḥ till Muḥammad, were in agreement in calling to pure *Tawḥīd* (Islāmic monotheism) and forbidding *Shirk* (polytheism). Nūḥ (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) and other than him are the first to proclaim to their people:

﴿يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ﴾

“O my people! Worship Allāh! You have no other deity but Him.” [7:59]

And they repeat this belief in various ways.

Second Benefit:

This story portrays the manners of *da'wah* (inviting to Allāh) and its precision. Nūḥ (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) called his people day and night, in private and in public and at any time he deemed that the call would succeed. He enticed them with an immediate reward as well as salvation from the punishment, and with finding delight in wealth and offspring and abundant provisions along with an immediate reward if they truly believed.

He warned them from its opposite and was considerably patient in this, as were the other Messengers. He addressed them with soft and compassionate speech and with every appealing expression to the heart that accomplishes the aim, he established the signs and clarified the proofs.

Third Benefit:

The misconceptions that the enemies of the Messengers utilize are from the evidences that the speech of the liars is actually invalid. This is because the statements that they utter whilst lacking anything else do not contain any trace of knowledge or reality according to those of sound intellect. The people of Nūḥ (عَلَيْهِ السَّلَامُ) said:

﴿مَا نَرْنَكَ إِلَّا بَشَرًا مِثْلَنَا وَمَا نَرْنَاكَ إِلَّا الَّذِينَ هُمْ
أَرَادُوا بَادِيَ الرَّأْيِ وَمَا نَرَى لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ
كَذِبِينَ﴾

“We see you but a man like ourselves, nor do we see any follow you but the ignoble among us and they (too) followed you without thinking. And we do not see in you any merit above us, in fact we think you are liars.” [11:27]

Contemplate over this sentence and you will find that it is only a disguise to the fact they are rejectionists and arrogant towards reality.

Fourth Benefit:

From the virtues of the Prophets and the proofs towards their messages is their complete level of sincerity to Allāh (تَبَارَكَ وَتَعَالَى) in their own worship to Allāh that is restricted to themselves as well as the worship that traverses into benefitting the creation, such as *da'wah* (inviting to Allāh), teaching and anything related to that. It is the reason they make it apparent and repeat it for the listening benefit of their people, they all declare:

﴿وَيَقُولُوا لَا أَسْأَلُكُمْ عَلَيْهِ مَا لَآ إِنَ أَجْرِي إِلَّا عَلَى اللَّهِ﴾

“O my people! I ask of you no wealth for it, my reward is from none but Allāh.” [11:29]

Thus, the most glorious virtue for the followers of the Prophets is for them to be adherents to the Messengers in this very virtue. Consequentially, Allāh (تَبَارَكَ وَتَعَالَى) shall grant them from His virtue a raised station in this worldly life and the hereafter greater than that attained by those who solely competed for the worldly life.

Fifth Benefit:

Maligning the intentions of the believers and the favors Allāh has bestowed upon them from the various merits, along with lying about Allāh that He will not afford them with bounties are characteristics inherited from the enemies of the Messengers. For this reason, when the people of Nūḥ (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) uttered such lies against Allāh and used these lies as a means to insult the believers, he said to them:

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

مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدِرِي أَعْيُنُكُمْ لَن يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ

﴿أَعْلَمُ بِمَا فِي أَنفُسِهِمْ﴾

“And I do not say to you that with me are the Treasures of Allāh, "Nor that I know the Ghayb (unseen), nor do I say I am an Angel, and I do not say of those whom your eyes look down upon that Allāh will not bestow any good on

them. Allāh knows what is in their inner-selves.” [11:31]

Sixth Benefit:

Seeking aid from Allāh is mandatory, as well as mentioning His Name when mounting or un-mounting something and in every instance of change or movement, praising Allāh and frequently remembering Him during the blessings, especially when saved from calamities or difficult events, as He (تَبَارَكَ وَتَعَالَى) has stated:

﴿ وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا ﴾

“And he [Nūh] said: Embark therein, in the Name of Allāh will be its moving course and its resting anchorage.” [11:41]

And:

﴿ فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفَلَكِ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي نَجَّنا مِنْ

الْقَوْمِ الظَّالِمِينَ ﴿٢٨﴾

“And when you have embarked on the ship, you and whoever is with you, then say: "All the praises and thanks be to Allāh, Who has saved us from the people who are Zālimūn (i.e. oppressors, wrong-doers, polytheists, those who join others in worship with Allāh, etc.).” [23:28]

Also, supplication for blessing should be made when entering one's residence, such as the accommodation during travel or the residences in accordance to the statement of Allāh,

﴿ وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ ﴾

“And say: My Lord! Cause me to land at a blessed landing-place, for You are the Best of those who bring to land.” [23:29]

Whilst implementing this all, one should always adhere to the remembrance of Allāh, steadfastness in one's movements and inactivity, trust in Allāh and the descent of the blessings of Allāh, which is the best thing a servant can be complemented with in all of his affairs. These are all things that one cannot be without for even a moment.

Seventh Benefit:

Implementing piety to Allāh and the necessary obligations of *Īmān* (faith) are from the means of attaining the worldly life, an abundance of offspring, wealth, and physical wellbeing. Even though there are other means alongside the aforementioned, it stands as the only way of also attaining the good in the afterlife and safety from its torment.

Eighth Benefit:

Salvation from the overwhelming punishments in the worldly life is specified for the believers, who are the Messengers and their followers. As for the overwhelming punishments in the worldly life, they are specified for the criminals and those related to them in this regard from offspring and animals even if they have not performed

sins. This is because the events that Allāh has made to befall the various types of perjurers include the descendants and livestock. However, the stories in the accounts of the children of Isrā'īl that the people of Nūḥ (عَلَيْهِ السَّلَامُ) or other than them experienced impotency when Allāh decreed their destruction in order so that their children would not be subject to the punishment is baseless, and it is contrary to the known facts. The statement of (تَبَارَكَ وَتَعَالَى) proves and corroborates this:

﴿ وَأَتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا

أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٥﴾

“And fear the Fitnah (affliction and trial) which does not exclusively affect those of you who do wrong (but it may afflict all the good and the bad people), and know that Allāh is Severe in punishment.” [8:25]

﴿ * * * ﴾

The Story of Hūd

From the Benefits of the Story of Hūd

First Benefit:

It contains what has been mentioned previously in the story of Nūḥ (عَلَيْهِ السَّلَام) from the benefits that are shared among the Messengers.

Second Benefit:

From the wisdom of Allāh is to recount the news of the neighboring nations to us in the Arabian Peninsula and the surrounding area. This is because the *Qur'ān* mentions the uppermost methods in reminding. Allāh (تَبَارَكَ وَتَعَالَى) organized these reminders beneficially. There is also no doubt that the remote lands from us in the East and the West of the globe were sent a Messenger to them by Allāh, and they also experienced the equivalent as there would be acceptance, rejection, honor and punishment within them.

There was not a nation except that Allāh sent them a Messenger, but He benefited us by reminding us of those surrounding us and what we convey generation after generation; rather, we see their effects, pass by their dwellings all the time, understand their languages and their characteristics are similar to ours. Therefore, there is no doubt that the benefits in this are great, and it is more befitting than reminding us through nations that we neither heard about or received news of, know their languages or those whose news has never reached us according to what Allāh has informed us of.

It can be derived from this that reminding the people using whatever is closer to their understanding, more suited to their state and more stimulating to their senses is more beneficial than anything other than that. It is more befitting than reminding them via other means

even if they may be true, as the truth varies in level. So if the one giving the reminder or the teacher treads this path and strives in delivering knowledge and news to the people using the means that people understand, those being taught will not flee from it, and it will be more adequate in establishing the proof upon them. Consequently, he benefits and is benefitted. The Creator referred to this towards the end of the story of ‘Ād:

﴿وَلَقَدْ أَهَلَكْنَا مَا حَوْلَكُمْ مِّنَ الْقُرَىٰ وَصَرَّفْنَا الْآيَاتِ﴾

“And indeed, We have destroyed towns (populations) around you, and We have (repeatedly) shown (them) the Āyāt (proofs, evidences, verses, lessons, signs, revelations, etc.)” [46:27]

Made it of different types:

﴿لَعَلَّهُمْ يَرْجِعُونَ﴾

“So that they may return.” [46:27]

So that it is closer to attaining benefit.

Third Benefit:

Establishing grand buildings out of pride, arrogance, adornment and tyrannically coercing the people is from the dispraised practices that have been inherited from the oppressive nations, as Allāh mentions in the story of the people of ‘Ād and Prophet Hūd’s objection towards them. He said:

﴿ أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةً تَعْبَثُونَ ﴿١٢٨﴾ وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ

تَخْلُدُونَ ﴿١٢٩﴾

“Do you build high palaces on every high place while you do not live in them? And do you get for yourselves palaces fine structures as if you will live therein for ever.” [26:128-129]

In general, the structures erected as palaces, fortresses, homes and other than that from the different buildings are either:

- Taken as a dwelling place for that need, and the needs vary and differ. This type is permissible, and it could be used alongside a righteous intention to do good.
- The building is used as a fort that prevents the harms of an enemy and a border that is used to preserve the land and other than that from the benefits to the Muslims, they also protect them from evil. This type is considered *Jihād* for the sake of Allāh, and it is included in taking precautions against enemies.
- Or it is held for pride, arrogance and a show of force against the servants of Allāh, and a squandering of wealth that should be instead spent in beneficial ways. This is the dispraised form that Allāh has disapproved of against ‘Ād and others.

Fourth Benefit:

The intellects, minds, intelligence and anything connected to this from materialistic capabilities and whatever is associated to it, even if it reaches immense stature will not benefit someone unless it is coupled with belief in Allāh and His Messengers. As for the one who rejects the signs of Allāh and denies the Messengers of Allāh, even if he is lured in this life and given respite, his end is horrible whilst his hearing, sight and intellect will be of no avail at all if the command of Allāh comes to pass, as Allāh said:

﴿وَلَقَدْ مَكَّنَّهُمْ فِيمَا إِن مَّكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَآبْصَارًا
وَأَفْئِدَةً فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ إِذْ
كَانُوا يُجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٦٦﴾﴾

“And indeed, We had firmly established them with that wherewith We have not established you (O Quraysh)! And We had provided them hearing, seeing, and hearts, but their hearing (ears), seeing (eyes), and their hearts availed them nothing since they used to deny the Āyāt (Allāh’s Prophets and their Prophethood, proofs, evidences, verses, signs, revelations, etc.) of Allāh, and they were completely encircled by that which they used to mock at!” [46:26]

Also, in another verse, He states:

﴿ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ
 آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا
 زَادُوهُمْ غَيْرَ تَتْبِيبٍ ﴾ (١٠١)

“We wronged them not, but they wronged themselves. So their ālihah (gods), other than Allāh, whom they invoked, profited them naught when there came the Command of your Lord, nor did they add anything but destruction.” [11:101]

﴿ * * * ﴾

The Story of Şālih

From the Benefits of the Story of Ṣāliḥ

First Benefit:

The call of the Messengers is one. So whoever denies one of them has denied the rest, because he is denying the truth that each one of them came with; it is why He mentions in every story:

﴿ كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ﴿١٠٥﴾ ﴾

“The people of Nūḥ belied the Messengers.”
[26:105]

Also:

﴿ كَذَّبَتْ عَادُ الْمُرْسَلِينَ ﴿١٢٣﴾ ﴾

“Ād (people) belied the Messengers.” [26:123]

And:

﴿ كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ﴿١٤١﴾ ﴾

“Thamūd (people) belied the Messenger.”
[26:141]

Second Benefit:

The punishments of Allāh to the oppressive nations happen at the pinnacle of their oppression and once their crimes have intensified.

Their disbelief and rejection is the reason for their destruction. However, the destruction that befalls them occurs once they reach an advanced level in corruption, as Allāh is ever watchful over them. He grants respite and further respite so that if He seizes them, it is a mighty seizure from One who is All-Mighty and perfectly-capable in carrying out whatever He wills.

Third Benefit:

The deep-rooted, false beliefs that are gained from those whom they thought to be righteous from their forefathers and other than them are from the greatest preventions of accepting the truth. The truth is that this method does not have any relation to the truth, nor does it have any significance as an authentic proof that indicates the truths. It was due to this that the people of Ṣāliḥ (عَلَيْهِ السَّلَام) rejected his call and said:

﴿أَنْتُمْ هَٰؤُلَاءِ مَنْ أَنْتُمْ هَٰؤُلَاءِ أَنْ تَنْهَيْنَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا﴾

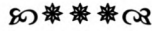
“Do you (now) forbid us the worship of what our fathers have worshipped?” [11:62]

Likewise, all of the nations said in denial and rejection of the the call of their Messengers said:

﴿إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ سَبِيلٍ بَاطِلٍ فِيهِ كُفْرٌ وَآثَانٌ كَذِبٌ إِنَّنَا عَلَىٰ سَبِيلٍ مِّمَّا تَتَّبِعُونَ﴾

“We found our fathers following a certain way and religion, and we guide ourselves by their footsteps.” [43:22]

This is a path that remains filled with those who tread it from the people of falsehood, set out by the devils to impede the servants from the path of Allāh. And it is well known that the path of the Messengers is the path of guidance and truth, so what can there be beyond the truth except falsehood?!



The Story of Ibrāhīm

From the Benefits of the Story of Ibrāhīm, Khalīl (Especially Dear to) al-Raḥmān

It should be known that we are commanded to follow all of what Allāh has told us of from the biography of Ibrāhīm al-Khalīl (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ). In particular, Allāh said:

﴿مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ﴾

“It is the religion of your father Ibrāhīm.”
[22:78]

Observe it.

﴿ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنْ

الْمُشْرِكِينَ﴾ (١٢٣)

“Then, We have inspired you (O Muḥammad saying): Follow the religion of Ibrāhīm Hanīf (Islāmic Monotheism - to worship none but Allāh) and he was not of the Mushrikūn (polytheists).” [16:123]

Allāh also mentions:

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ﴾

“Indeed, there has been an excellent example for you in Ibrāhīm and those with him, when they said to their people.” [60:4]

All of his beliefs in the matters of *Tawhīd* (Islāmic monotheism), fundamental principles, creed, manners and the rest of what has been told to us is in fact also from our religion. Therefore, since this was the general case in all of his actions, Allāh made an exception and said:

﴿إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ﴾

“Except the saying of Ibrāhīm to his father: Verily, I will ask for forgiveness (from Allāh) for you.” [60:4]

Do not imitate him in his act of seeking forgiveness for the polytheists, as this act of his was only due to a promise he made to his father,

﴿فَلَمَّا بَيَّنَّ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ﴾

“But when it became clear to him [Ibrāhīm] that he (his father) is an enemy to Allāh, he dissociated himself from him.” [9:114]

Second Benefit:

Allāh considered him a *Khalīl* (especially dear) and this is the highest stage of love for someone, and it has not been attained by anyone

amongst the creation except two *Khalīls* (especially dear); they are the Messengers Ibrāhīm and Muḥammad.

Third Benefit:

The varying *Karamāt* (extraordinary acts at the hands of the righteous) he was honored with. Allāh assigned Prophet-hood and revelation to Ibrāhīm's progeny and brought forth two of the most virtuous nations from his loins; The Arabs and the Children of Isrā'īl.

Allāh also selected him to build the *Ka'bah* that is the most honorable of houses and the first place turned to in worship. He granted him offspring after he experienced old age and despondency and caused his name to be mentioned in praise between the horizons of the west and the east and filled the hearts of the people with love towards them and on their tongues constant in praise of him.

Fourth Benefit:

Allāh elevated him through his knowledge, certitude and resoluteness in his evidences, as Allāh mentions:

﴿وَكَذَلِكَ نُرَىٰ إِبْرَاهِيمَ مَلَكُوتَ السَّمٰوٰتِ وَٱلْأَرْضِ وَلِيَكُونَ

﴿٧٥﴾ مِنَ الْمُؤْمِنِينَ ﴿٧٥﴾

“Thus did we show Ibrāhīm the kingdom of the heavens and the earth that he be one of those who have Faith with certainty.” [6:75]

And:

﴿وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مَّن

نَشَاءُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾

“And that was Our Proof which We gave Ibrāhīm against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing.” [6:83]

He also portrayed a yearning desire to reach the pinnacle of knowledge and its uppermost level as demonstrated in his request to his Lord:

﴿رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أُولَٰمُتُؤْمِنٌ قَالَ بَلَىٰ وَلَٰكِن

لِيُطْمِئِنَّ قُلُوبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ

عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ

عَزِيزٌ حَكِيمٌ ﴿٦٦﴾

“My Lord! Show me how You give life to the dead. He (Allāh) said: “Do you not believe?” He [Ibrāhīm] said: “Yes (I believe), but to be stronger in Faith.” He said: Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill and call them, they will come to you in haste. And know that Allāh is All-Mighty, All-Wise.” [2:260]

Fifth Benefit:

Whoever is determined to carry out acts of obedience and exerts his efforts in performing the means, but is then prevented from accomplishing the action, his reward is still recorded by Allāh, as Allāh mentioned regarding the one who migrates for His sake but is overcome by death before he reaches his destination.

Similarly, as Allāh mentioned in the story of the slaughtering when Allāh affirmed the reward for Ibrāhīm and Ismā'īl after they submitted to Allāh and abided by His command before uplifting the difficulty from them and establishing their reward in the worldly life and after life.

Sixth Benefit:

All of what his story contains from the mannerisms of debate, its advantageous methods, paths and how to bind the disputant using clear techniques that those of sound intellect will concede to, as well as compelling the extreme disputant to admit the falsehood of their methodology and establishing the proofs against the stubborn ones whilst directing those who seek guidance.

