

SERIES 05

LIFE STORIES  
OF THE AMBIYAA  
ALAYHIMUS SALAAM

SAYYIDINA LOOT ALAYHIS SALAAM  
SAYYIDINA ISMA'EEL ALAYHIS SALAAM  
SAYYIDINA IS'HAAQ ALAYHIS SALAAM  
SAYYIDINA YA'QOOB ALAYHIS SALAAM



Moulana Yusuf Laher

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْحَمْدُ لِلَّهِ وَكَفَى وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى أَمَا بَعْدُ،

## نَبِي لُوط عَلَيْهِ الصَّلَاةُ وَالسَّلَام

### NABI LOOT ALAYHIS SALAAM

Haaraan, the father of Nabi Loot Alayhis Salaam, was the brother of Nabi Ibraheem Alayhis Salaam. Nabi Loot spent his youth under the guidance of Nabi Ibraheem Alayhis Salaam and followed his Deen.

فَأَمِنَ لَهُ لُوطٌ<sup>1</sup>

SO, LOOT BELIEVED IN HIM (IBRAHEEM)

### LINEAGE

Nabi Loot bin Haaraan, bin Aazar.

When Nabi Ibraheem migrated, he was accompanied by his wife Sayyidah Saarah Radhiyallaahu Anhaa, his nephew Nabi Loot Alayhis Salaam, and his wife. Her name was Waalihah.<sup>2</sup> As will be learnt later, she sided with the transgressors and was destroyed with them. This was the first Hijrah (migration) for the sake of Allah Ta'aala.

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<sup>1</sup> Surah Ankaboot

<sup>2</sup> Al Bidaayah wan Nihaayah

## THE PEOPLE OF NABI LOOT ALAYHIS SALAAM

Nabi Loot Alayhis Salaam was a Messenger sent to an area between Baytul Muqaddas and Jordan. This area comprised of five cities. The main city was Sadum (Sodom), and he settled here. The other cities were Sub'ah, Admaa, Sububim, and Baali'.<sup>3</sup> The Qur'aan refers to these cities as Mu'tafikah or Mu'tafikaat. This is in the vicinity of the Dead Sea. The Dead Sea holds the effects of the punishment that came down in this area. Sadum was a day and a night's journey from the place of Nabi Ibraheem Alayhis Salaam.

The area was extremely fertile and abounding in grains and fruits. When man becomes immersed in wealth and possessions and forgets Allah, he begins to transgress, and this is what transpired here. They got themselves involved in an unnatural indecency: homosexuality. They were the first people to initiate this act.

Nabi Loot Alayhis Salaam addressed this issue with them, but they did not heed his advice. Rather, they decided to expel him and his people from the town. They said that Nabi Loot Alayhis Salaam and his people seek to be pure. This statement proves they also knew that their act was impure, but still, they did not desist. He also invited them to the Oneness of Allah Ta'aala.

Besides not believing in the Oneness of Allah, these people were indulging in three major sins: sodomy, highway robbery against travellers, and committing sin openly in front of others in their gatherings.<sup>4</sup>

It is mentioned in a narration that they would also throw stones at travellers and mock at them.<sup>5</sup>

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<sup>3</sup> Ta'reekh Abil Fidaa'

<sup>4</sup> Ma'aariful Qur'aan

<sup>5</sup> Tirmidhi

They were indulging in multiple wrongs, but one of their gravest sins was sodomy. No one before them had ever indulged in this sin. They were the first people on earth to start this.

## CALLING THE PEOPLE TOWARDS RIGHTEOUSNESS AND WARNING THEM

وَلَوْ كَا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ ﴿٨٠﴾ إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ ۗ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨١﴾ وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِّنْ قَرْيَتِكُمْ ۚ إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ ﴿٨٢﴾ ٦

AND (WE SENT) LOOT WHEN HE SAID TO HIS PEOPLE: DO YOU COMMIT THE SHAMEFUL ACT IN WHICH NOBODY HAS PRECEDED YOU IN ALL THE WORLDS? SURELY, YOU COME TO MEN LUSTFULLY INSTEAD OF WOMEN. NO, YOU ARE A PEOPLE WHO CROSS THE LIMITS.