Seventh Benefit:

Amongst the many blessings of Allāh is the granting of righteous offspring to the servants, upon which, praising Allāh and invoking Him for his children becomes obligatory as *al-Khalīl* did in his statement:

﴿ الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي

لَسَمِيعُ الدُّعَاءِ ﴿٣٩﴾

“All the praises and thanks be to Allāh, Who has given me in old age Ismā’īl and Ishāq. Verily! My Lord is indeed the One who hears the invocations perfectly.” [14:39] until the end of the supplication.

Allāh also mentioned a general statement of praise regarding those who invoke Him for the righteousness of their offspring. He said:

﴿ حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ

نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ

﴿ وَأَصْلِحَ لِي فِي ذُرِّيَّتِي إِنِّي بُنْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴾

“Till when he attains full strength and reaches forty years, he says: “My Lord! Grant me the power and ability that I may be grateful for Your favor which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my offspring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims.” [46:15]

Indeed, if the servant dies, their actions cease except for three: A continuously beneficial charitable act, knowledge that the people benefit from or a righteous child who supplicates for them¹.

Eighth Benefit:

The places of worship in the pilgrimage and their various locations contain reminders of the stature of *al-Khalīl* (Ibrāhīm) and his household in their worship to their Lord, faith in Allāh and His Messenger, an encouragement to follow them in all of their religious affairs whilst all of the state of affairs of the Messengers are religious, as Allāh mentions:

﴿وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾

“And take you (people) the Maqām (place) of Ibrāhīm [or the stone on which Ibrāhīm stood while he was building the Ka‘bah] as a place of prayer.” [2:125]

Ninth Benefit:

The command of purifying the Holy *Masjid* from all impurities and all sins whether spoken or physical out of reverence to Allāh and as an aid and a motivation to all those who perform worship within it. The remainder of the *Masājid* also follow accordingly due to the statement of Allāh:

¹ As the Prophetic narration states: On the authority of Abū Hurayrah, the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: (When the person dies, his actions cease except three. A continuously beneficial form of charity, knowledge that is benefitted from and a pious child to supplicated for them). Recorded by Imām Muslim, no. (1631)

﴿وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ﴾

“Sanctify My House for those who circumambulate it, and those who stand up for prayer, and those who bow, and make prostration.” [22:26]

And:

﴿فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ وَيَذَكَرَ فِيهَا أَسْمُهُ يُسَبِّحُ لَهُ فِيهَا﴾

﴿بِالْقُدُورِ وَالْأَصَالِ﴾ (٣٦)

“In houses (mosques), which Allāh has ordered to be raised, in them His Name is glorified in the mornings and in the afternoons or the evenings.” [24:36]

Tenth Benefit:

The best advice categorically is the advice of Ibrāhīm and Ya‘qūb to his offspring, it is the advice of persevering in the religion, *Taqwā* of Allāh (piety) and uniting upon that. It is the counsel of (تَبَارَكَ وَتَعَالَى) to the earliest and latter generations because through it comes eternal bliss and well-being from all the evils in the worldly life and the hereafter.

Eleventh Benefit:

In relation to the one performing the action – as it is required of him to carry out his actions with precision and endeavor to complete it in its finest form- it is also binding upon him along with the

aforementioned to be in a state of both fear and hope, and to beseech his Lord to accept the action from him and compensate for the shortcomings, pardon the deficiency and inadequacy as Ibrāhīm and Ismā'īl did when they were erecting the foundations of the sacred *Ka'bah* even though they possessed such excellent attributes.

Twelfth Benefit:

Consolidating between the interests of the worldly life and the religion in the invocation to Allāh and pursuing them is the way of the Prophets of Allāh. Implementing the religion is the original aim for which the creation have been created, and the worldly life is a means and a tool of assistance in doing so.

This is in accordance with the supplication made by *al-Khalīl* for the people of the two holy sites in two things, and the justification for his invocation that the worldly affairs be a means of showing gratitude, he said:

﴿وَأَرْزُقْهُمْ مِّنَ الشَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ﴾

“Provide them with fruits so that they may give thanks.” [14:37]

Thirteenth Benefit:

The permissibility and mannerisms of hosting guests as is entailed in the story of Ibrāhīm (عَلَيْهِ السَّلَامُ). Allāh informed us that the guests are noble, this means that they are of noble stature to Allāh. Ibrāhīm additionally honored them by accommodating them via speech and action. Hence, honoring a guest is from *Īmān* (faith), he also personally served them and proceeded to offer them hospitality

before all else. He presented them with the best of his wealth; a fat roasted calf that he drew close to them without compelling them to any other action and offered them the food with a polite expression, by saying: Shall you not eat?

Fourteenth Benefit:

The permissibility of offering the greeting, and it is for the one who is entering or passing by to initiate it whilst responding to it is obligatory. It also expounds on the permissibility of familiarizing oneself with the name of whoever contacts you whether it be a friend, work associate or guest, in accordance with His statement:

﴿ قَوْمٌ مُنْكَرُونَ ﴾

“You are a people unknown to me.” [51:25]

Meaning, I do not know you, therefore I would like you to introduce yourselves to me. This is more polite than saying ‘I disprove of you’ or the likes.

Fifteenth Benefit:

An incentive for the spouse or whoever undertakes the chores within the home to be resolute and prepared to carry out what is required of them from the various affairs and tasks in the home, as Ibrāhīm (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) immediately sought his spouse and found that the guests’ food had been prepared, it was only required of him to serve it.

Sixteenth Benefit:

The birth of a child from Sārah and the good news of such an event whilst she was elderly and barren are from the miracles granted to Ibrāhīm (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) and the *Karamāt* (extraordinary events granted to the pious) afforded to Sārah (his wife). Thus, within this story is both a miracle that was given to a Prophet and a *Karama* to an ally (*wali*) of Allāh.

The glad tidings conveyed to Maryam is an equivalent to this regarding the birth of ʿĪsā (Jesus). Also, the birth of Yaḥyā to Zakariyyah and his wife coupled with the sign that Allāh decreed for Zakariyyah, in that Zakariyyah should not speak to anyone for a period of three days and communication should only be made through motion and signaling whilst he was sound and without ailment.

All of this and similar occurrences are signs from Allāh in addition to others that are more amazing, such as the creation of Ādam (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) from dust. Exalted above all is He (Allāh) who is capable of all things.

Seventeenth Benefit:

The praise mentioned by Allāh to Ibrāhīm (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) that he will meet his Lord with a sound heart, as mentioned in the *Qurʿān*:

﴿يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾﴾

“The Day whereon neither wealth nor sons will avail, Except him who brings to Allāh a clean heart [clean from Shirk].” [26:88,89]

The comprehensive meaning is that he is secure from possessing any evil or the mediums in attaining evil, rather, his heart is full of good,

righteousness, nobility and free from any misconceptions that affect sound knowledge and certitude. Similarly, it is free of any misconceptions that are of hindrance between the servant and fulfilling their full potential. It is free from arrogance, Riya' (practicing any worship to show off), disputation, hypocrisy, bad manners, secure from rancor and malice, but yet brimmed with *Tawhīd* (Islāmic monotheism), *Īmān*, humbleness to the truth and the creation, counsel for the Muslims and a desire in the worship of Allāh alone and benefitting the people.

Eighteenth Benefit:

There are shared benefits between the stories of Nūḥ, Ibrāhīm, Mūsā and Hārūn and Ilyās.

Allāh says:

﴿ سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ ﴿٧٨﴾ ﴾

“Salāmun (peace) be upon Nūḥ (from Us) among the ‘Ālamīn (mankind, Jinn and all that exists!)” [37:79]

﴿ سَلَامٌ عَلَى إِبْرَاهِيمَ ﴿١٩﴾ ﴾

“Salāmun (peace) be upon Ibrāhīm!” [37:109]

Followed by the statement of Allāh:

﴿ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴾

“Verily! Thus do We reward the Muḥsinūn
(good-doers).” [37:105]

Here, the Creator promises all of those who perform the worship of Allāh befittingly and show good grace to His servants will be recompensed excellently by Allāh and rewarded with great mention and supplication from the creation according to the individual’s level of righteousness. This is in fact a reward that is received both in this worldly life and the hereafter, and it is also from the glad tidings in the worldly life and considered a sign of bliss to come.



The Story of Lūt

From the Benefits of the Story of Lūṭ

First Benefit:

This story contains the most pertinent proof that the act of sodomy is from the most loathsome obscenities and that it warrants severe reprimand. It is also the case that whoever has been afflicted with this immorality has combined between both the fading of his religiousness along with an inversion in his actions as to what is good and bad, whereby he now deems what is indecent to be admirable whilst fleeing from the purities. All of which is evidence of a deviation in mannerisms.

Second Benefit:

In this story, and the story of Ibrāhīm (عَلَيْهِ السَّلَامُ) is evidence for the permissibility of insinuation without untruthfulness. As for the story of Ibrāhīm, as much is found in his statement:

﴿ فَنَظَرَ نَظْرَةً فِي النُّجُومِ ﴿٨٨﴾ فَقَالَ إِنِّي سَقِيمٌ ﴿٨٩﴾ ﴾

“Then he cast a glance at the stars, and he said:
Verily, I am sick.” [37:88,89]

As for Lūṭ (عَلَيْهِ السَّلَامُ), it is mentioned in his statement:

﴿ يَا قَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ ﴾

“O my people! Here are my daughters (i.e. the daughters of my nation) they are purer for you.”
[11:78]

Such insinuation void of untruthfulness can be through speech or action and it is that the speaker or the performer of the action intends something that is of no infringement whilst giving the impression of something else to the one who is listening or observing; in order to gain good or repel harm.

Third Benefit:

From the signs of a guided man is the accuracy in his statements and actions, his aid to the oppressed, relieving hardships from those who have been afflicted, enjoining the good and forbidding vice. This is the truly guided one, thus, Lūṭ (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) said:

﴿أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ﴾

“Is there not among you a single right-minded man?” [11:78]

Meaning, to enjoin the good, forbid vice and repel evil and transgression.

Fourth Benefit:

An encouragement to be in pursuit of aiding in all the affairs that are good and repel the evil even if the one providing the assistance is from the people of immorality. Indeed, Allāh can aid this religion through someone who is a sinner and through those who do not have any want for that which is with Allāh, and due to this, Lūṭ (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) said:

﴿لَوْ أَن لِّي بِكُمْ قُوَّةٌ أَوْ إِيَّائِي إِلَىٰ رُكْنٍ شَدِيدٍ﴾

“Would that I had strength (men) to overpower you, or that I could take myself to some powerful support (to resist you).” [11:80]

Most of the Prophets are sent by Allāh from amongst the noble ones of the tribe, in turn, this facilitates a support of the truth, the subduing of falsehood, firm grounding in the proclamation of the religion in a fashion that would not happen had it been otherwise. Consider here the situation of Shu‘ayb and the declaration of his people:

﴿وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ وَمَا أَنْتَ عَلَيْنَا بَعِيزٌ﴾

“Were it not for your family, we should certainly have stoned you and you are not powerful against us.” [11:91]

Likewise, our very Prophet Muḥammad was sent whilst being from the most noble and revered households amongst the tribe of Quraysh. Yet his tribe maligned him with profound animosity. They established numerous gatherings in an attempt to invalidate what he says and his religion, rather such gatherings even consisted of the method by which they could destroy him.

However, amongst the reasons that prevented them from executing their plan was a fear of his tribe. Notice his situation and how they constricted him with the boycott of three years and the attempt at inviting his tribe members to take sides with them, both the Muslim ones and the disbelievers. Nonetheless, it became inconceivable for

them to reach him in order to attack him until they conjured their idea of commissioning a man from each tribe to assist one another to participate in his murder so that his blood may be partly on the hands of each tribe making it impossible for his own tribe to avenge the killing. However, they set plans, and Allāh plans, but Allāh is the best of planners.

Fifth Benefit:

The care Allāh bestowed on Ibrāhīm, His *Khalīl*, as Lūṭ (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) was from his followers and those who believed in him, and it was as if he was his student. When Allāh wanted the destruction of the people of Lūṭ (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) to take place at the time they were most deserving of it, He commanded His Messengers to visit Ibrāhīm (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) in order to convey the glad tidings that Ibrāhīm (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) shall beget a child and inform him of the reason they were sent.

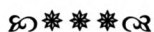
He went as far as to debate the matter of their destruction with them until they convinced him and his soul found complete reassurance. Lūṭ (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) experienced the same, since they were his fellow countrymen and he may have initially felt care and compassion for them, but Allāh decreed reasons that would transpire that would exacerbate Lūṭ's fury and indignation towards them to the extent Lūṭ (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) considered their destruction as slow coming in his statement:

﴿ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ﴾

“Indeed, morning is their appointed time. Is not the morning near?”¹ [11:81]

Sixth Benefit:

If Allāh decides to destroy a town, it is when their evil and transgression intensifies, if it peaks, He descends the warranted punishment².



¹ Taysīr al-Karīm al-Raḥmān. Chapter: [al-Ḥijr v. 75-79]

² [Previous reference]

The Story of Shu'ayb

From the Benefits of the Story of Shu‘ayb

First Benefit:

Cheating on the gauges and the scales in particular and deceiving the people in general is from the severest offences that merit punishments in the worldly life and the Hereafter.

Second Benefit:

The sin that is perpetrated by the one who is void of any need or motive for it is worse, and so the act of fornication by an elderly person is more detestable than if it is done by a youth. Arrogance from a poor person is worse than from a rich one and theft carried out by someone who is not in need is worse than it being done by someone who is needy; hence the statement of Shu‘ayb:

﴿إِنِّي أَرٰنٰكُمْ بِخَيْرٍ﴾

“I see you in prosperity.” [11:84]

Meaning, [you are] experiencing multiple blessings, so what is it that motivates you to acquire the possessions of others through forbidden means.

Third Benefit:

His statement:

﴿بَقِيَّتُ اللّٰهِ خَيْرٌ لَّكُمْ﴾

“That which is left by Allāh for you is better for you.” [11:86]

This verse comprises an encouragement in being content with whatever Allāh has provided, and the satisfaction with the permissible as opposed to the impermissible in addition to restricting ones aspiration of attaining the worldly life without craving the possessions of others.

Fourth Benefit:

This story incorporates evidence that the prayer is a means to do good, leave of harm and it is good counsel to the servants of Allāh. The disbelievers knew this, as it is evident in their statement:

﴿يَسْأَلُونَكَ أَأَبَاؤُنَا أَوْ
أَن نَّفْعَلِ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ﴾

“O Shu'ayb! Does your 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 someone of forebearance, right-minded! (They said this sarcastically).” [11:87]

And Allāh (تَبَارَكَ وَتَعَالَى) said:

﴿إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ﴾

“Verily, al-Ṣalāt (the prayer) prevents from al-Faḥshā’ (great sins of every kind) and al-Munkar (disbelief, polytheism, and every kind of evil wicked deed, etc.)” [29:45]

From this, one can acknowledge the wisdom and mercy of Allāh in His act of obligating the prayers upon us repeatedly throughout the day and night due to its mighty impact and immense benefit and beautiful affect. Absolute praise is to Allāh for this.

Fifth Benefit:

The servant, in all of his actions and behavior and financial dealings is under the legal boundaries of the legislation. Whatever has been made permissible for him, he can do and whatever he has been prohibited from through the legislation becomes incumbent upon him to leave.

Whoever claims that they are absolutely free to do as they please with their wealth, whether it be good or wicked is equal in this regard to the one who deems it appropriate that it is the same case with his actions in that there isn’t any difference as far as he is concerned between disbelief and faith, truthfulness and lying, righteous actions and immorality deeming all of which to be permissible.

It is known that this is the methodology of the liberalists who are the worst amongst the mankind, and the methodology of the people of Shu‘ayb (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) resembles this because they renounced Shu‘ayb (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) when he forbade them from oppressive dealings and permitted an alternative for them. They responded to him by claiming that they have absolute free will pertaining to their wealth and are free to do as they please with it. Equal to this is the

statement of one who says; ‘Trading [buying and selling] is the same as usury’. But whoever equates between what Allāh has forbidden and what he has permitted has deviated in their predisposition and their understanding after initially deviating in the religion as well.

Sixth Benefit:

From the best ways for the people to accept the statement of the advisor who orders them and prohibits them is that if he orders them with something, he should be the first to implement it, and if he forbids them from something, he should be the first to abandon it in line with the statement of Shu‘ayb:

﴿وَمَا أُرِيدُ أَنْ أَمْلِكَكُمْ إِلَىٰ مَا أَنهَيْكُمْ عَنْهُ﴾

“I wish not in contradiction to you, to do that which I forbid you.” [11:88]

Seventh Benefit:

All of the Prophets were sent with rectification and righteousness. They have been prohibited from all evil and corruption, and therefore all forms of rectification and righteousness related to the worldly life and the Hereafter is from the religion of the Prophets, particularly their leader and seal, Muḥammad.

Undoubtedly, he clarified and repeated this principle and established the most beneficial principles that the people practice for their customary actions and their worldly affairs just as he set such principles for their religious affairs. Also, as it is binding upon an individual to pursue and strive in implementing goodness and rectification, it is also a must for him to seek aid from his Lord in

doing so and to know that the person alone is incapable and cannot accomplish it without the aid of Allāh, as the statement of Shu‘ayb states:

﴿إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ
تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ﴾

“I only desire reform so far as I am able, to the best of my power. And my guidance cannot come except from Allāh, in Him I trust and unto Him I repent.” [11:88]

Eighth Benefit:

The caller to Allāh requires forbearance and exceptional manners and to face the statements and the actions of the offensive ones with their opposite. The caller should never feel despondent due to the harms of the people nor should it deter him from his call. Such mannerisms are possessed in their entirety by the Messengers.

Notice Shu‘ayb (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) and his exceptional manners towards his people and his call to them by any means while they insulted him and physically confronted him, yet he remained gentle with them, pardoned and spoke to them as if nothing but good has come from them.

Ninth Benefit:

Since the disbelievers are addressed and punished according to the foundation of Islām, the legislations and branches also apply because Shu‘ayb (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) called his people to *Tawhīd* (Islāmic

monotheism) as well as fairness on the scales and applied the threat to all of that¹.

Tenth Benefit:

The recompense is in accordance to the action, so whoever deceitfully deals with the wealth of the people in turn wanting an increase in their own, will be punished with the contrary of what he desired, and it will be a reason for the loss of what he has from his own provisions, as Shu‘ayb (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) said:

﴿إِنِّي أُرْسِكُمْ بِمَخَيْرٍ﴾

“I see you in prosperity.” [11:84]

Meaning, do not be the reason for its disappearance due to your actions².

Eleventh Benefit:

Whoever rectifies according to their own ability is not to be blamed or dispraised for a lack of action in that which he is incapable of. It is binding upon an individual to rectify himself and others as far as he is able.³

Twelfth Benefit:

The threat of the termination of other nations and what occurred with them. It is vital to remember the stories of the punishments that

¹ *Taysir al-Karim al-Rahman*. Chapter: [Hūd: 84-95]

² *Taysir al-Karim al-Rahman*. Chapter: [Hūd: 84-95]

³ *Taysir al-Karim al-Rahman*. Chapter: [Hūd: 84-95]

befell the wrongdoers within the context of admonition and reproach, as it is also necessary to remember the honor Allāh bestowed on the people of piety in enticing them to do good and encouraging piety.¹

Thirteenth Benefit:

The one who has repented from a sin has had the sin pardoned and been forgiven for it because Allāh undoubtedly loves him and no consideration should be given to the statement of the one who says: “Indeed, if the repentant one repents, he is only forgiven and pardoned, however he cannot regain the love of Allāh as it does not return”, as Allāh assuredly states:

﴿ وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ ﴾

“And ask forgiveness of your Lord and turn unto Him in repentance. Verily, my Lord is Most Merciful, Most Loving.”² [11:90]

Fourteenth Benefit:

Allāh may repel something from the believers for many reasons, some are known, and some aren't. It maybe that He repelled something from them due to their tribe or their fellow countrymen who are disbelievers as Allāh repelled the stoning of Shu'ayb due to his tribe.

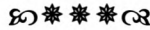
There is no problem in using communities in defense of Islām and the Muslims, rather it could even be necessary because rectification

¹ *Taysir al-Karim al-Rahman*. Chapter: [Hūd: 84-95]

² *Taysir al-Karim al-Rahman*. Chapter: [Hūd: 84-95]

is sought-after depending on the ability and possibilities. Due to this, if the Muslims who are under a governance of the disbelievers and the Muslims contribute towards that nation becoming a republican state whereby the Muslims can attain their worldly and religious rights, it would be more befitting than submitting to a nation that abolishes their religious and worldly rights and is diligent in exterminating them and making them operatives and slaves for themselves.

If it is possible to have a state for the Muslims whilst they are the rulers, it should be done, but in the case where this is not possible, the phase of defense and prevention of harm in the religious and worldly affairs should be given precedence. Allāh knows best.¹



¹ *Taysīr al-Karīm al-Raḥmān*. Chapter: [Hūd: 84-95]

The Story of Mūsā and Hārūn

From the Benefits of the Story of Mūsā and Hārūn

First Benefit:

Allāh was gracious to the mother of Mūsā by revealing her son's path to salvation through inspiration. Then came the glad tidings from Allāh by returning him to her, and had that not been the case, she would have become overcome with sadness for her son. He returned him to her through his rejection of being breastfed by anyone except his own mother.

From this and other aspects, it is acknowledged that the grace of Allāh towards his faithful cannot be comprehended by the minds nor can it be expressed through words. Ponder over this glad tidings and that her son came to her whilst she was able to breastfeed him without needing to conceal it and does so whilst receiving a recompense. She is called his mother from every perspective.

Her heart was reassured by this and increased in faith. This only further substantiates the statement of Allāh:

﴿وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ﴾

“It may be that you dislike a thing which is good for you.” [2:216]

There was nothing more hated to the mother of Mūsā than for her son to fall into the hands of the household of Fir'awn, but even though all of this took place, its results were commendable, and the conclusion was positive.

Second Benefit:

The signs of Allāh and morals He displays from the previous nations are of benefit. The believer can find a light of guidance within them since Allāh narrates the stories for this reason. He (تَبَارَكَ وَتَعَالَى) said in this very story:

﴿ نَتْلُو عَلَيْكَ مِنْ نَبَأِ مُوسَىٰ وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ ﴾

“We recite to you some of the news of Mūsā and Fir‘awn (Pharaoh) in truth, for a people who believe.” [28:3]

Third Benefit:

If Allāh wants something, He prepares its occurrence via mediums and allows it to happen in stages, as opposed to suddenly in one moment.

Fourth Benefit:

If a nation has reached a state of weakness, they should not allow laziness to overcome them in their pursuit for their rights, nor should they despair from rising to the best positions especially if they are oppressed. Just like Allāh saved the children of Isrā‘īl in their state of weakness and enslavement from Fir‘awn and his allies to then become firmly established in their own land and rule over it.

Fifth Benefit:

As long as a nation is abject and subdued, it cannot seek out its rights and neither can its religious matters be established nor its worldly needs.

Sixth Benefit:

Natural fear from the creation does not conflict with or nullify *Īmān* (faith) as occurred with both the mother of Mūsā and Mūsā (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) himself when they both experienced frightening events.

Seventh Benefit:

Īmān (faith) increases and decreases as Allāh says:

﴿لِتَكُونَ مِنَ الْمُؤْمِنِينَ﴾

“So that she might remain as one of the believers.” [28:10]

The intent in this meaning is its increase and an increase in its tranquility.

Eighth Benefit:

From the greatest blessings of Allāh upon a servant is Allāh’s granting of strength in moments of disorder and fright. As the *Īmān* (faith) and reward increases, the person also becomes resolute in speaking and acting correctly, and his opinions and thoughts become firm. As for those who do not achieve this firmness, he could

become disturbed in his thought process and confounded in his mind becoming unable to benefit himself in that situation as a result of his anxiety and fright.

Ninth Benefit:

If the servant knows that that destiny and pre-decree is true, and that the promise of Allāh will come to pass and must take place, he should not neglect the reasons that draw benefit as the means along with endeavoring in achieving them as all from the decree of Allāh. Allāh promised the mother of Mūsā to return her son to her, but even so, she pursued the means to return him to her care and sent his sister to check on him and carry out the appropriate means for the situation at hand.

Tenth Benefit:

The permissibility of the woman leaving her home if necessary and speaking to foreign men if the scenario is free of any violations, as Mūsā's sister did and the two daughters of the man in the city of Madyan.

Eleventh Benefit:

The permissibility of obtaining a fee for fostering and breastfeeding as the mother of Mūsā did, since the legislation of those nations before us is legislation for us, as long as our legislation does not hold something that abrogates it.

Twelfth Benefit:

The murder of a disbeliever that has a covenant or a customary agreement is impermissible, as Mūsā (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) regretted the

accidental killing of the Coptic. He sought forgiveness from Allāh and repented to Him.

Thirteenth Benefit:

Whoever kills souls without any right to do so is from the tyrannically corrupt ones on this earth even if his intent behind doing so is to strike fear, and even if he claims to be a reformist and will remain as such until he corrects his actions and they become corroborated by the legislation.

Fourteenth Benefit:

Informing others about what was said about him in the context of a warning from evil is not backbiting or slander. Rather, it may be an obligation, as Allāh mentioned the story of the man who came hastily from the furthest part of the city to warn Mūsā (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) in a manner of praise.

Fifteenth Benefit:

If one fears death due to his residence in a particular place, he should not assist in his own destruction and submit to death, rather he should flee from that place as much as possible as Mūsā did.

Sixteenth Benefit:

If one is compelled to carry out one of any number of wrongs, it becomes obligatory to perform the lesser of all the wrongs and the safest in repelling what is more harmful and dangerous. When the predicament Mūsā (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) was in revolved around either remaining in Egypt and being killed or travelling to a far away land that he did not know the route to nor have a guide to direct him

besides his Lord while it being known that this was the safer option, there would be no doubt Mūsā (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) would choose the second option.

Seventeenth Benefit:

There is a subtle point here in that the one who examines any aspect of knowledge when he is in need of acting by it or mentioning it and cannot decide on which opinion is more authentic out of the two, he should seek guidance from his Lord and ask Him to guide him to what is correct out of the two statements once the person has intended to sincerely seek out the truth and search for it.

Surely, Allāh will not disillusion someone like this. This is similar to the event that unfolded with Mūsā when he was bound for Madyan but didn't know the path to it. He said:

﴿عَسَىٰ رَبِّي أَن يَهْدِيَنِي سَوَاءَ السَّبِيلِ﴾

“It may be that my Lord guides me to the Right Way.” [28:22]

Allāh guided him and fulfilled his hopes and aspirations.

Eighteenth Benefit:

Mercy and being good to the creation, whether it be to those you know or do not know, is from the manners of the Prophets. From this good is to also guide the livestock to the drinking hole, especially helping the incapable as Mūsā (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) did for the two daughters of the man in Madyan when he noticed that they were

unable to guide their flock to the drinking hole alongside the rest of the shepherds and their livestock.

Nineteenth Benefit:

As Allāh loves for the one invoking him to intercede to Him through His perfect Names and Attributes and His overwhelming and specific blessings, He also loves the servant to intercede to Him through the acknowledgement of their own weakness, incapability and neediness and the inability to attain the beneficial matters and repel the harms from himself, as Mūsā (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) proclaimed:

﴿ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴾

“My Lord! Truly, I am in need of whatever good that You bestow on me!” [28:24]

This clearly portrays the plea, submissiveness and need for Allāh, which is the state of every servant.

Twentieth Benefit:

Humbleness and giving recompense in return for an action of good is from the way of the righteous nations.

Twenty First Benefit:

If the servant fulfills an action sincerely for Allāh and then receives a recompense for it from the people without him seeking it, he is not to blame and it does not defect his sincerity or reward. Mūsā (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) accepted recompense from the man in the land of Madyan for the good he carried out without asking for it or alluding to it.

Twenty Second Benefit:

The permissibility of setting a fee or an appointed duration of service for any clear action that brings forth a known good, all of which is determined by the custom, and that the recompense given to the worker can be in the form of marriage, as the man in the land of Madyan offered Mūsā (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ):

﴿إِنِّي أُرِيدُ أَنْ نِكَحَكَ إِحْدَى ابْنَتَي هَاتَيْنِ﴾

“I intend to wed one of these two daughters of mine to you.” [28:27]

It is also permissible for a father to give his daughters hand away in marriage or anyone else who has guardianship over someone to give her hand in marriage and there is no fault in this. Rather, it could even be advantageous and most appropriate as the man in the land of Madyan did.

Twenty Third Benefit:

From His statement:

﴿إِنَّ خَيْرَ مَنْ أَسْتَجَرْتَ الْقَوِيُّ الْأَمِينُ﴾

“Verily, the best of men for you to hire is the strong, the trustworthy.” [28:26]

All actions are fulfilled adequately via these two characteristics. All tasks of authority, services, skillful labor or the tasks that require supervision of workers or other tasks are successfully accomplished

and the aim is achieved when both of these characteristics are found within and individual, possessing enough strength to undertake the task at hand and being trustworthy. Deficiency or having a shortfall occurs due to a void being present in either one or both of these characteristics.

Twenty Fourth Benefit:

From the highest of all honorable manners is to refine mannerisms with anyone who contacts you whether it be servant, employee, spouse, offspring, peer or otherwise, and from such noble manners is to alleviate the workload of the worker as mentioned here:

﴿ وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ
الضَّالِّحِينَ ﴾

**“But I intend not to place you under a difficulty.
If Allāh will, you will find me one of the
righteous.” [28:27]**

Also included in this story is the permissibility of describing oneself as being amicable on the condition that he is honest in saying it.

Twenty Fifth Benefit:

The permissibility of enacting a work contract without other witnesses, due to his statement:

﴿ وَاللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ ﴾

“And Allāh is Surety over what we say.” [28:28]

Although it has been mentioned that the rights are upheld, and disputes lessen through the attestation of witnesses, and people in this regard are of various levels, and so are their rights.

Twenty Sixth Benefit:

The distinct verses that Allāh aided Mūsā (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) with, such as the changing of the staff, that Mūsā was so familiar with:

﴿فَإِذَا هِيَ حَيَّةٌ تَسْعَى﴾

“It was a snake, moving quickly.” [20:20]

Before returning it to its original form. Also, when Mūsā would place his hand inside his bosom and would remove it without any ailment and white in color – i.e: without deformity or skin condition for all of the eyewitnesses to see. From the mercy of Allāh to Mūsā and Hārūn is the protection He provided them from Fir‘awn and his allies, and the splitting of the sea into twelve trails when Mūsā (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) struck it leading them through these paths to salvation whilst Fir‘awn and his troops drowned.

Along with the other consecutive signs that are clear evidences for those who saw them, were witnesses to them and heard of them. Many of the trusted sources such as the divinely revealed books and the generations of people have conveyed this. All of which has not been rejected by anyone other than an ignorant, arrogant or heretical individual. The other signs of the Prophets are of the same nature.

Twenty Seventh Benefit:

The signs that occurred at the hands of the Prophets, the extraordinary events that happened to the pious (*Awliyā'*), the changing or prevention of the mediums, or its need of other means, or the presence of preventions that arise are all from the great evidences for the oneness of Allāh and that He is able to do all things and that neither anything small or large escapes the decree of Allāh, and that such miracles or extraordinary acts or developments do not negate the tangible mediums or the ordinary procedures that Allāh has created. You will not find any alteration or change to the way of Allāh.

Twenty Eighth Benefit:

From the most severe punishments is that an individual becomes a leader in evil and an inviter to it just like it is from the greatest of blessings from Allāh to be made a leader in good, a guider and one who is guided by Allāh. The Most High has made mention of Fir'awn by saying:

﴿وَجَعَلْنَاهُمْ أُمَّةً يَدْعُونَ إِلَى الْكُفْرِ﴾

“And We made them leaders inviting to the Fire.” [28:41]

And mentioned about the Prophets:

﴿وَجَعَلْنَاهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا﴾

“And We made them leaders, guiding (mankind) by Our Command.” [21:73]¹

Twenty Ninth Benefit:

The contents of this story carry evidence of the message of Muḥammad as he narrated this story and other stories alike with validating detail and substantiating foundations. He told it in a way that is in agreement with the other Messengers and supported the clear truth whilst he was not present in any of the places where it took place, neither did he study anything to allow him to know about the various scenarios in detail, nor did he sit and receive any information about it from the people of knowledge.

Rather, it is the message of al-Raḥmān al-Raḥīm (the Most Merciful) and a revelation that descended to him by al-Karīm (the Most Generous) al-Mannān (The One who bestows all good and favors) in order for it to be a warning to all of mankind, thus, he mentions towards the end of this story:

﴿ وَمَا كُنْتَ بِجَانِبِ الطُّورِ ﴾

“And you (O Muḥammad) were not at the side of the Tūr (Mount).” [28:46]

﴿ وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَى الْأَمْرَ ﴾

¹ This sentence was not mentioned by al-‘Allāmah al-Sa‘dī, but I am including it for clarification purposes and it was deemed as a fine addition by our Shaykh ‘Abdullāh Ibn ‘Aqil.

“And you (O Muḥammad) were not on the western side (of the Mount), when We made the commandment clear to Mūsā (Moses).” [28:44]

﴿ وَمَا كُنْتَ تَأْوِيًا فِي أَهْلِ مَدْيَنَ ﴾

“And you (O Muḥammad) were not a dweller among the people of Madyan.” [28:45]

This is a clear proof of his message.

Thirtieth Benefit:

Many of the people of knowledge have derived from the answer Mūsā (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) presented to his Lord when He asked him about the purpose of his staff in the statement of Allāh:

﴿ وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَى ﴿٧﴾ قَالَ هِيَ عَصَايَ أَتَوَكَّؤُا عَلَيَّهَا وَأَهْشُرُ بِهَا عَلَى عَنَمِي ﴾

“And what is that in your right hand, O Mūsā? He said: This is my stick, whereon I lean, and wherewith I beat down branches for my sheep.” [20:17,18]

That it is admirable to carry a staff with you from what that contains of specific and general benefits as mentioned in His statement:

﴿ وَوَلِي فِيهَا مَنَازِلٌ أُخْرَى ﴾

“And wherein I find other uses.” [20:18]

One can also benefit that mercy should be shown to live stock and they should be treated well, and all harms should be removed from them.

Thirty First Benefit:

His statement:

﴿وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾

“And establish the prayer for My Remembrance.” [20:14]

The remembrance of Allāh is the reason that the servant was created. Through it he attains righteousness and success. The intent from the establishment of the prayer is this mighty purpose. Had it not been for the prayer that is repeated by the believers every day and night to remind them of Allāh wherein they continuously recite the *Qurʾān*, praise Allāh, supplicate and beseech Him as it is the core of the prayer, they would have been from the heedless.