AND THE ANSWER OF THE PEOPLE WAS NOT BUT THAT THEY SAID: EXPEL THEM FROM YOUR TOWN. THEY ARE A PEOPLE WHO SEEK TO BE PURE.

كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ ﴿١٢٠﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطُ أَلَا تَتَّقُونَ ﴿١٢١﴾ إِنِّي لَكُمْ رَسُولٌ أَمِيرٌ ﴿١٢٢﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا عَمْرَأًا وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۗ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٢٣﴾ أَتَأْتُونَ

<sup>6</sup> Surah A'araaf

الذُّكْرَانَ مِنَ الْعَالَمِينَ ﴿١٦٥﴾ وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَزْوَاجِكُمْ ط  
 بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ﴿١٦٦﴾ قَالُوا لَعْنُ لَّمْ تَنْتَهَ يَا لُوطُ لَتَكُونَنَّ مِنَ  
 الْمُخْرَجِينَ ﴿١٦٧﴾ قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ ﴿١٦٨﴾ ط

THE PEOPLE OF LOOT BELIED THE MESSENGERS, WHEN THEIR BROTHER LOOT SAID TO THEM: DO YOU NOT FEAR ALLAH? I AM AN HONEST MESSENGER TO YOU. SO, FEAR ALLAH AND OBEY ME. AND I DO NOT CLAIM ANY REWARD FROM YOU FOR IT. MY REWARD IS WITH NONE BUT WITH THE LORD OF THE WORLDS. DO YOU GO TO THE MALES (TO SATISFY YOUR DESIRE) OUT OF THE WHOLE UNIVERSE, AND YOU LEAVE WHAT YOUR LORD HAS CREATED FOR YOU, THAT IS, YOUR WIVES? VERILY, YOU ARE A PEOPLE WHO CROSS (ALL) LIMITS.

THEY SAID: IF YOU DO NOT STOP O LOOT, YOU SHALL BE INCLUDED AMONG THOSE WHO ARE DRIVEN OUT. HE (NABI LOOT) SAID: CERTAINLY, I AM FROM THOSE WHO DESPISE YOUR ACT.

وَلَوْ كُنَّا إِذْ قَالَ لِقَوْمِهِ إِنَّا نُنذِرُكُمُ الْفَاحِشَةَ ن مَا سَبَقَكُمْ بِهَا مِنْ  
 أَحَدٍ مِنَ الْعَالَمِينَ ﴿١٦٨﴾ أَتِنَّاكُمْ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ ه  
 وَتَأْتُونَ فِي نَادِيِكُمُ الْمُنْكَرَ ط فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا ائْتِنَا

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<sup>7</sup> Surah Shu'araa

بِعَذَابِ اللَّهِ إِنْ كُنْتُمْ مِنَ الصّٰدِقِيْنَ ﴿٢٩﴾ قَالَ رَبِّ انصُرْنِيْ عَلَى الْقَوْمِ

الْمُفْسِدِيْنَ ﴿٣٠﴾<sup>8</sup>

AND (WE SENT) LOOT WHEN HE SAID TO HIS PEOPLE: INDEED, YOU COMMIT THE SHAMEFUL ACT THAT NO ONE IN THE WORLDS HAS EVER PRECEDED YOU IN IT. IS IT (NOT) A FACT THAT YOU GO TO MEN (TO SATISFY YOUR LUST) AND ROB THE TRAVELLER AND COMMIT EVIL IN YOUR GATHERINGS? SO, THE ANSWER OF THE PEOPLE WAS NONE BUT THEY SAID: BRING US THE PUNISHMENT OF ALLAH, IF YOU ARE FROM THE TRUTHFUL. HE (LOOT) SAID: MY LORD, HELP ME AGAINST THE PEOPLE WHO MAKE MISCHIEF.

There are a few more places in the Qur'aan where Allah Ta'aala mentions the admonition by Nabi Loot Alayhis Salaam to his people. The people did not heed his advice. Instead of reforming, they taunted Nabi Loot Alayhis Salaam and became brazen by asking him to bring forth the Divine punishment.

When Allah Ta'aala decreed the time of punishment for them, He sent Angels to fulfil this task. These Angels first came to Nabi Ibraheem Alayhis Salaam, and thereafter proceeded to carry out the command of Allah.