Since it is the case that the remembrance of Allāh is the reason the creation was created, and the acts of worship are all forms of remembrance, likewise, remembrance is an assistance in obedience even if the act itself is difficult. Confronting the haughty ones becomes easier, and the pressures in the call to Allāh are partially alleviated, as Allāh mentions in this story:

﴿كَيْ نَسِيحَكَ كَثِيرًا ﴿٣٣﴾ وَنَذُرَكَ كَثِيرًا ﴿٣٤﴾﴾

“That we may glorify You much and remember You much.” [20:33,34]

And He said:

﴿ أَذْهَبَ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا نُبَيِّنَا فِي ذِكْرِي ﴾ ﴿٤٢﴾

“Go you and your brother with My Āyāt (signs) and do not, you both, slacken and become weak in My Remembrance.” [20:42]

Thirty Second Benefit:

The good that Prophet Mūsā (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) offered his brother Hārūn (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) when He asked his Lord to make him a Prophet alongside him and an aid upon good and assistor, as he said:

﴿ وَأَجْعَلْ لِي وَزِيرًا مِّنْ أَهْلِي ﴾ ﴿٢٩﴾ هَارُونَ أَخِي ﴿٣٠﴾ أَشْدُدْ بِهِ أَزْرِي ﴿٣١﴾ وَأَشْرِكْهُ

﴿ فِي أَمْرِي ﴾ ﴿٣٢﴾

“And appoint for me a helper from my family, Hārūn (Aaron), my brother; Increase my strength with him, and let him share my task.” [20:29-32]

Thirty Third Benefit:

Eloquence and clarity are things that assist in teaching and proclaiming your call to Allāh. It is the reason Mūsā (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) asked his Lord to relieve him of his speech impediment so that they

may understand his speech, and that there is no deficiency on an individual in having a lisp as long as the speech is understood. From the excellence of Mūsā's manners is that he did not request for his lisp to be removed completely, and instead asked for a stop to the cause of prevention in attaining his aim.

Thirty Fourth Benefit:

It is only appropriate when addressing the kings and heads of state in inviting them (to all good) and exhorting them to present gentleness to them and moderate speech that allows them to understand without confusion of crudeness. This is required in every situation; however, this is the most vital situation because the ultimate aim can be achieved through it. This is clearly stated by Allāh here:

﴿ فَقُولَا لَهُ، قَوْلًا لِّئِنَّا لَعَلَّهُ، يَتَذَكَّرُ أَوْ يَخْشَى ۝۱۱ ﴾

“And speak to him mildly, perhaps he may accept admonition or fear Allāh.” [20:44]

Thirty Fifth Benefit:

Whoever practices the obedience of Allāh whilst seeking His aid, assured of the promise of Allāh, in hope of the reward of Allāh, Allāh will surely be with him; and whoever Allāh is with in this manner is not feared for. This is evident in His statement:

﴿ قَالَ لَا تَخَافَا ۝۱۱ ﴾

“He (Allāh) said: Fear not”,

Then Allāh justified this by saying:

﴿إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَى﴾

“Verily! I am with you both, hearing and seeing.” [20:46]

The Most High also mentioned:

﴿إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّا اللَّهُ مَعَنَا﴾

“And he said to his companion (Abū Bakr): Do not be sad, surely Allāh is with us.” [9:40]

Thirty Sixth Benefit:

The reasons for punishment are restricted in the following two traits:

﴿إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَنْ كَذَّبَ وَتَوَلَّى﴾

“Truly, it has been revealed to us that the torment will be for him who denies [disbelieves] and turns away.” [20:48]

This applies to the one who belies the revelations of Allāh and the teachings of His Messengers and turns away from the obedience of Allāh and His Messenger. This also corresponds to the statement of the Most High:

﴿ لَا يَصْلَاهَا إِلَّا الْأَشْقَى ﴿١٥﴾ الَّذِي كَذَّبَ وَتَوَلَّى ﴿١٦﴾ ﴾

“None shall enter it (the hell fire) except the most wretched, he who denies and turns away.”
[92:15,16]

Thirty Seventh Benefit:

Allāh comprised the reasons for attaining His forgiveness in the following verse:

﴿ وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى ﴿٨٢﴾ ﴾

“And verily, I am indeed Forgiving to him who repents, believes and does righteous good deeds, and then remains constant in doing them.”
[20:82]

One of the reasons is: Repentance, and it is the withdrawal from anything Allāh hates, whether inwardly or outwardly, in pursuit of what Allāh loves both inwardly and outwardly within a person, and it erases the preceding major and minor sins.

The second is: *Īmān* (faith). It is to affirm and resolutely attest all of the revelation of Allāh to His messenger on a general scope. This subsequently produces the actions of the heart followed by the actions of the limbs.

There isn't any doubt that what is in the heart from the belief in Allāh, His books, His Messengers and the Last Day in which there is no uncertainty about is the foundation of all acts of worship as

well as being the greatest foundations on which they are built. There is also no doubt that the wretched deeds are repelled according to the strength of the aforementioned; it repels those actions that never came to pass and prevents the person from ever implementing them. It also repels whatever has already happened by bringing about the things that negate it and resist any persistence of the heart for it, since the believer who possesses faith and its illuminating light within their heart does not persist upon sin.

The third is: Righteous actions. This includes the actions of the heart, the limbs, the statements of the tongue and the righteous deeds which erase the bad.

The fourth is: Continuing to have *Īmān* (faith), guidance and an increase in that. So whoever fulfills these four means should rejoice at receiving the comprehensive and overwhelming forgiveness of Allāh, and this is why Allāh has mentioned His forgiveness on the linguistic scale that signifies abundance:

﴿وَأَنَا لَعَفَّارٌ﴾

“But indeed, I am the perpetual forgiver.”
[20:82]

We shall suffice with these benefits from the story of Mūsā (عليه الصلاة والسلام) although it contains several benefits for those who contemplate.

The Story of Yūnus

From the Benefits of the Story of Yūnus

First Benefit:

Allāh's fine reprimand to Yūnus (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) and his entrapment in the belly of the fish so that it may be an expiation, a monumental sign and an event of honor for Yūnus (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ). It is also from the blessings of Allāh that this large number¹ of his people accepted his message, as a large following is from the virtues.

Second Benefit:

Utilizing lot picking in the issues that are doubtful regarding entitlement and disentitlement is permitted if there are no other means of determining the most suitable decision. It occurs with the people aboard the ship that there is evidence for the well-established principle of partaking in the lesser of the evils in order to repel the greater harm, and undoubtedly, the casting away of some of them along with the harm in that is lesser than the destruction of everyone aboard.

Third Benefit:

If the servant has had a righteous past with his Lord and has maintained a close connection with his Lord in times of ease, Allāh will in turn show this individual gratitude and maintain this close connection during the individual's times of hardship by alleviating it in its entirety or lessening it. It is why He mentioned in the story of Yūnus (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ):

¹ One hundred thousand of his fellow countrymen or more accepted his. Refer to (*Taysir al-Laṭīf al-Mannān*) within the collection of authorships by al-'Allāmah al-Sa'dī.

﴿ فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٤٣﴾ ﴾

﴿ لَلْبَيْتِ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾ ﴾

“Had he not been of them who glorify Allāh, He would have indeed remained inside its belly (of the fish) till the Day of Resurrection.”
[37:143,144]

Fourth Benefit:

It also contains the statement referred to by The Prophet as he said “The call of my brother [Dhū al-Nūn], none who is experiencing hardship shall invoke using it except that Allāh will dispel the hardship from him:

﴿ فَكَادَى فِي الظُّلْمَةِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي
كُنْتُ مِنَ الظَّالِمِينَ ﴾

‘He cried through the darkness (saying): Lā ilāha illā Anta [none has the right to be worshipped but You, Glorified (and Exalted) are You [above all that (evil) they associate with You. Truly, I have been of the wrong-doers.’”¹
[21:87]

Fifth Benefit:

¹ Recorded by al-Tirmidhī in *al-Sunan* (no. 3505), Aḥmad in *al-Musnad* (no. 1462) and declared authentic by al-Albani in *Ṣaḥīḥ al-Jāmi’ al-Saḡhīr* (no. 3383).

Īmān (faith) is a means of salvation from terrifying situations and adversities, as mentioned in the statement of the Most High:

﴿وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ﴾

“And thus We do rescue the believers.” [21:88]

If they are afflicted by harm, due to their faith.

﴿﴾

The Story of Dāwūd and Sulaymān

From the Benefits of the Story of Dāwūd and Sulaymān

First Benefit:

Allāh relates to His Prophet Muḥammad the stories of those who came before him to strengthen the belief in his heart and reassure his soul. He also partly mentions their acts of worship to Him and the resoluteness of their patience and their repentance that will arouse a feeling of competing with them in goodness and drawing closer to Allāh whom they compete in seeking nearness to, in addition to the patience they exercised whilst facing the harms of their people.

It is why Allāh has mentioned the quotes of the liars directed at Muḥammad at the beginning of the chapter (Ṣād) and what they used to harm him before saying:

﴿أَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاذْكُرْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ﴾

“Be patient (O Muḥammad) of what they say, and remember Our slave Dāwūd (David), endued with power. Verily, he was a perpetual returner in all matters and in repentance.”

[38:17]

Second Benefit:

His statement:

﴿ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ﴾

“Endued with power. Verily, he was a perpetual
returner in all matters and in repentance.”
[38:17]

This is monumental praise from Allāh for possessing these two traits: The strength in the heart and in the body upon the obedience to Allāh and repentance to Him both inwardly and outwardly both necessitate his love and true knowledge of Him. Also, both of these traits in their complete form belong to the Prophets, and whoever adheres to the Prophets gains these qualities according to their adherence to them.

In addition, praise from Allāh necessitates an encouragement in pursuing all the means that aid in one’s strength and repentance. The servant should be one who perpetually returns to Allāh in times of ease, hardship and all other affairs.

Third Benefit:

The nobility Allāh honored His Prophet Dāwūd (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) with in the beauty of his voice and its charm, and that the mountains and the birds exalt Allāh and comply along with him are all things that contribute towards his elevation in status.

Fourth Benefit:

From the greatest blessings of Allāh to His servants is to afford them with beneficial knowledge and to know the verdicts amongst the people in their statements and methodologies and their disputes and enmity. As Allāh said:

﴿وَشَدَدْنَا مُلْكَهُ وَأَنزَلْنَا الْحِكْمَةَ وَفَصَّلَ الْخِطَابِ﴾

“We made his kingdom strong and gave him al-Hikmah (Prophethood) and sound judgment in speech and decision.” [38:20]

Fifth Benefit:

The perfect care Allāh has for His Prophets and the elite ones when an error occurs from them. He would afflict them with a trial or a test that eradicates their mishaps so that they become better than their initial state as was the case with Dāwūd and Sulaymān.

Sixth Benefit:

The Prophets are infallible in whatever they relate from Allāh. Indeed, Allāh ordered unrestricted obedience to them, and the aim of the message cannot be attained unless this happens. At times, some mishaps that occur naturally may transpire from them, but Allāh immediately proceeds to deal with them with grace and causes them to seek repentance and return to Him.

Seventh Benefit:

On the majority of occasions, Dāwūd was continuously devoted to his place of worship in service to his Lord. However, he assigned time wherein he would use to help the people in their needs, consequently, he fulfilled the right of his Lord and his Lord’s servants.

Eighth Benefit:

It is incumbent to practice good manners when entering to meet people, especially rulers and superiors. When the two disputants entered to see Dāwūd (عَلَيْهِ السَّلَام) in an extraordinary manner

through another entrance other than the door, he deemed it as a serious matter and saw it to be unbefitting.

Ninth Benefit:

The undesirable manners of a disputant and their improper conduct do not prevent the rulers in judging justly.

Tenth Benefit:

The excellence of the forbearance of Dāwūd (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ). He did not become angry with them when they approached him without permission, nor did he scold or rebuke them.

Eleventh Benefit:

The permissibility for the one who has been oppressed to say, ‘you have oppressed me’, or ‘you oppressor’ or ‘you transgressor’ taken from his statement:

﴿ حَصْمَانِ بَغَى بَعْضُنَا عَلَى بَعْضٍ ﴾

“Two adversaries, one of whom has wronged the other.” [38:22]

Twelfth Benefit:

Even if the one being advised has high stature and a lot of knowledge, it is necessary that he does not become angry or feel appalled. Rather, he should accept the advice and thank the one who advised him, he should also praise Allāh for granting him this advice

at the hands of an advisor, as Prophet Dāwūd (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) never felt uneasy due to the statements of the disputants:

﴿فَأَحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تَشْطِطْ وَأَهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ﴾

“Judge between us with truth, and treat us not with injustice, and guide us to the Right Way.”
[38:22]

Instead, he judged with sheer truth.

Thirteenth Benefit:

Integrating excessively with relatives, friends and associates along with an abundant amount of financial dealings could lead to discord and wronging of one another. This crippling illness cannot be deterred except by the *Taqwā* (piety) of Allāh, patience, faith and righteous actions, yet it is scarce amongst the people.

Fourteenth Benefit:

The honor Allāh bestowed on Dāwūd and Sulaymān with closeness to Him and a noble final abode. Nobody should be under the impression that whatever occurred to them decreases from their stature in the sight of Allāh. It is from Allāh’s perfect grace towards His sincere servants that if He forgives them and erases all effects of the sins, He also eradicates whatever results from them, even the ill feelings within the hearts of the people. All of this is of no difficulty to The Most Noble.

Fifteenth Benefit:

The platform of passing judgment on the people is a religious one upheld by the Messengers of Allāh and the elite amongst His creation. So it is vital that the one who carries it out does so in truth and does not incline to desires. Judging truthfully necessitates possessing knowledge of the legislative affairs and knowledge of the case at hand and how it pertains to the legislative rulings. It is not permissible for the one who is ignorant of any one of these articles to proceed in judging between the people.

Sixteenth Benefit:

Sulaymān (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) is from the virtues of Dāwūd (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) and from the favors of Allāh upon him. The Most High said:

﴿ وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ ﴿٣٠﴾ ﴾

“And to Dāwūd (David) We gave Sulaymān (Solomon). How excellent (a) slave! Verily, he was perpetual in repentance (to Us)!” [38:30]

This is the ultimate commendation and the utmost source of pride for Sulaymān (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ).

Seventeenth Benefit:

Here is an example of the infinite good and virtue that Allāh possesses. He bestows upon His servants and favors them with upright manners and righteous actions, then He praises them with these very manners and rewards them with various rewards whilst

He is the one Who initially granted these virtues, their means and the reasons they occur.

Eighteenth Benefit:

Sulaymān (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) regarded the love of Allāh before all else. Thus, he struck the neck of the horse when it became a distraction for him from the prayer until the time of sunset.

Nineteenth Benefit:

Anything that distracts the servant from the obedience to His Lord is damaging, therefore one should avoid it and advance to what is more beneficial for him.

Twentieth Benefit:

When Sulaymān (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) struck the neck of the horse that distracted him from the obedience of Allāh, Allāh made the wind and the devils subject to his command. From this, we can derive that whoever abandons something for the sake of Allāh, Allāh compensates him with something better than it.

Twenty-First Benefit:

This subjugation of the devils and the wind in the manner that it happened to Sulaymān (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) will not happen to anyone other than him. Thus, when the Prophet Muḥammad deemed it fit initially to capture the devil that escaped him one night and tie him

to a pillar of the *masjid*, he instead said, “I recalled the supplication of my brother Sulaymān and so I left him.”¹

Twenty-Second Benefit:

Sulaymān (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) was both a king and a Prophet therefore having the allowance of free reign to do as he pleases, yet due to his excellence, he only desired good and justice. However, the affair of the Prophet who is not a king is contrary to this, as he does not have this type of independent free reign, rather their will is in line with whatever Allāh requires of him; he does not abandon anything or undertake an action unless there is a command to do so as is the case with our Prophet Muḥammad.

Twenty-Third Benefit:

Allāh provided Sulaymān (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) with great rule of which some of it cannot be attained by any mediums, rather they were purely decreed by al-Malik (The Supreme King) al-Wahhāb (The Supreme Provider) such as the submission of the wind to his command and the devils alike and that his troops were from mankind, *Jinn* (devils) and the birds.

The birds would serve him significantly as he would send them to various locations to gain news and they would return to him with this news. Allāh granted them an understanding of the state of the humans as recalled to us by Allāh in this story. This story also included information on the ability of the one who was granted knowledge from the book when he prepared to present the throne

¹ Recorded by al-Bukhārī in *al-Ṣaḥīḥ* with the following numbers; (449), (3241), (4530), and by Muslim in *al-Ṣaḥīḥ* with the following numbers; (541), (542).

of the Queen of Sheba before Sulaymān's glance returned to him. These are all signs for the Prophets, therefore it is impossible for anyone to reach the level of Sulaymān (عَلَيْهِ السَّلَامُ) in that which he was granted regardless how far the creation has reached in natural sciences and skillfulness in invention.

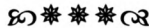
Twenty-Fourth Benefit:

It is befitting for the Kings and those in authority to ask about the state of other rulers, persons in authority and people of distinction, in fact they should not suffice with simply asking, they should test them and their knowledge and aptitude in particular matters as Sulaymān (عَلَيْهِ السَّلَامُ) did to the Queen of Saba' (Sheba).

He tested her to identify the soundness and aptitude of her intellect and he did not suffice with only asking. In this are significant benefits for the Kings as they are in need of such qualities. It is also a part of having integrity in leadership to have an excellent entourage.

Twenty-Fifth Benefit:

Seeking forgiveness and other acts of worship, especially performing the prayer are all from the expiators of sin as Allāh sequentially forgave Dāwūd (عَلَيْهِ السَّلَامُ) after Dāwūd's requesting for forgiveness and prostration.¹



¹ *Taysir al-Karim al-Rahman* [Ṣād:40]

The Story of Ayyūb

From the Benefits of the Story of Ayyūb

First Benefit:

Ayyūb (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) has been mentioned by Allāh in His Book and has praised him with commendable traits in a general manner, and particularly with the trait of patience during calamities. It was the case that Allāh trialed him with his offspring, wife and wealth and then his body. He was afflicted with the type of calamity that did not touch other than him from the creation, yet he was patient upon the command of Allāh and continued to be repentant to Allāh.

Second Benefit:

Refuge is to be sought from Allāh (تَبَارَكَ وَتَعَالَى) in all unfortunate situations, difficult and calamitous times. When Ayyūb's severe ailments worsened and he was abandoned by his friends and close ones, he called out to his Lord:

﴿أَفِي مَسْفَى الضُّرِّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ﴾

“Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.”
[21:83]

Third Benefit:

The outcome of patience is always commendable. When Ayyūb (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) was patient, Allāh returned his family and wealth to him and bestowed him with many blessings and benefits. Through

his own patience he became a leading example for all those who are patient, a comfort for those being tested and an example to reflect on for those who ponder.

Fourth Benefit:

During Ayyūb's illness he identified something from his devout and merciful wife that caused him to make an oath to whip her one-hundred times, but Allāh lessened this burden for him and her and it was said to him:

﴿ وَخُذْ بِيَدِكَ ضِغْثًا ﴾

“And take in your hand a bundle of thin grass.”

[38:44]

A bunch of grass or a cluster of hay or something similar that contains one-hundred strands and:

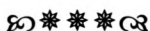
﴿ فَأَضْرِبْ بِهِ وَلَا تَحْنَثْ ﴾

“And reprimand therewith (your wife), and do not break your oath.” [38:44]

By this, your oath will be dissolved.

In this also contains a proof that the vindication of an oath was not prescribed to anyone before it was in our legislation, but the oath in the previous nations was the equivalent to a vow that must be enacted. It also contains evidence that whoever is unable to withstand a particular punishment due to their weakness or other

reasons, an alternative measure that represents it will be introduced since the objective in the reprimand is to make an example of the one punished rather than damage them or cause death.¹



¹ I extrapolated these four benefits from the writing of the Shaykh as he did not mention separate benefits in the story of Prophet Ayyūb, instead he cited the story in full without highlighting particular benefits.

The Story of Khidr with Mūsā

From the Benefits of the Story of Khidr with Mūsā

First Benefit:

This story contains the virtue and honor of knowledge, the permissibility of travelling in pursuit of it and that it is from the most important matters. Prophet Mūsā (عَلَيْهِ السَّلَامُ) travelled a long distance in pursuit of it and experienced exhaustion in the process. He left his residence alongside the children of Isrā'īl and teaching and guiding them and chose to travel to gain an increase in this knowledge.

Second Benefit:

To begin in knowledge with what is most important, as gaining more knowledge for oneself is more important than abandoning it and becoming occupied with solely teaching, rather one should learn in order to teach.

Third Benefit:

The permissibility of acquiring a servant during travel and residence in order to be adequately equipped and comfortable as far as all necessities go, as Mūsā (عَلَيْهِ السَّلَامُ) did.

Fourth Benefit:

If there is an advantage in mentioning the purpose of travel and destination, it is better than concealing it, such as if one travels in pursuit of knowledge or *Jihād* or other than that from the purposes of travel in obedience. From the benefits of voicing it is to carry out

adequate preparation, approaching the task on insight and publicizing an incentive to others in performing this virtuous act of worship, as highlighted in the statement of Mūsā (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ):

﴿وَإِذْ قَالَ مُوسَى لِفَتْنِهِ لَآ أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ
الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا﴾

“And (remember) when Mūsā said to his boy-servant: I will not give up (travelling) until I reach the junction of the two seas or (until) I spend years and years in travelling.” [18:60]

Likewise, when the Prophet Muḥammad embarked on the expedition of Tabuk, he informed the people of his purpose even though he would usually conceal it. But in both cases, it would be in consideration to the advantages.

Fifth Benefit:

Attributing the evil, its reasons and other deficiencies to the devil from the statement of the companion of Mūsā (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ):

﴿وَمَا أُنسِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ﴾

“None but Shayṭān (Satan) made me forget to remember it.” [18:63]

Sixth Benefit:

The permissibility of communicating one’s feelings when they are from normal human nature such as exhaustion, hunger and thirst if

it is not in the context of displeasure and it was true as has been mentioned:

﴿لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا﴾

“Truly, we have suffered much fatigue in this journey of ours.” [18:62]

Seventh Benefit:

An individual should acquire an intelligent, astute and intellectual servant to successfully complete his tasks for him.

Eighth Benefit:

The desirability of feeding one’s servant from their own rations and them both eating from it since the apparent meaning of the statement:

﴿ءَايُنَا عَدَاءَنَا﴾

“Bring us our morning meal.” [18:62]

This indicates is that it is something collective.

Ninth Benefit:

The aid will descend upon a servant according to the degree by which he implements the commands of the legislation, and he will be aided in whatever corresponds to the pleasure of Allāh and never aided in the displeasure of Allāh. This is derived from the statement:

﴿لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا﴾

“Truly, we have suffered much fatigue in this journey of ours.” [18:62]

Tenth Benefit:

The other individual that they both found was not a Prophet, rather he was a righteous servant of Allāh who received inspiration from Allāh. This is understood as Allāh mentioned him to be knowledgeable and he upheld a special level of worship and other fine characteristics but did not mention that he was a Prophet or a Messenger. As for his statement at the end of the story:

﴿وَمَا فَعَلْتُهُ، عَنِ أَمْرِی﴾

“I did not do it of my own accord.” [18:82]

It does not indicate that he was a Prophet, rather it proves that inspiration and inner-thoughts took place which is something that can occur to other than the Prophets. The Most High has mentioned:

﴿وَأَوْحَىٰ رَبُّكَ إِلَى النَّعْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا

﴿يَعْرُشُونَ﴾

“And your Lord inspired the bee, saying: Take you habitations in the mountains and in the trees and in what they erect.” [16:68]

Furthermore,

﴿ وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ ﴾

“And We inspired the mother of Mūsā.” [28:7]

Eleventh Benefit:

The knowledge that Allāh affords a servant is of two types: A knowledge that is gained that he can obtain through seeking it and his diligence, and another type of knowledge that is divine. Allāh grants it to whomever He has favored from His servants, as He said:

﴿ وَعَلَّمْنَاهُ مِن لَّدُنَّا عِلْمًا ﴾

“Whom We had taught knowledge from Us.”
[18:65]

Al-Khidr received a great portion of the latter.

Twelfth Benefit:

Displaying courteousness with the teacher and politeness in addressing him as Mūsā (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) stated:

﴿ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا عُلِّمْتَ رُشْدًا ﴾

“May I follow you so that you teach me something of that knowledge which you have been taught (by Allāh)?” [18:66]

Mūsā (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) disclosed his statement in a polite manner as if to consult the one he is addressing. In other words, ‘Would you permit me to do so or not?’

He also displayed his need for knowledge, learning and his desire for what the teacher possesses, contrary to the one who displays arrogance and aversion, such as those who do not portray their need for the knowledge that the teacher possesses. In this case, there is nothing more benefitting for one who intends to learn than to reveal their need for the knowledge that the teacher has and his gratitude for teaching him.

Thirteenth Benefit:

The humbleness of the one who is virtuous in learning from someone who is of lesser virtue, as Mūsā (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) is undoubtedly more virtuous than al-Khidr.

Fourteenth Benefit:

The learning that took place from a virtuous person of knowledge in an aspect of knowledge that he was not proficient in from somebody who was proficient in it, even if the one he is learning from is of a lesser degree in knowledge. Mūsā (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) is one of the Major Prophets and one of those who were resolute whom Allāh bestowed and gave knowledge to in matters others were not given knowledge of. However, in this particular field of knowledge, al-Khidr possessed something he did not, and it was due to this that Mūsā’s assiduousness in learning from him intensified.

Fifteenth Benefit:

It is necessary to ascribe knowledge and other than it as being from the favors and mercy of Allāh and to acknowledge this whilst also being grateful to Allāh, as mentioned:

﴿عَلَىٰ أَنْ تُعَلِّمَ مِنَّمَا عَلَّمْتَ رُشْدًا﴾

“That you teach me something of that knowledge which you have been taught (by Allāh)?” [18:66]

Sixteenth Benefit:

Beneficial knowledge is the knowledge that directs to good, and any knowledge that contains direction and guidance to the paths of good and a warning from the path(s) to evil or whatever leads to it is in fact beneficial knowledge. Anything other than that is either harmful or without benefit, as understood from his statement:

﴿عَلَىٰ أَنْ تُعَلِّمَ مِنَّمَا عَلَّمْتَ رُشْدًا﴾

“That you teach me something of that knowledge (guidance and true path) which you have been taught (by Allāh)?” [18:66]

Seventeenth Benefit:

Whoever does not have patience in accompanying a scholar or resoluteness upon the method of learning is someone of shortcoming and not suited to acquiring knowledge. As whoever does not possess the required patience cannot obtain knowledge, but whoever exercises patience and is persistent in that manner shall

obtain every objective he was in pursuit of, as al-Khidr excused himself from Mūsā (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) due to the very reason of Mūsā's impatience in acquiring his particular knowledge.

Eighteenth Benefit:

From the things that aid an individual in exercising patience is being able to grasp an understanding of the matter and its benefits, effects and its outcome. As whoever does not know these issues will find it difficult to be patient, as mentioned here:

﴿ وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ ۗ خُبْرًا ۗ ﴾

“And how can you have patience about a thing which you know not?” [18:68]

Nineteenth Benefit:

The obligation of having deliberation and verifying situations without hastening in passing judgment on matters until you identify the intent and purpose behind it.

Twentieth Benefit:

The legitimacy of connecting future events to the will of Allāh, derived from his statement:

﴿ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ﴾

“If Allāh will, you will find me patient, and I will not disobey you in aught.” [18:69]

And a determination to do something is not the same as actually carrying it out as Mūsā (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) was determined to be patient until the end but this did not occur.

Twenty-First Benefit:

If the teacher instructs the student to not initiate any questions on a particular subject unless the teacher is the one who requests it of him due to a benefit he deems, this should be adhered to. The same applies to the student if he lacks in understanding, or the teacher has prohibited him from delving extensively into something or asking questions that are unrelated to the topic.

Twenty-Second Benefit:

The permissibility of sailing at sea as long as there is no danger in doing so.

Twenty-Third Benefit:

The one who has forgotten is unaccountable in that period whether it be in issues pertaining to the right of Allāh or the rights of the servants unless any loss of wealth occurs due to this forgetfulness, in which case there will be liability, as mentioned in his statement:

﴿لَا تُؤَاخِذْنِي بِمَا نَسِيتُ﴾

“Call me not to account for what I forgot.”

[18:73]

Twenty-Fourth Benefit:

It is vital that one pardons and grants others ease. It is not befitting to burden others with more than their capacity or to cause them hardship or exhaust them as this causes alienation. Rather, one should facilitate the easier option to simplify affairs.

Twenty-Fifth Benefit:

All affairs are decided based on their apparent state, and the incidents pertaining to the worldly affairs are connected to this. Mūsā (عَلَيْهِ السَّلَام) initially rejected the boring of the ship and the killing of the boy in line with the general rulings of these actions and did not regard the principle that they both established which was to not ask al-Khidr about his actions or object to them until al-Khidr himself initiates dialogue.

Twenty-Sixth Benefit:

This story highlights the well-known major principle, which is to repel the more substantial harm by performing the lesser harm and consider the greater one of the two benefits by evading the more harmful. The killing of the young boy was ruthless, however allowing him to survive in order to divert his parents away from their religion is a greater harm.

Even if there appears to be great good in the existence of the boy, the good that is in the survival of the boy's parents upon their religion is greater, thus, al-Khidr slayed him after he received inspiration to do so from Allāh. So the revelation al-Khidr received, which was internal, was equivalent to the clear evidences that somebody else would openly receive.

Twenty-Seventh Benefit:

The other significant principle, which is: An individual's dealing with the wealth of others –if it is advantageous and repels harm– is permissible without their prior permission, even if it entails spoiling part of the wealth as was the case when al-Khidr bored the ship for it to cease so it may be saved from the wrath of the oppressive king. The benefits branched off from these two principles are countless.

Twenty-Eighth Benefit:

Performing work at sea is permissible just as it is on land, from His statement:

﴿ أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ ﴾

“As for the ship, it belonged to poor people working at sea.” [18:79]

Twenty-Ninth Benefit:

The *Miskīn* (needy) person may possess some wealth that barely suffices him, however this would not excuse him from this term being ascribed to him because Allāh has informed that those mentioned in this story were *Masākīn* (needy) yet they possessed a ship.¹

Thirtieth Benefit:

Murder is from the most heinous sins.

¹ *Taysīr al-Karīm al-Raḥmān* [al-Kahf: 60-82]

Thirty-First Benefit:

Execution as a form of legal retribution as a punishment is not objectionable; as understood from His statement:

﴿أَفَلَمْ تَقْتُلْ نَفْسًا لَّكَ بِغَيْرِ نَفْسٍ﴾

“Have you killed a soul without right.”¹ [18:74]

Thirty-Second Benefit:

Allāh will always safeguard the righteous servant, his offspring and anything associated to him as it is evident in the statement of Allāh:

﴿وَكَانَ أَبُوهُمَا صَالِحًا﴾

“And their father was a righteous man.” [18:82]

And that offering service to the pious and working for their benefit is better than working for other than them, as he justified his restoration of the wall by saying:

﴿وَكَانَ أَبُوهُمَا صَالِحًا﴾

“And their father was a righteous man.”

Thirty-Third Benefit:

¹ [Previous source]

Practicing uttermost mannerisms with Allāh even in speech. Al-Khidr ascribes the deficiency in the ship to himself by saying:

﴿فَأَرَدْتُ أَنْ أَعِيبَهَا﴾

“So I wished to make a defective damage in it.”
[18:79]

And ascribed the good to Allāh:

﴿فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ﴾

“And your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord.”
[18:82]

Ibrāhīm (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) also said:

﴿وَإِذَا مَرِضْتُ فَهُوَ شَافِي﴾

“And when I am ill, it is He who cures me.”
[26:80]

And the *Jinn* said:

﴿وَأَنَا لَا نَدْرِي أَشْرٌ أُرِيدُ يَمَنَ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا﴾

“And we know not whether evil is intended for those on earth, or whether their Lord intends for them a Right Path.” [72:10]

Although everything is in accordance to the decree of Allāh.

Thirty-Fourth Benefit:

It is imperative that one should never desert their friend or abandon their friendship in any case, rather one should be loyal until it is no longer possible to be patient, and that harmony between friends in the matters that do not constitute something impermissible is something endearing in sustaining the friendship and strengthening it. Just as a lack of it is a reason in ending any companionship.

Thirty-Fifth Benefit:

These cases that al-Khidr undertook were purely from the decree of Allāh. He allowed them to occur at the hands of this pious servant of His to portray to His servants the evidence of His grace in settling affairs and that He decrees particular events to unfold on His servants that the person may severely dislike, yet they are advantageous with regards to his religion, as was the case with the young boy.

Or it could be advantageous with regards to his worldly affairs as was the case with the ship. So He allowed them to witness an illustration of His grace and bounty so that they may acknowledge Him and become highly pleased with His decree¹.

¹ [Previous source]

The Story of 'Īsā, His Mother, Zakariyyah and Yaḥyā

From the Benefits of the Story of 'Īsā, His Mother, Zakariyyah and Yaḥyā

First Benefit:

Making oaths was permitted in the previous nations, and the Prophet mentioned a comprehensive term of something that is authentic and eliminates any falsehood by saying: “Whoever makes an oath to obey Allāh should obey Him, and whoever makes an oath to disobey Allāh should not disobey Him.”¹

Second Benefit:

It is from the blessings of Allāh for the servant to be under the guardianship of the pious elite, this is because the nurturer and guardian have a meaningful effect on the life of the one taken care of, his manners and behavior. Thus, Allāh ordered the nurturers to perform their duties well, inclusive of an encouragement towards commendable manners and deterrent from all lowly manners.

Third Benefit:

This story contains an affirmation of the *Karamāt* (extraordinary actions) of the pious (*Awliyā*). Allāh honored Maryam through certain things; He facilitated that her guardianship be under Zakariyyah after it was a disputed issue. He also honored her in that her provisions would reach her without their means, He honored her by the birth of 'Īsā (Jesus) and that He selected her to give birth to him. Furthermore, by the Angel who addressed her with

¹

something that brought her ease and by 'Īsā's speech in the cradle. The last one of the aforementioned combined a *Karāmah* (extraordinary act) of the pious (a *Walī*) and a miracle of a Prophet.

Fourth Benefit:

The great signs that Allāh caused to happen at the hands of 'Īsā the son of Maryam such as bringing life to the dead and healing the blind, the leper and as well as other miracles (by the permission of Allāh).

Fifth Benefit:

The honor that Allāh bestowed upon 'Īsā (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) by providing him with companions and those who caused him to triumph during his life and after his death in propagating his call and triumphing his religion. This is why his following grew large. However, from them were those who remained steadfast, they were the ones who truly believed in him and the remainder of the Messengers, and from them are those who deviated, and they are the ones who exceeded the bounds in his rights. They are those who merely claim to be from his followers whilst they are in fact the furthest from him.

Sixth Benefit:

Allāh praised Maryam as being from the exceptional ones and a believer and supporter of the truth and that she believed in the word of her Lord and His books. She was also from the constant worshipers, which is a description of her as having firmly grounded knowledge, consistent worship and veneration of Allāh, and it was Him who chose her and favored her over the rest of the women.

Seventh Benefit:

The news of this story and others that was conveyed to the Prophet in such detail is further evidence of his Messenger-ship and the signs of his Prophet-hood as mentioned in the statement of Allāh:

﴿ ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ﴾

“This is a part of the news of the unseen, which We reveal to you.” [3:44]

﴿ * * * ﴾

The Story of Yūsuf and Ya'qūb

From the Benefits of the Story of Yūsuf and Ya'qūb

First Benefit:

This is from the best stories and the most clear due to what it contains from changing scenarios, from one adversity to another, from one trial to another, from trials to blessings, and from humiliation to honor, from safety to a state of fear and visa versa, from captivity to freedom and the opposite, from division and differing to unity and harmony and the opposite, from happiness to despair and the opposite, from ease to bareness and the opposite, from hardship to comfort and the opposite to commendable outcomes. Blessed is He, The One who conveyed it and made it an example for those of understanding.