## THE VISIT BY THE ANGELS TO NABI IBRAHEEM ALAYHIS SALAAM

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرٰهِيْمَ بِالْبَشْرِىِ قَالُوْا سَلٰمًا <sup>ط</sup> قَالَ سَلٰمٌ فَمَا لَبِثَ اَنْ جَاءَ بِعَجَلٍ حٰنِيْدٍ ﴿٦٩﴾ فَلَمَّا رَاْ اَيْدِيَهُمْ لَا تَصِلُ اِلَيْهِ نَكِرَهُمْ

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<sup>8</sup> Surah Ankaboot



وَأَوْجَسَ مِنْهُمْ خِيفَةً ۗ قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمِ لُوطٍ ۗ<sup>٤١</sup>  
 وَامْرَأَتُهُ قَائِمَةٌ فَضَحَكَتْ فَبَشَّرْنَاهَا بِإِسْحَقٍ وَمِنْ وَرَاءِ إِسْحَقَ يَعْقُوبَ  
 ۗ قَالَتْ يَا وَيْلَتَىٰ يَا أَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا ۗ إِنَّ هَذَا لَشَيْءٌ  
 عَجِيبٌ ۗ<sup>٤٢</sup> قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحِمَتُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ  
 أَهْلَ الْبَيْتِ ۗ إِنَّهُ حَبِيدٌ مَّجِيدٌ ۗ<sup>٤٣</sup> فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ  
 وَجَاءَتْهُ الْبُشْرَىٰ يُجَادِلُنَا فِي قَوْمِ لُوطٍ ۗ<sup>٤٤</sup> إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ  
 مُنِيبٌ ۗ<sup>٤٥</sup> يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا ۖ إِنَّهُ قَدْ جَاءَ أَمْرٌ رَبِّكَ ۖ  
 وَإِنَّهُمْ لَاتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ ۗ<sup>٤٦</sup>

AND OUR MESSENGERS (ANGELS) CAME TO IBRAHEEM WITH GLAD TIDINGS. THEY SAID SALAAM. HE SAID SALAAM. THEN WITHOUT DELAY HE BROUGHT A ROASTED CALF.

SO, WHEN HE NOTICED THEIR HANDS NOT REACHING FOR IT, HE FOUND THEM STRANGE AND FELT A BIT FRIGHTENED FOR THEM. THEY SAID: DO NOT BE FRIGHTENED, WE HAVE BEEN SENT AGAINST THE PEOPLE OF LOOT.

AND HIS WIFE (WIFE OF NABI IBRAHEEM) WAS STANDING NEARBY. SHE LAUGHED, AND WE GAVE HER THE GLAD TIDING ABOUT IS'HAAQ, AND ABOUT YA'QOOB AFTER IS'HAAQ.

SHE SAID (IN SURPRISE): WOE TO ME! SHALL I GIVE BIRTH TO A CHILD WHILE I AM AN OLD WOMAN AND THIS IS MY HUSBAND, AN OLD

<sup>9</sup> Surah Hood

MAN? THIS IS SOMETHING STRANGE INDEED! THEY SAID: DO YOU WONDER AT THE COMMAND OF ALLAH? THE MERCY OF ALLAH AND HIS BLESSINGS ARE UPON YOU, AND THE PEOPLE OF THE HOUSE. SURELY, HE IS PRAISEWORTHY AND GLORIOUS.

SO, WHEN FEAR LEFT IBRAHEEM AND THE GLAD TIDINGS CAME TO HIM, HE STARTED PLEADING BEFORE US FOR THE PEOPLE OF LOOT. SURELY, IBRAHEEM IS FORBEARING, VERY PENITENT, EVER TURNING TO ALLAH.

O IBRAHEEM, LEAVE IT, IN FACT THE COMMAND OF YOUR LORD HAS COME, AND THERE HAS TO COME A PUNISHMENT TO THEM, NOT TO BE TURNED BACK.