Second Benefit:

From the benefits of this story is a portrayal of the principles of appropriate dream interpretation and that this knowledge is an important one that Allāh grants to whomsoever He wills. Many events and similitudes in descriptions are drawn through it.

The relevance of Yūsuf's vision is: He envisioned the sun, the moon and eleven stars all prostrating before him, all of which are adornments for the heavens and they carry their own benefits. Likewise, the Prophets, the scholars and the elite are a form of adornment on the earth and through them do people become guided from darkness as one would be guided through the illumination of the heavens.

Yūsuf’s mother and father are the origin and his siblings branch off from them. It would only be appropriate that the origin carries a greater light and is larger in size, thus, the sun was interpreted to be his mother or father and the moon was the other and the stars were his siblings. It is also befitting that the one prostrating does so in respect of the one being prostrated to while prostrating before him is a means of glorification and respect.

This evidently indicates that Yūsuf (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) will remain elevated and respected in the eyes of his parents and his siblings. This cannot be accomplished without some initial factors that lead to this, such as certain knowledge and actions as well as being selected by Allāh:

﴿وَكَذَلِكَ يَجْنِبُكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ﴾

“Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favor on you.” [12:6]

Third Benefit:

The relevance of the visions of the two men to the story is that Yūsuf (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) interpreted the vision of the one pressing wine to indicate that this action is usually done by someone who serves others, and that the act of pressing is a means to an objective, and that the servant is associated with someone else.

It could also be interpreted to indicate the serving of the drink, which is his duty as a servant. Hence, he interpreted it in relation to what it leads to.

As for his interpretation to the vision of the one who is carrying bread on his head that the birds eat from, it denotes that he will be killed, crucified and the birds shall eat from the contents of his head.

He interpreted the dream of the king that he had of the cows and seven green spikes of grain as being the flourishing years of plentiful crop and the seven years of bareness. The similitude here pertains to the general masses and their interests. Thus, they are rectified through his righteousness, and become corrupt in the same way. This is the interpretation of the king's vision and its relevance.

As for the seven flourishing years that precede the barren years, they signify the living conditions, and the cow is the livestock they use to extract and plant the crops. This vision displays the cause and the effect. The seven fat cows and the seven lean ones, the seven green spikes of grain followed by the seven dry spikes of grain indicate that there must be seven flourishing years followed by seven years of barrenness wherein you shall eat the crops that you reserved from the initial seven years. If the question arises regarding the following verse:

﴿ ثُمَّ بَاقِيَ مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعَصِرُونَ ﴿٤٩﴾ ﴾

“Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil).” [12:49]

It is said by some scholars that Yūsuf (عليه الصلاة والسلام) added this segment in the interpretation through revelation he received. However, the correct response is contrary to this. It is in fact understood from the vision of the king. The years of barrenness are seven and they will be followed by one year that will be full of blessings and fertile growth, wherein the barrenness will disappear. It would be an extraordinary year of growth and rightly so, as this type of barrenness cannot be replaced by an ordinary year of production.

Fourth Benefit:

It contains proofs and clear evidences for the Prophet-hood of our Prophet Muḥammad. He was informed of this story in plain detail that corresponded to the reality, while he did not read the previous books, nor did he analyze this story with someone else, as it is well known. The Prophet himself was illiterate, he could not read nor write. Allāh said:

﴿ ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا
أَمْرَهُمْ وَهُمْ يَكْتُمُونَ ﴾ (١٠٢)

“This is of the news of the unseen which We reveal by Inspiration to you (O Muḥammad). You were not (present) with them when they arranged their plan together, and also while they were plotting.” [12:102]

Fifth Benefit:

The servant should distance himself from any evil and withhold from uttering something that could lead to harm as mentioned in the statement of Ya'qūb to Yūsuf:

﴿يَبْنَى لَا نَقْصُصُ رُءْيَاكَ عَلٰى اِخْوَتِكَ فَيَكِيدُوْا لَكَ كَيْدًا اِنَّا

الشَّيْطٰنَ لِلْاِنْسٰنِ عَدُوٌّ مُّبِيْنٌ ﴿٥﴾﴾

“O my son! Do not relate your vision to your brothers, lest they arrange a plot against you. Verily! Shayṭān (Satan) is to man an open enemy!” [12:5]

Sixth Benefit:

Mentioning something to someone that they may dislike in a truthful and advisory manner:

﴿فَيَكِيدُوْا لَكَ كَيْدًا﴾﴾

“Lest they arrange a plot against you.” [12:5]

Seventh Benefit:

The blessings of Allāh upon his servant is also a blessing on those who are associated with him and connected to his household, relatives and friends as such blessings shall reach them and partly include them, since Allāh has stated:

﴿وَيُسِّرْ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ﴾

“And perfect His Favor on you and on the offspring of Ya‘qūb (Jacob).” [12:6]

From whatever happens to the individual himself, thus, when the blessing was bestowed upon Yūsuf (عَلَيْهِ السَّلَامُ), his family was also touched with honor, stability, joy, the alleviation of evil and the attainment of something beloved as Allāh has mentioned at the end of the story.

Eighth Benefit:

The major blessings pertaining to the worldly life and the hereafter must follow some means and paths that lead to them because Allāh possesses perfect wisdom and has methods that are never altered. He has prescribed that the lofty objectives are never to be gained except by the most beneficial means, especially those beneficial sciences and their subdivisions, such as manners and other actions.

This is why Ya‘qūb identified that the station reached by Yūsuf (عَلَيْهِ السَّلَامُ) wherein his parents and siblings submitted themselves to him as being a position of high esteem and lofty rank, and that Allāh surely facilitated the means of reaching it as mentioned in Allāh’s statement:

﴿وَكَذَلِكَ يَجْنِبُكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُسِّرُ

نِعْمَتَهُ عَلَيْكَ﴾

“Thus your Lord chose you and taught you the interpretation of dreams and perfected His Favor upon you.” [12:6]

Ninth Benefit:

Justice is necessary in every affair whether small or large, such as in the dealings of the ruler with his citizens, the parents with their offspring, as it relates to the right of the spouses and other than that from the love and value of one another. Establishing justice in this regard causes all matters, small or large to be correct by which the servant achieves what he desires.

However, in the event that this does not occur, things become corrupt and the servant shall experience harms from places he did not expect. This is why they conspired against Yūsuf (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) and their father when he showed Yūsuf more love than the other siblings.

Tenth Benefit:

It contains a caution from the evil of sin. How many individual sins have entailed further sin while a chain of evil transpires founded upon the initial sin. Consider the crime of the Yūsuf's brothers, they desired to cause separation between Yūsuf (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) and his father, which is from the gravest sins. They attempted to do this using a number of ploys.

They lied numerous times, they fabricated the blood on the clothing of Yūsuf and fictitiously cried as they approached their father. However, the events continued, and the more they would delve into the case, the more it would be a cause for concern whilst the calamity continues its course for Ya'qūb and Yūsuf. So one should be cautious

of committing sins, especially the type of sin that leads to further sin. Contrary to this are the good deeds that may be singular, yet they cause a continuous effect of benefit and blessing until they cause the doer and others to perform more good, and this is amongst the greatest effects of the blessing of Allāh upon a servant in his knowledge and actions.

Eleventh Benefit:

The main point of consideration in the state of an individual is the end result and its excellence, not the deficiency and shortcomings of how he began. The sons of Ya'qūb partook in various erroneous actions to begin with; however, they concluded their ways with sincere repentance, full acknowledgement of their wrongs and a complete pardon from Yūsuf (عَلَيْهِ السَّلَامُ) and their father as well as them both making supplication for the sons for forgiveness and mercy.

If an individual can pardon, it is only most befitting that Allāh pardons, as He is the best of those who are merciful and forgiving. Thus, it has been derived that the more authentic position is that they were in fact made Prophets by Allāh because their past had been forgiven as if it never happened; this is from the statement:

﴿ءَامَنَّا بِاللّٰهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ
وَيَعْقُوبَ وَالْأَسْبَاطِ﴾

“We believe in Allāh and that which has been sent down to us and that which has been sent down to Ibrāhīm, Ismā'īl (Ishmael), Ishāq (Isaac), Ya'qūb (Jacob), and to al-Asbāṭ.” [2:136]

They are the twelve sons of Ya'qūb. This is further supported by Yūsuf's vision that they were the stars that are sources of light and guidance which is likewise an attribute of the Prophets. Nonetheless, if they fall short of being Prophets, then they were surely scholars of ardent worship.

Twelfth Benefit:

This story portrays the favor that Allāh bestowed on Yūsuf (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) such as knowledge, forbearance, excellent character, the opportunity to invite to Allāh and His religion, the pardon he offered his brothers who had wronged him followed by a lack of any condemnation towards them, the devotion he showed his parents along with the benevolence he exercised towards his brothers and to the people in general as it is evident from his biography and story.

Thirteenth Benefit:

Some evil is of a lesser degree than others and performing the lesser of the evils is better than partaking in the larger evil. When Yūsuf's brothers said:

﴿ أَقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا ﴾

“Kill Yūsuf (Joseph) or cast him out to some (other) land.” [12:9]

And another one of them said:

﴿ لَا تَقْتُلُوا يُوسُفَ وَالْقَوْهَ فِي غَيْبَتِ الْجَبِّ يَلْقَاهُ بَعْضُ السَّيَّارَةِ ﴾

“Kill not Yūsuf (Joseph), but if you must do something, throw him down to the bottom of a well, he will be picked up by some caravan of travelers.” [12:10]

The statement of the latter was a lesser evil, and it was for this reason that the recompense for the sin was lightened. This is from the means that Allāh has decreed for Yūsuf in reaching his desired aim.

Fourteenth Benefit:

It is evident from this story that whatever passes through the hands of the people and has become a part of recognized wealth, without them realizing that it is unlegislated to use, there lies no sin on the one who trades in it, provides a service for it or utilizes it. Yūsuf (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) was illegitimately sold by his brothers and bought by the caravan of people under the false impression that he was a slave to his own brothers.

They then travelled to Egypt where they sold him again and there he remained as a young slave to his master. Allāh referred to him as a *'saiyyid'* (a master) and he dwelled with them as a noble slave, and Allāh mentioned the trade off between the people in the caravan and his sale in Egypt as trade.

Fifteenth Benefit:

This story contains a caution from being secluded with foreign women, particularly those whom are more prone to causing trial and tribulation. There is also a caution from any form of love that leads to harm. The wife of al-'Azīz carried out her act due to her seclusion with Yūsuf and her overwhelming love for him that led her to

seduce him the way she did before lying against him and him being sentenced to a lengthy imprisonment.

Sixteenth Benefit:

The thought that crossed Yūsof's mind but he soon after abandoned for the sake of Allāh and due to the faith that Allāh placed in his heart is from the reasons that warrant him to have a close platform near Allāh. This is because the thoughts are leading factors for the souls that command with evil, and this is the nature of the human. If an individual contemplates on committing a sin without possessing the necessary faith and fear from Allāh, the sin will take place.

However, if an individual has a high degree of *Īmān* (faith), such natural passing thoughts, once confronted with this strong faith prevent the action from taking place even if the enticing factors were strong. Yūsof (عَلَيْهِ السَّلَامُ) was from this type. The Most High said:

﴿وَلَقَدْ هَمَّتْ بِهٖ ۖ وَهَمَّ بِهَا لَوْلَا اَنْ رَّءَا بُرْهٰنَ رَبِّهٖ ۗ﴾

“And indeed she did desire him and he would have inclined to her desire, had he not seen the evidence of his Lord.”

As evident from the statement:

﴿كَذٰلِكَ لِنَصْرِفَ عَنْهٗ السُّوٓءَ وَالْفَحْشَآءَ اِنَّهٗ مِنْ عِبَادِنَا

﴿الْمُخْلِصِيْنَ﴾

“Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen, guided slaves.”
[12:24]

Due to Allāh saving him and his resolute faith and sincerity, Allāh rescued him from committing the sin making him of those who feared the position of His Lord and prevented the soul from unlawful inclination, and he was from the highest of the seven who will be shaded by Allāh with His shade (a shade He creates) on the day there shall be no shade except His, referring to the one who was seduced by a beautiful woman of status but instead said ‘Indeed, I fear Allāh.’¹

He inclined to her when there was no any resistance and she continued in her seduction, but these thoughts disappeared from him when he received the evidence from His Lord.

Seventeenth Benefit:

Whoever has been blessed with faith in their heart will enlightened with knowing his Lord and having the light of *Īmān* (faith), he would be sincerely devoted to Allāh in all of his affairs. Through this light of *Īmān* (faith) and sincerity, Allāh will repel all kinds of indignities, abominations and the means that lead to them as a recompense for his faith and sincerity because Allāh justified this on Yūsuf’s behalf by saying:

﴿إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ﴾

¹ Recorded by al-Bukhārī in *al-Ṣaḥīḥ* with the following numbers (629), (1357), (6421) and by Muslim in *al-Ṣaḥīḥ* with the following numbers (1031), on the authority of Abū Hurayrah.

“Surely, he was one of Our chosen, guided slaves.” [12:24]

In one of the recitations, the Arabic letter ‘*lām*’ carries the ‘*kasrah*’ vowel. This indicates one who is sincere. As for the other recitation that carries a ‘*fathah*’ vowel on the letter ‘*lām*’, this refers to those who are chosen. So undoubtedly, the one who is chosen is also sincere, thus, both meanings coincide.

Eighteenth Benefit:

It is obligatory for an individual to flee from sin and the paths that lead to it if he finds himself in the places of tribulation in order to rid oneself of any evil. Yūsuf fled towards the door to escape while she held onto his garment.

Nineteenth Benefit:

Supporting evidences are used when doubtful accusations arise. This is derived from the action of the one who passed judgment on Yūsuf and the woman involved, he cited that:

﴿إِنْ كَانَتْ فَمِصُّهُ، قَدْ مِنْ قُبُلٍ﴾

“If it be that his shirt is torn from the front.”
[12:26]

His judgment turned out to be correct. Another piece of evidence was finding the kings measures in the bag of one of the brothers. Thus, he investigated both evidences.

Twentieth Benefit:

The stunning beauty that Yūsuf (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) possessed both inwardly and outwardly determined the wife of al-'Azīz's excessive love and persistent seduction for Yūsuf, so when other women criticized her for her actions, she requested them as mentioned in the verse:

﴿أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكًا وَأَنتَ كُلِّ وَاحِدَةٍ مِّنْهُنَّ سَيِّئِنَا
وَقَالَتِ آخْرَجْنَ عَلَيْنَ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَنَسَ لِلَّهِ
مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ﴾

“She sent for them and prepared a banquet for them; she gave each one of them a knife (to cut the foodstuff with), and she said [(to Yūsuf (Joseph))]: “Come out before them.” Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. They said: How perfect is Allāh (or Allāh forbid)! No man is this! This is none other than a noble angel!” [12:31]

As for his internal beauty, it comes in the form of his absolute modesty in the midst of all the factors that would lead him to sin but his faith and its light and his resolute sincerity caused him to remain steadfast, as both characteristics were pure. Such characteristics were made clear by al-'Azīz's wife when she displayed him to the other women, she said:

﴿وَلَقَدْ رَودْنَاهُ عَنْ نَفْسِهِ ۖ فَاسْتَعْصَمَ﴾

“And I did seek to seduce him, but he refused.”
[12:33]

Before mentioning:

﴿الَّذِينَ حَصَّصَ الْحَقُّ أَنَا رُودُ نَفْسِهِ، وَإِنَّهُ لَمِنَ الصَّادِقِينَ﴾

“Now the truth is manifest (to all), it was I who sought to seduce him, and he is surely of the truthful.” [12:51]

Twenty-First Benefit:

Yūsuf (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) favored the prison over sin and such is the (pious) servant if he is trialed with either of the two, then he should choose the wordly punishment; if he is forced to choose between performing a sin or being afflicted with a punishment in this life that in fact contains a number of consequent rewards.

A reward in that he chose his faith over worldly punishment, it is also a form of refinement and purification that is encompassed by *al-Jihād* for the sake of Allāh and a further reward from the perspective of the harm that has reached him from the calamity. Perfectly exalted is He who bestows bounty through His calamities, kindness through His purification of His servants and this is the embodiment of *Īmān* (faith) and a mark of true happiness.

Twenty-Second Benefit:

A servant should always seek refuge in his Lord, seek His protection from all immoralities and absolve himself from possessing any might or strength, as Yūsuf made clear in his statement:

﴿وَأَلَّا تَصْرِفَ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ﴾

“Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorant.” [12:33]

The one who has been guided seeks his Lord’s aid in deterring sins and their causes, as he would seek his Lord’s aid in performing obedience and good, and Allāh is sufficient as The One to be relied upon.

Twenty-Third Benefit:

Sound knowledge and intellect both invite to good and prevent vice. On the other hand, ignorance invites to the opposite:

﴿وَأَلَّا تَصْرِفَ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ﴾

“I will feel inclined towards them if You do not avert their plan from me, I might incline towards them and be of the ignorant.”

Ignorant of the worldly, beneficial and harmful affairs.

Twenty-Fourth Benefit:

As an individual has a responsibility of actualizing true worship to his Lord in times of ease, he likewise has worship that he must practice during hardships. Yūsuf (عَلَيْهِ السَّلَامُ) would invite to his Lord, and when he was imprisoned, he continued in that same fashion.

He invited those who were imprisoned with him and called the two men to the oneness of Allāh (*Tawḥīd*) and forbade them from polytheism (*Shirk*). From the astuteness of his thought process is when they sought the interpretations of their dreams and Yūsuf saw their acceptance to his call and they said:

﴿إِنَّا نَرَىكَ مِنَ الْمُحْسِنِينَ﴾

“Verily, we think you are one of the doers of good.” [12:36]

He deemed it as an opportunity, so he invited them to believe in Allāh before he interpreted their dreams to increase the likelihood of achieving the aim. He also clarified to them that the factors that allowed him to reach this level of knowledge that they witness is his faith, belief in the oneness of Allāh and the abandonment of the way of the polytheists.

This is an example of inviting them by allowing them to comprehend the situation before inviting them with direct speech. He went on to clarify the excellence of *Tawḥīd*, its obligations and the disgrace in *Shirk* and its prohibition.

Twenty-Fifth Benefit:

One should always begin with the most important issue and if a scholar is asked about a particular issue but deems that the questioner is in a more dire need in knowing something more important, it becomes obligatory for the one questioned to teach the questioner the more important affair before proceeding to answer the actual question. This is a mark of the sincere counsel, astuteness, and the fineness of his direction and teaching. As it is clear in this story, when Yūsuf (عَلَيْهِ السَّلَام) saw that the men's need for *Tawhīd* was greater, he initiated it first.

Twenty-Sixth Benefit:

It is fine to seek assistance from someone who has the power to rescue you from a situation of hardship by either doing something or informing someone of the situation, this is not considered a deficiency or a prohibited complaint to the creation. Rather, it is a normal affair that corresponds with the custom of the people in assisting one another. Yūsuf said to the one whom he thought was saved:

﴿أَذْكُرْنِي عِنْدَ رَبِّكَ﴾

“Mention me to your master.” [12:42]

Twenty-Seventh Benefit:

It is binding upon the teacher or the one who calls to Allāh to exercise absolute sincerity in his call and teachings and to not use this as a method of attaining wealth, status or other worldly advantages. Furthermore, he should not be dissuaded from teaching

if the student fails to implement what the teacher has instructed him with. As Yūsuf (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) instructed one of his companions from the prison to mention him to his master, however he forgot and did not do so. When he found the need to ask Yūsuf about their visions, they sent this very individual seeking a verdict and an answer regarding his dream; consequently, Yūsuf was not stern towards him, nor did he berate him, nor did he even interrogate him as to why he did not mention him to his master, instead he provided him with a full answer that covered every angle.

Twenty-Eighth Benefit:

It is also binding upon the one being questioned to direct the questioner to what will benefit the questioner the most as it pertains to the question and direct them to the path most befitting for him in this life and the Hereafter. This is from the fulfillment of advice and purity of opinion. It is from the excellence of his guidance to him. Yūsuf (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) did not restrict himself to the interpretation of the visions but also instructed them to the most appropriate course of action during the years of bareness, which was to harvest and reserve abundant crop prior to these years.

Twenty-Ninth Benefit:

One is never to blame for rebuking the accusations thrown against him. Rather, that is the objective, as Yūsuf (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) refused to leave the prison until his innocence as far as the women who cut their hands became evidently clear.

Thirtieth Benefit:

The virtue of knowledge, such as the knowledge of rulings, dream interpretation, administering affairs, educating, and political

knowledge. Yūsuf (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) attained a lofty status in the worldly life and the Hereafter due to the diversity of his knowledge. This also indicates that dream interpretation is included under the banner of Islāmic *fatwā* (verdicts).

Thus, it is impermissible for anyone to offer a definite conviction in interpretation before they gain knowledge of it, just as it is not permissible to give a verdict on other rulings without knowledge. This is because Allāh called dream interpretation a *fatwā* in this particular chapter.

Thirty-First Benefit:

If an individual is able to completely avoid deception and showing off, it is acceptable to inform others of particular positive characteristics he possesses such as knowledge and other than that. Yūsuf said:

﴿اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ﴾

“Set me over the storehouses of the land; I will indeed guard them with full knowledge.”
[12:55]

Likewise, governance is not to be dispraised when a ruler implements the Islāmic legislation in accordance to their ability and delivering the rights to the people respectively. There is no wrong in seeking it if one is worthy of it or more suited to it than others.

The dispraise lies in seeking it while unable to carry the responsibility or if there is someone more suited to it or if the

individual does not wish to establish the legislation of Allāh, but instead only desires mere leadership and financial gains.

Thirty-Second Benefit:

Allāh possesses infinite good and generosity, He expends the good of the worldly life and the Hereafter on His servants, and the good obtained in the Hereafter is through two means only:

- Belief in all that Allāh has obliged you to believe in
- Piety, which is the implementation of the commands and avoiding all prohibitions

The good in the Hereafter is undoubtedly better than the good in the worldly life and its possessions, and so it is crucial that one calls themselves to Allāh and instills the yearning desire within themselves for the reward of Allāh and should not become dejected if he sees the pleasures of the worldly life and its possessions whilst he is unable to attain them. Instead, he should find solace in the reward of the afterlife to ease the burden of not attaining the worldly pleasures, as Yūsuf said:

﴿ وَلَا جَزَاءَ الْآخِرَةِ خَيْرٌ لِلَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴾

“And verily, the reward of the Hereafter is better for those who believe and used to fear Allāh and keep their duty to Him.” [12:57]

Thirty-Third Benefit:

There is no wrong in reserving provisions if you intend to ease the affairs of the people so long as harm does not result from it. In fact, this is necessary because Yūsuf ordered them to reserve the provisions during the years of fertility in preparation for the barren years, and a lot of good resulted from this.

Thirty-Fourth Benefit:

The fine distinction in Yūsuf's conduct when he took control of the storehouses in the land of Egypt. He developed the agriculture until the crops were in abundance and people from other lands would make the journey to Egypt to obtain their supplies when they lost their own, as they knew of its abundance in Egypt. Also, from his justice and fine conduct was that none should be awarded more than was necessary and none shall carry more than they and their riding beast could manage, so it appeared to be the case that the natives of the land would receive the least as they were residents alongside him at the time.

Thirty-Fifth Benefit:

The legitimacy of hosting others and that it is from the ways of the Messengers and honoring the guest. Yūsuf (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) mentioned this by saying:

﴿الْأَنْزَارَاتِ أَوْ فِي الْكَيْلِ وَأَنَا خَيْرُ الْمُنْزِلِينَ﴾

“See you not that I give full measure, and that I am the best of accomodators?” [12:59]

Thirty-Sixth Benefit:

Having negative suspicions with the presence of evidence that corroborates it is neither disallowed nor impermissible. Ya'qūb said to his sons:

﴿ هَلْ ءَامَنْتُمْ عَلَيْهِ إِلَّا كَمَا ءَامَنْتُمْ عَلَىٰ أَخِيهِ مِن قَبْلُ ﴾

“Can I entrust him to you except as I entrusted his brother [Yūsuf (Joseph)] to you aforetime?”
[12:64]

He also said:

﴿ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا ﴾

“Nay, but your ownelves have beguiled you into something.” [12:83]

In the end, even though they did not perpetrate any wrong in this particular incident, their previous actions legitimately justified their father to speak as he did without blame.

Thirty-Seventh Benefit:

Applying the factors that deter the evil eye or eradicate it after affliction is not impermissible even though nothing occurs without Allāh decreeing so. The means are also apart of the decree and pre-decree, as Ya'qūb stated:

﴿ يَبْنَئِي لَا تَدْخُلُوا مِن بَابٍ وَجِدٍ وَأَدْخُلُوا مِن أَبْوَابٍ مُّتَفَرِّقَةٍ ﴾

“O my sons! Do not enter by one gate, but enter by different gates.” [12:67]

Thirty-Eighth Benefit:

The lawfulness of employing strategies and plans that retain the rights and knowledge of such disguised routes that achieve the objective are praiseworthy. As for the ploys that set out to invalidate an obligation or implement something impermissible, then such actions are forbidden.

Thirty-Ninth Benefit:

If an individual wishes to divert someone from something he does not wish to clarify, he may insinuate this in action or speech without lying. Yūsuf (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) carried this out when he planted the king’s measure in his brother’s bag before then uncovering it, giving the impression that he was the thief without clearly declaring him as the thief. It was a form of insinuation. An example of this is in the statement:

﴿مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَّعْنَا عَنْدَهُ﴾

“Allāh forbid, that we should take anyone but him with whom we found our property.” [12:79]

He did not say ‘He who stole our possessions’.

Fortieth Benefit:

It is not lawful to testify with other than what is known, and this can be realized by sight or hearing:

﴿وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمْنَا﴾

“We only testify according to what we know.”
[12:81]

And:

﴿إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ﴾

“Except those who bear witness to the truth (i.e. believed in the Oneness of Allāh, and obeyed His Orders), and they know.” [43:86]

Forty-First Benefit:

This is a considerable trial that Allāh tested His beloved servant and Prophet Ya‘qūb with in the separation that happened between him and his son Yūsuf with whom he would struggle to be apart from for even an hour, causing him utter grief.

This separation continued for a long time and the grief was inseparable from Ya‘qūb’s heart all the while. His eyes became white from the grief, but he suppressed it. Then the situation worsened when another son of his went missing along with Yūsuf. However, throughout all, he was patient and seeking the reward from Allāh, in fact, he promised himself with exquisite patience. Undoubtedly, he did fulfill this promise. His statement of:

﴿إِنَّمَا أَشْكُوا بَنِي وَحُرِّيَّ إِلَى اللَّهِ﴾

“I only complain of my grief and sorrow to Allāh.” [12:86]

This does not contradict his actions, as the complaint that is directed to Allāh does not encroach on one’s patience, but such patience is negated through the complaints directed to the people. Undeniably, Allāh raised his rank many levels and elevated his position through this test, the likes of which cannot be attained except through similar events.

Forty-Second Benefit:

Relief happens at the height of any difficulty. When the various hardships cumulate, and the individual can no longer bear it, they are alleviated by The One who relieves from all worries, removes anguish and responds to the desperate. Such are His Perfect Attributes, especially towards his *Awliyā’* (pious ones) and His chosen elite so that it has the greatest effect and ultimate impact and to cause the acknowledgement for Allāh and love for him to equate or override the calamity that happened to the individual.

Forty-Third Benefit:

The permissibility in informing others how one feels and of any illness, poverty or other affliction one may be struck with without resent. Ya’qūb said:

﴿يَتَأْسَفُ عَلَىٰ يُونُسَ﴾

“Alas, my grief for Yūsuf (Joseph)!” [12:84]

And Yūsuf’s brothers said:

﴿مَسْنَا وَأَهْلَنَا الضُّرُّ﴾

“A hard time has hit us and our family.” [12:88]

And this was acknowledged by Yūsuf himself.

Forty-Fourth Benefit:

The virtue of piety and patience and that all good in this life and the next is an outcome of piety and patience and the end for those who possess both qualities is of the finest degree.

﴿قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا
يُضِيعُ أَجْرَ الْمُحْسِنِينَ﴾

“Allāh has indeed been gracious to us. Verily, he who fears Allāh with obedience to Him, and is patient, then surely, Allāh does not allow to be lost the reward of the good-doers.” [12:90]

Forty-Fifth Benefit:

If Allāh bestows some bounty upon you after removing its opposite, it is essential to remember one’s previous state to boost the significance of the current blessing. And increase in gratitude to Allāh (تَبَارَكَ وَتَعَالَى). This is why Yūsuf said:

﴿وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ
بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي﴾

“He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin-life, after Shayṭān (Satan) had sown enmity between me and my brothers.”
[12:100]

Forty-Sixth Benefit:

This story also contains a diverse number of favors that ease calamities. From them: Yūsuf’s initial vision, in it was mercy and kindness for Yūsuf and Ya‘qūb as well as the glad tidings of the vision being fulfilled and the benevolence of Allāh when He sent him revelation whilst he was stuck in the well:

﴿لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ﴾

“Indeed, you shall (one day) inform them of this affair of theirs, when they know (you) not.”
[12:15]

His changing state has apparent and hidden favors, thus he said at the end:

﴿إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ﴾

“Certainly, my Lord is the Most Courteous and Kind unto whom He wills.” [12:100]

He favors him in all of his affairs and delivers him to the highest stations without him having prior recognition.

Forty-Seventh Benefit:

A servant should continuously beseech his Lord to afford him steadfastness in his faith and to grant him an excellent end and to bless his final days and to decree that the best of his actions are the ones he ends with. Indeed, Allāh is Karīm (Most Benevolent), Jawād (Most Generous), Raḥīm¹ (Most Merciful).



¹ Al-Shaykh ‘Abd al-Raḥmān al-Sa’dī has a separate treatise wherein he mentions the benefits derived from the story of Prophet Yūsuf that he completed in the year 1355H. Refer to the book, *Athar ‘Allamah al-Qasīm al-Shaykh al-Sa’dī ‘alā al-Ḥarakah al-‘Ilmiyyah al-Mu’asarah* [p. 31].

The Story of the People of the Cave

Benefits From the Story of the People of the Cave¹

First Benefit:

Despite the marvel of the story of the people of the cave, it is not the most astonishing signs from Allāh. Allāh has displayed more amazing signs and stories that contain examples for those who ponder.

Second Benefit:

Whoever seeks refuge in Allāh will be granted this refuge and receive kindness that will be a reason for one's guidance. Indeed, Allāh showed them grace in their slumber in preserving their *Īmān* and their bodies in the face of their people and the threat to their lives. He placed signs in their slumber that indicate His perfect ability and diverse benevolence so that the people may know that the promise of Allāh is true.

Third Benefit:

This story contains an encouragement in gaining beneficial knowledge because Allāh raised them from their slumber for this reason. From their awakening, the people became clearly aware and found out that the promise of Allāh is true and that the final hour is undoubtedly approaching.

¹ Even though the people of the cave were not Prophets, they have been included here for further benefit, because al-'Allāmah al-Sa'dī extracted the points from their story and included them in the stories of the Prophets.

Fourth Benefit:

The correct conduct in referring a doubtful matter of knowledge to the one with knowledge and for one to restrict themselves to what they know.

Fifth Benefit:

It is correct to appoint a representative in trade and it is also appropriate to collaborate in doing so according to their speech:

﴿فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا﴾

“So send one of you with this silver coin of yours to the town, and let him find out which is the good lawful food, and bring you provision from it. And let him be careful and let no man know of you.” [18:19]

Sixth Benefit:

The lawfulness of eating pure things and selecting the food that is suitable as long as it is not squandered.

﴿وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا﴾

“And let him be careful and let no man know of you.” [18:19]

Seventh Benefit:

The clear desire shown by these individuals for the correct religion and their escape from any trial affecting their religion is the way of the believers.

Eighth Benefit:

Allāh's speech:

﴿أَبْنُوا عَلَيْهِم بُيُوتًا﴾

“We verily shall build a place of worship over them.” [18:21]

This proves that these individuals who were revived were religious individuals, because they were glorified in this way to the extent the people decided to build a place of worship on their cave. This is an impermissible act in all legislations, particularly ours; however, the point focuses on the fact that the great fear that caused the people of the cave to dwell in the cave was exchanged by Allāh for safety and glorification by the people. Such are the attributes of Allāh that He portrays on those who withstand hardships for His sake to bless them with a commendable end.

Ninth Benefit:

One should not engross themselves in delving into issues that are of low significance, as mentioned:

﴿فَلَا تُعَارِ فِيهِمْ إِلَّا مِرَاءَ ظَهْرًا﴾

“So debate not (about their number) except with the clear proof.” [18:22]

Tenth Benefit:

Asking the one who does not have any knowledge on a particular issue or someone who is not trusted is prohibited, as mentioned:

﴿وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا﴾

“And consult not any of them (people of the Scripture, Jews and Christians) about (the affair of) the people of the Cave.” [18:22]

﴿﴾

Conclusion

Conclusion

Absolute praise belongs to Allāh whom by His blessings good deeds can be achieved, and may the blessings and salutations be upon the best of creation, to proceed:

The benefits in this treatise are great and abundant in blessings. They were derived by a nurturing scholar, he was high in esteem, meticulous in understanding and sharp minded. He lived by the Book of Allāh and so it became very familiar to him and always in his company.

He took from the purest of springs that would heal the hearts with a curing remedy. He displayed terms that would suffice from needing many expressions in an easy and engaging manner understood by both the beginner student and the scholar of the highest degree, through a simplification from *al-Karīm al-Raḥmān al-Laṭīf al-Mannān*. May Allāh recompense him with the best reward and place his efforts on the scale of his good deeds on the day he shall meet Him.

I ask Allāh that he accepts these beacons and make them a means for an illuminating light for him in his grave, salvation on the day of resurrection and also reward all those who contributed in printing and spreading it.

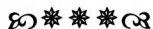
I also beseech Allāh (تَبَارَكَ وَتَعَالَى) in a supplication for my noble parents and say:

﴿ رَبِّ اَرْحَمُهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا ﴾

**“My Lord! Bestow on them Your Mercy as they
did bring me up when I was small.” [17:24]**

The last of our supplications is all praise be to Allāh the Lord of the universe, and may the prayers, blessings and salutations of Allāh be bestowed upon our Prophet Muḥammad, his household and companions.

Composed on the morning of Saturday 18th /4/1428H.



Summary

Summary

Topics Discussed in the Book:

A brief biography of the author of these benefits, al-Shaykh 'Abd al-Raḥmān al-Sa'dī (رَحْمَةُ اللَّهِ).

The Broad Aim of the Stories of the Prophets:

The stories are clear evidence for the validity of the message of Muḥammad and a miracle afforded to him, they also contain the affirmation of the extraordinary honorary events that occurred at the hands of the righteous, proof of the evil of sin and a diverse range of acts of grace that are a means in easing calamities.

Important Mannerisms for Every Muslim:

The manners of inviting to the religion by Nūḥ (عَلَيْهِ السَّلَامُ), the manners of debate, the manners of hosting guests as demonstrated by Ibrāhīm (عَلَيْهِ السَّلَامُ), the manners of learning as shown by Mūsā (عَلَيْهِ السَّلَامُ) and the manners of teaching as portrayed by Yūsuf.

Benefits From the Stories of the Prophets:

Envy, arrogance and greed were the first sins and their origin, the two main characteristics is selecting a servant, the reasons for punishment are restricted in two things, Allāh's knowledge to His servant is of two types, the fundamentals and some rulings pertaining to dream interpretation, whoever abandons something for the sake of Allāh will be awarded something better in return, some important principles in the legislation and the moral is with the excellence of the end result and not the deficiency in the beginning stages.