The Angels visited Nabi Ibraheem Alayhis Salaam in the form of humans. Nabi Ibraheem was known to entertain and feed guests. He immediately arranged a roasted calf for his guests. When he presented it to them and they did not stretch their hands towards the roasted calf to eat, he became anxious. Then they informed him that they were Angels (therefore they are not eating). They gave him and his wife Sayyidah Saarah Radhiyallaahu Anhaa the good news of receiving a son; Nabi Is'haaq Alayhis Salaam, and Nabi Is'haaq will receive a son Nabi Ya'qoob Alayhi Salaam. Sayyida Saarah was surprised that they will receive a son in their advanced age. The Angels told her it is not a matter of surprise, because Allah has decreed this.

Thereafter they informed Nabi Ibraheem they were on their way to mete out punishment to the people of Nabi Loot Alayhis Salaam. Nabi Ibraheem pleaded on their behalf, but he was told that Allah has already decreed it, and it will transpire.

In Surah Ankaboot, it is mentioned that Nabi Ibraheem raised the concern that Loot is also there, so what will happen to him? Allah

Ta'aala allays his fear, and he is informed that the Muslims will be saved.

قَالَ إِنَّ فِيهَا لُوطًا ۖ قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا ۖ لَنُنَجِّيَنَّهُ وَأَهْلَهُ إِلَّا  
امْرَأَتَهُ ۗ فَكَانَتْ مِنَ الْغَابِرِينَ ﴿١٠﴾

HE (IBRAHEEM) SAID: THERE IS (NABI) LOOT IN IT. THEY SAID: WE KNOW WELL WHO IS IN IT. WE WILL CERTAINLY SAVE HIM AND HIS FAMILY EXCEPT HIS WIFE WHO WILL BE AMONG THOSE REMAINING BEHIND.

After leaving Nabi Ibraheem Alayhis Salaam, they proceeded to Nabi Loot Alayhis Salaam. Sayyidina Ibni Abbaas Radhiyallaahu Anhu said there were three Angels: Sayyidina Jibra'eel, Sayyidina Meekaa'eel, and Sayyidina Israafeel Alayhimus Salaam. Another opinion states there were nine Angels, and according to another opinion, there were eleven Angels.<sup>11</sup>

## THE ANGELS MEET THE DAUGHTER OF NABI LOOT ALAYHIS SALAAM

The Angels reached the outskirts of the town during the daytime. The daughter of Nabi Loot Alayhis Salaam was at the river, filling water for the family. When she saw them, she was taken aback by their countenance and beauty. They had come in the form of handsome young men. One of the Angels asked her if there is a place to rest. She was aware of the evil habits of her people, so she said to them: "stay here and do not enter the town until I inform my father." She went back home and told her father that there are young men on the

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<sup>10</sup> Surah Ankaboot

<sup>11</sup> Tafseer Qurtubi

outskirts of the town, and that she had never seen such beauty before.

Nabi Loot Alayhis Salaam rushed to them. He asked them where they had come from and where they were heading. They avoided answering his questions and asked him if he could host them. He in turn explained how the people were. He did not want them to spend the night in the locality, but at the same time he did not want to offend them. He tried to dissuade them but was unsuccessful. He also had the concern that if he did not host them, the people would host them and that would be catastrophic. Finally, he convinced them to wait till the night before entering the town so that no one sees them.

### THEIR ENTRY INTO THE TOWN

When darkness engulfed the area, Nabi Loot Alayhis Salaam took them to his house. No one saw them coming in. However, when the wife of Nabi Loot saw them, she stealthily informed the people of the town of their presence in their home. She supported the wrongdoings of the people and because of her support, she was destroyed with them.<sup>12</sup>

### THE PEOPLE AT THE DOOR OF NABI LOOT ALAYHIS SALAAM

When the people heard of these handsome young men who are the guests of Nabi Loot Alayhis Salaam and they are at his home, they became ecstatic and rushed to his home.

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِيِّئًا بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَذَا يَوْمٌ  
عَصِيبٌ ۖ وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ ۖ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ

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<sup>12</sup> Qasasul Ambiyaa ibni Katheer

السَّيِّئَاتِ ۖ قَالَ يُقَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا  
تُخْزُونِ فِي ضَيْفِي ۖ أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ ﴿٤٨﴾ قَالُوا لَقَدْ عَلِمْتَ مَا  
لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ ۖ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ ﴿٤٩﴾ قَالَ لَوْ أَنَّ لِي بِكُمْ  
قُوَّةٌ أَوْ آوِي إِلَىٰ رُكْنٍ شَدِيدٍ ﴿٥٠﴾ قَالُوا يَلُوْطُ إِنَّهُ رُسُلُ رَبِّكَ لَنْ يَصِلُوا  
إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا  
أَمْرَاتَكَ ۖ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ ۖ إِنَّ مَوْعِدَهُمُ الصُّبْحُ ۖ أَلَيْسَ  
الصُّبْحُ بِقَرِيبٍ ﴿٥١﴾

AND WHEN OUR MESSENGERS (ANGELS) CAME TO LOOT, HE FELT UNEASY AND WAS STRAINED IN HIS HEART ON ACCOUNT OF THEM AND SAID: THIS IS A VERY DIFFICULT DAY.

AND HIS PEOPLE CAME TO HIM, RUSHING UPON HIM. AND ALREADY THEY USED TO COMMIT EVIL DEEDS. HE SAID: O MY PEOPLE THESE ARE MY DAUGHTERS, THEY ARE PURER FOR YOU (IF YOU MARRY THEM). SO, FEAR ALLAH AND DO NOT DISGRACE ME IN RESPECT OF MY GUESTS. IS THERE NOT A SINGLE DECENT MAN AMONG YOU?

THEY SAID: YOU KNOW THAT WE HAVE NO CLAIM ON YOUR DAUGHTERS, AND YOU KNOW WELL WHAT WE WANT.

HE SAID: WOULD THAT I HAD STRENGTH TO OVERPOWER YOU OR MIGHT HAVE SOME STRONG SUPPORT FOR REFUGE.

<sup>13</sup> Surah Hood

THEY (THE ANGELS) SAID: O LOOT, VERILY, WE ARE MESSENGERS OF YOUR LORD. THEY SHALL NEVER REACH YOU. SO, MOVE WITH YOUR FAMILY IN THE PART OF THE NIGHT, AND NONE OF YOU SHALL TURN TO LOOK BACK, EXCEPT YOUR WOMAN (WIFE). THERE HAS TO BEFALL HER WHATEVER BEFALLS THEM. THEIR DEADLINE IS THE MORNING. IS NOT THE MORNING NEAR?

Nabi Loot Alayhis Salaam was in a difficult position, thus he said that this was a difficult day. If he did not host and entertain his guests, it would be against his dignity as a Messenger, and against the system of Nabi Ibraheem Alayhis Salaam. If he welcomed them in his home as guests, he knew how his people were, and if they barged in and hurt his guests, he may be unable to defend them. Thus, he called this a difficult day.

After receiving the news of their arrival by his wife, the people came rushing to his house. They had lost all sense of modesty; thus, they did not hesitate to rush to his house and try to take advantage of the guests.

THESE ARE MY DAUGHTERS: this statement has two meanings.

a) This means that he offered his daughters in marriage. The marriage of a Muslim to a disbeliever was allowed at that time, and it was allowed right up to the time of Rasulullah Sallallaahu Alayhi wa Sallam. Rasulullah Sallallaahu Alayhi wa Sallam got his two daughters married to disbelieving men. Later the verses prohibiting this were revealed.

b) Some commentators of the Qur'aan say the term 'my daughters' means the daughters of the community because a Messenger is a spiritual father to his people. Thus, this statement means: discard your evil habits, become proper men, marry girls from the community and have them as wives.

Nabi Loot asked a question: is there not a single decent person among them who could understand his plea and stop the rest of the people from their evil plan? They were all wicked and there was not a single person among them who had any understanding and decency. Therefore, they said to him that you are fully aware we have no interest, nor inclination to your daughters, and you are also fully aware of what we want.

Nabi Loot Alayhis Salaam became anxious and said that if only he possessed enough strength to overcome them, or he had the backing of a strong group to assist him.

When the Angels saw his anxiety, they informed him they were sent by Allah, that they will not be able to harm him and that they have come to carry out the punishment decreed by Allah.