Some Questions on Various Topics:

What is the ruling if the wisdom of Allāh has not been clear to you? Are the *Jinn* (devils) equal to man in reward, punishment, command and prohibition? Are we commanded to adhere to the commands of Allāh to Prophet Ibrāhīm (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ), and what is the proof for this? What is the sound heart? What is the ruling of insinuation? What is the ruling in seeking aid from a wrongdoer? Is the disbeliever addressed with the subsidiary matters of Islām? What is the ‘best’ story from the stories of the Prophets, and why? What are the means one can attain the forgiveness of Allāh?

Some Words on the Content of the Book

“He read it to me and I was impressed by it and I advised him to print it and spread it in the hope Allāh brings benefit through it.”

Taken from the introduction of Al Shaykh ‘Abdullāh Ibn ‘Abd al-‘Azīz Ibn ‘Aqīl



Glossary

A

Āyah: (pl. *āyāt*) “sign,” a verse of the *Qur‘ān*.

Āhād: a narration which is narrated through one chain only.

Aḥādīth: see *ḥadīth*.

‘Alayhi al-salām: May Allāh (سُبْحَانَهُ وَتَعَالَى) protect and preserve him. It is said after the name of a Prophet of Allāh or after the name of an Angel.

Anṣār: Helpers; the Muslims of al-Madīnah who supported the Muslims who migrated from Makkah.

‘Arsh: Throne of Allāh (سُبْحَانَهُ وَتَعَالَى).

‘Aṣr: the afternoon Prayer.

Awliyā’: see *Walī*.

B

Bid‘ah: Heresy (any innovatory practice).

Burāq: An animal bigger than a donkey and smaller than a horse on which the Prophet (عَلَيْهِ وَعَلَىٰ آلِهِ الصَّلَاةُ وَالسَّلَامُ) went for the *Mi‘rāj*.

D

Dā‘ī: One engaged in *da‘wah*, caller.

Ḍa‘īf: A weak, unauthentic narration.

Da‘wah: Invitation, call to Allāh (سُبْحَانَهُ وَتَعَالَى).

Dīn: a completed way of life prescribed by Allāh (سُبْحَانَهُ وَتَعَالَى).

Dhikr: (pl. *adhkār*) remembrance of Allāh (حَمْدًا لَهُ) with the heart, sayings of the tongue and actions of our limbs.

F

Fāḥish: One who speaks with evil or obscene speech.

Farḍ Kifāyah: A collective obligation - if fulfilled by a part of the community, then the rest are not obligated.

Farwā: (pl. *fatāwā*) A religious verdict.

Faqīh: A Scholar who can give religious verdicts.

Fiqh: Islāmic jurisprudence, understanding.

Fitnah: (pl. *fitan*) Trials, persecution, conflicts and strifes among the Muslims.

Fitrah: the natural disposition that one is born upon.

G

Ghuluww: Going to an extreme.

Ghusl: A ceremonial bath necessary for the one who is in a state of *Janābah* (ritual sexual impurity).

H

Ḥadīth: (pl. *aḥādīth*) the saying, actions and approvals accurately narrated from the Prophet (صلى الله عليه وآله وسلم).

Ḥalāl: Lawful.

Ḥanīf: Pure Islāmic Monotheism (worshiping Allāh alone and nothing else).

Ḥarām: Unlawful and forbidden.

Ḥasan: fine, good; a term used for an authentic *ḥadīth*, which does not reach the level of *Ṣaḥīḥ*.

Ḥarj: Killing.

Al-Ḥarūriyyah: a special unorthodox religious sect that branched off from the *Khawārij*.

Hijrah: Migration from the land of *Shirk* to the land of Islām.

Hukm: A judgment of legal decision (especially of Allāh).

I

'Ibādah: worship, worship of Allāh.

Iḥsān: Worshipping Allāh as though you see Him. However, since you cannot see Him, then know that He sees you.

Ijmā': A consensus, a unified opinion of Scholars regarding a certain issue.

Ijtihād: exertion of effort; the process of arriving at a reasoned decision by a Scholar on an issue.

Imām: A leader; a leader in Prayer, knowledge in *fiqh*, leader of a state.

Īmān: faith, to affirm all that was revealed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ).

Isnād: the chain of narrators linking the collector of the saying to the person quoted.

Istikhārah: a Prayer consisting of two units (*rak'ah*) asking Allāh for guidance.

Istiwā: ascending; the ascending of Allāh above the Throne (in the manner that befits His Majesty).

J

Janābah: A state of a person after having sexual intercourse or sexual discharge.

Janāzah: (pl. *janaa'iz*): Funeral.

Jihād: striving, struggling, fighting to make the Word of Allāh supreme.

Jumu'ah: Friday.

Jinn: invisible creation, created by Allāh from smokeless fire.

Junub: a person who is in the state of *janābah*.

K

Ka'bah: a square stone building in al-Masjid al-Harām (the great mosque in Makkah which Muslims go to for pilgrimage and to which all Muslims direct their face in Prayer).

Al-Kabā'ir: The major sins.

Khārijī: (pl. *Khawārij*): Those who declared that a Muslim becomes a disbeliever due to committing a major sin alone.

Khalīfah: (pl. *khulafā'*): the head of the Islāmic government to whom the oath of allegiance is given.

Khilāfah: an Islāmic state.

Khuṭbah: (person *khaṭīb*), religious talk (sermon).

Kufr: (person *kāfir*) act of disbelief in the Religion of Islām.

M

Madhhab: The position, view or opinion of a Muslim Scholar or school of Islāmic Jurisprudence.

Makrūh: Something that is not approved of, undesirable from the point of view of Religion, although not punishable.

Manhaj: A way; method; methodology.

Marfū': A raised; a narration attributed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ).

Masjid: A mosque.

Mawbiqāt: great destructive sins.

Mudallis: one who practises *tadlis*.

Muhājir: (pl. *muhājiroon*, *muhājirin*) one who migrated from the land of the disbelievers to the land of the Muslims for the sake of Allāh.

Muḥaddith: scholar of the science of *ḥadīth*.

Muftī: one who gives *fatāwā*.

Mujāhid: (pl. *mujāhidūn*): a Muslim warrior in *Jihād*.

Mujtahid: Someone who is qualified to pass judgment using *ijtihād*.

Munkar: Rejected; a narration which is inauthentic itself and contradicts and authentic narrations.

Muqallid: one who practices *taqlid*.

Mushrik: (pl. *mushrikūn*) polythesists, pagans and disbelievers in the oneness of Allaah (جَلَّ وَعَلَا) and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Mustahabb: Recommended; an action if left not punishable and if done it is rewardable.

Muttaqūn: People who are pious.

Mutawātir: a *ḥadīth* which is narrated by a very large number of reporters, such that it cannot be supported that they all agreed upon a lie.

Muwahḥid: (pl. *muwahḥidūn*) one who unifies all of his worship and directs it to Allāh alone.

Mawḍūʿ: Fabricated; spurious; invented (narration).

Mawqūf: stopped; a narration from a Companion, which does not go back to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Mawṣūl: Connected; a continuous *isnād* that can be narrated back to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

N

Nāfilah: (pl. *nawāfil*) Optional act of worship.

Niyyah: An intention from the heart.

Nusuk: A sacrifice.

Q

Qadar: Divine pre-ordainment; that which Allāh has ordained for His creation.

Qiblah: The direction the Muslims face during Prayer.

Qiyās: Analogical deduction of Islāmīc laws. New laws are deduced from old laws based upon similarity between their causes.

Qunūt: Devotion; a special supplication while standing in the Prayer.

Quraysh: One of the greatest tribes in Arabia in the pre-Islāmīc period of Ignorance. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) belonged to this tribe.

R

Rāfiḍī: This is the correct title for the extreme *Shī'ah*; those who bear malice and grudges against the noble Companions to the extent that they declare them to be apostates. They also hold that the *Qur'ān* which the Muslims have is neither complete nor preserved from corruption.

Ramaḍān: The ninth month of Islāmīc calander, in which Muslims observe fasting.

S

Ṣaḥābah: Muslims who met the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) believing in him and died believing in him.

Ṣaḥīḥ: Authentic, the highest rank of classification of authentic *aḥādīth*.

Salaf, Salaf al-Ṣāliḥ: The pious predecessors; the Muslims of the first three generations: the Companions, the successors and their successors.

Salafī: one who ascribes oneself to the *Salaf* and follows their way.

Sīrah: The life story of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Sharī'ah: The divine code of law in Islām.

Shawwāl: The month after *Ramaḍān*.

Shayṭān: Satan.

Shī'ah: (see *Rāfiḍī*) A collective name for the various sects claiming love for *Ahl al-Bayt*.

Shirk: Associating partners with Allāh directly or indirectly in worship; compromising any aspects of *Tawhīd*.

Sūrah: A chapter of the *Qur'ān*.

Sunnah: Example, practice; the way of life of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), consisting of his words, actions and silent approvals. The *Sunnah* is contained in various *aḥādīth*.

T

Tābi'ī: (pl. *tābi'īn*) the generation after the Companions of the Prophet (عَلَيْهِمُ السَّلَامُ وَالصَّلَاةُ وَالسَّلَامُ).

Tafsīr: explanation of the *Qur'ān*.

Ṭāghūt: Anything that is worshiped other than the real God (Allāh) (i.e. false deities).

Tahajjud: Voluntary, recommended Prayer between the compulsory Prayers of *'Ishā'* and *Fajr*.

Takhrij: It is to reference a *ḥadīth* to its sources and analyze its chains of narration.

Taqīd: Blind following; to follow someone's opinion (*madhhab*) without evidence.

Taqwā: Acting in obedience to Allāh, hoping for His mercy upon light from Him and *taqwā* is leaving acts of disobedience, out of fear of Him, upon light from Him.

Tarjamah: Notes about a reporter of *ḥadīth*.

Ṭawāf: The circumambulation of the *ka'bah*.

Tawhīd: Islāmic Monotheism; the Oneness of Allāh. Believing and acting upon His Lordship, His rights of Worship and Names and Attributes.

U

Uhud: A well known mountain in al-Madīnah. One of the greatest battles in Islāmīc history came at its foot. This is called *Ghazwah Uhud*.

'Ulamā': (singular: *'ālim*) scholars.

Umm: Mother of, used as an identification.

Ummah: Nation, the Muslims as a whole.

'Umrah: A visit to Makkah during which one performs the *ṭawāf* around the *Ka'bah* and the *Sa'ī* between *al-Şafā* and *al-Marwah*. It is called the lesser *Hajj*.

Uşūl: The fundamentals.

W

Wahyī: The revelation or inspiration of Allāh to His Prophets.

Wahdah al-Wujūd: The belief that everything in existence is in fact Allāh. This deviant belief is held by many *Şūfis*.

Wakīl: Disposer of affairs.

Witr: Odd; the last Prayer at the night, which consists of odd number of *raka'āt* (units).

Walimah: The wedding feast.

Waşīlah: the means of approach or achieving His closeness to Allāh by getting His favours.

Wuḍū': An ablution (ritual washing) that is performed before Prayer and other kinds of worship.

Y

Yaqīn: Perfect and absolute faith.

Yathrib: One of the names of al-Madīnah.

Z

Zakāt: Charity that is obligatory on everyone who has wealth over and above a certain limit over which a year has passed (2.5% of saved weath).

Zakāt al-Fiṭr: An obligatory charity by the Muslims to be given to the poor before the Prayer of *ʿĪd al-Fiṭr*.

Zamzam: The sacred water inside the *ḥaram* (the grand mosque) at Makkah.

Zanādiqah: An atheist, a heretic.

OUR CALL TO THE UMMAH

[1]: We believe in Allāh and His Names and Attributes, as they were mentioned in the Book of Allāh and in the *Sunnah* of the Messenger of Allāh (ﷺ), without *tahrīf* (distortion), nor *ta'wīl* (figurative interpretation), nor *tamthīl* (making a likeness), nor *tashbīh* (resemblance), nor *ta'ṭīl* (denial).

[2]: We love the Companions (رضي الله عنهم) of the Messenger of Allaah (صلى الله عليه وسلم), and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet (صلى الله عليه وسلم) with love that is permitted by the *Sharī'ah*. 'Imrān Ibn Ḥusayn (رضي الله عنه) said, “O people! Learn the knowledge of the Religion from us, if you do not do so, then you will certainly be misguided.”¹

[3]: We love the People of *Ḥadīth* and all of the *Salaf* of the *Ummah* from *Ahl al-Sunnah*. Imām al-Shāṭibī (d.790H) - رحمه الله - said, “The *Salaf al-Ṣāliḥ*, the Companions, the *tābī'in* and their successors knew the *Qur'ān*, its sciences and its meanings the best.”²

[4]: We despise *'ilm al-kalām* (knowledge of theological rhetoric), and we view it to be from amongst the greatest reasons for the division in the *Ummah*.

[5]: We do not accept anything from the books of *fiqh* (jurisprudence), nor from the books of *tafsīr* (explanation of the *Qur'ān*), nor from the ancient stories, nor from the *Sīrah* (biography)

¹ Refer to *al-Kifāyah* (p. 15) of al-Khaṭīb al-Baghdādī.

² Refer to *al-Muwāfiqāt* (2/79) of al-Shāṭibī.

of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), except that which has been confirmed from Allāh or from His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). We do not mean that we have rejected them, nor do we claim that we are not in need of them. Rather, we benefit from the discoveries of our Scholars and the jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

[6]: We do not write in our books, nor do we cover in our lessons, nor do we give sermons with anything except the *Qur'ān*, or the authentic and authoritative *ḥadīth*. And we detest what emanates from many books and admonishers in terms of false stories and weak and fabricated *aḥādīth*. 'Abdullāh Ibn al-Mubārak (d.181H) - رَحِمَهُ اللهُ - said, "The authentic *aḥādīth* are sufficient and the weak *aḥādīth* are not needed."¹

[7]: We do not perform *takfīr* upon any Muslim due to any sin, except *Shirk* with Allāh, or the abandonment of Prayer, or apostasy. We seek refuge in Allāh from that.

[8]: We believe that the *Qur'ān* is the Speech of Allāh, it is not created.

[9]: We hold that our 'obligation is to co-operate with the group that traverses the methodology of the Book and the *Sunnah*, and what the *Salaf* of the *Ummah* were upon; in terms of calling to Allāh (سُبْحَانَكَ وَتَعَالَى), and being sincere in worship of Him, and warning from *Shirk*, innovations, and disobedience, and to advise all of the groups that oppose this."² "So co-operating upon righteousness and piety

¹ Refer to *al-Jāmi' li-Akhḥāq al-Rāwī* (2/159) of al-Suyūṭī.

² From a *fatwā* by the Committee of Major Scholars dated: 11/16/1417H, (no. 18870). It was signed by al-'Allāmah 'Abd al-'Azīz Ibn Bāz, Shaykh 'Abd al-'Azīz Ibn 'Abdullāh Āl al-Shaykh, Shaykh 'Abdullāh Ibn 'Abd al-Raḥmān al-Ghudayyān, Shaykh Bakr Ibn 'Abdullāh Abū Zayd, and Shaykh Ṣāliḥ Ibn Fawzān al-Fawzān.

(*taqwā*) and mutual advising necessitates warning against evil and not co-operating with the wicked.¹

[10]: We do not deem it correct to revolt against the Muslim rulers as long as they are Muslims, nor do we feel that revolutions bring about reconciliation. Rather, they corrupt the community.

[11]: We hold that this multiplicity of present day parties is a reason for the division of the Muslims and their weakness. So therefore we set about ‘freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit.’²

[12]: We restrict our understanding of the Book of Allāh and of the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to the understanding of the *Salaf* of the *Ummah* from the Scholars of *ḥadīth*, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim *Salafiyyah*, yet *Salafiyyah* is free from them, since they bring to the society what Allāh has prohibited. We believe in ‘cultivating the young generation upon this Islām, purified from all that we have mentioned, giving to them a correct Islāmic education from the start - without any influence from the disbelieving western education.’³

[13]: We believe that politics is a part of the Religion, and those who try to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos.

[14]: We believe there will be no honour or victory for the Muslims until they return to the Book of Allaah and to the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

¹ From the words of Shaykh Ibn Bāz in *al-Furqān* magazine (issue no. 14, p. 15).

² From *Fiqh al-Wāqī* (p. 49) of al-Albānī.

³ From *Fiqh al-Wāqī* (p. 51) of al-Albānī.

[15]: We oppose those who divide the Religion into trivialities and important issues. And we know that this is a destructive *da'wah*.

[16]: We oppose those who put down the knowledge of the *Sunnah*, and say that this is not the time for it. Likewise, we oppose those who put down acting upon the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

[17]: Our *da'wah* and our *'aqidah* is more beloved to us than our own selves, our wealth and our offspring. So we are not prepared to part with it for gold, nor silver. We say this so that no one may have hope in buying out our *da'wah*, nor should he think that it is possible for him to purchase it from us for *dīnār* or *dirham*.

[18]: We love the present day Scholars of the *Sunnah* and hope to benefit from them and regret the passing away of many of them. Imām Mālik said (d.179H) - رَحِمَهُ اللهُ، “The knowledge of *ḥadīth* is your flesh and blood and you will be asked concerning it on the Day of Judgement, so look who you are taking it from.”¹

[19]: We do not accept a *fatwā* except from the Book of Allāh and the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

These are glimpses into our *'aqidah* and our *da'wah*. So if one has any objection to this, then we are prepared to accept advice if it is truthful, and to refute it if it is erroneous, and to avoid it if it is stubborn rejection. And Allāh knows best.

¹ Refer to *al-Muḥaddith al-Fāṣil* (p. 416) and *al-Kifāyah* (p. 21) of al-Khaṭīb.