When the Angels informed him that the punishment will be carried out in the morning, in his anxiety he asked that can it not be carried out immediately. The Angels answered and said that the morning is not far off. This is mentioned in the last verse above.<sup>14</sup>

Sayyidina ibni Abbaas Radhiyallaahu Anhu says that when these people arrived at the door of Nabi Loot, he closed the door and the conversation with them was from behind the closed door. The people were threatening to jump the walls and break down the door. Sayyidina Jibra'eel asked him to open the door. These people received the first taste of punishment. Sayyidina Jibra'eel pointed the tip of his wing to them, and they turned blind, and they started running.<sup>15</sup>

وَلَقَدْ رَاوَدُوهُ عَنْ ضَيْفِهِ فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنُذِرٌ ﴿٢٥﴾<sup>16</sup>

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<sup>14</sup> Al Kaamil fit Ta'reekh

<sup>15</sup> Ma'aariful Qur'aan

<sup>16</sup> Surah Qamar

AND THEY TRIED TO TEMPT HIM AGAINST HIS GUESTS (SO THEY MAY GET HOLD OF THE GUESTS FOR THEIR EVIL PURPOSE), BUT WE BLINDED THEIR EYES. NOW TASTE MY TORMENT AND MY WARNINGS.

Nabi Loot Alayhis Salaam was instructed to leave the area with his family during the night because punishment was to commence in the early hours of the morning.

He gathered his family and left the city during the night. There are two opinions regarding his wife. One is that she did not go with him, and the second is that she did follow him. The instruction to them was not to turn and look back at the city. She looked back and when she done so, punishment struck her, and she perished.

The wife of Nabi Loot Alayhis Salaam supported the sinners, so she was also destroyed with them. We learn from this that even if a person does not commit the sin himself, but approves or supports it, or considers it permissible, he is also regarded as one of the sinners and will be liable for the same punishment the perpetrators receive.

Sayyidina Urs bin Ameerah Al Kindi Radhiyallaahu Anhu narrates from Nabi Sallallaahu Alayhi wa Sallam that he said: *“WHEN A SIN IS COMMITTED ON EARTH, THE ONE WHO WITNESSES IT AND HATES IT, OR DENOUNCES IT, IS LIKE ONE WHO HAS BEEN ABSENT FROM IT. AND THE ONE WHO IS ABSENT FROM IT BUT APPROVES OF IT, IS LIKE THE ONE WHO WITNESSES IT.”*<sup>17</sup>

## TESTIFICATION AND PROOF BEFORE METING OUT THE PUNISHMENT

Allah Ta’aala instructed the Angels that they must not mete out the punishment until Nabi Loot Alayhis Salaam testified four times regarding the condition of the people. When Nabi Loot Alayhis Salaam escorted the guests (the Angels) to his house, as he was

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<sup>17</sup> Abu Dawood



walking, after a short while he turned to them and said: “are you aware of what the people of this city do? By Allah, I do not know of any human on this earth filthier than them”. He repeated this four times, and in this way the testification against them was fulfilled.

Allah Ta’ala sent the Angels in the form of handsome men. When the people came to know this, they rushed to the house of Nabi Loot Alayhis Salaam. Rushing there with an evil intention was also proof against them. These two factors closed the case against them, and punishment was now at hand.

## THE PUNISHMENT

Three types of punishment befell them. The first was an extremely loud and horrifying screech from the skies. Then Sayyidina Jibra’eel lifted the entire area towards the sky without even spilling a drop of water. He then flung it back down, upside down. This was followed by a rain of stones. Each stone was marked with the name of the perpetrator it was destined for. In this way the entire area with its occupants was destroyed. Those who were not present also had stones with their names on it and they were also destroyed wherever they were.<sup>18</sup>

فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ ﴿٤٣﴾ فَجَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا  
عَلَيْهِمْ حِجَارَةً مِّن سَجِيلٍ ﴿٤٤﴾ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّمَنْتَوَسَّيْنَ ﴿٤٥﴾ وَإِنَّهَا  
لِلسَّبِيلِ مَّقِيمٍ ﴿٤٦﴾ إِنَّ فِي ذَلِكَ لَآيَةً لِّمُؤْمِنِينَ ﴿٤٧﴾<sup>19</sup>

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<sup>18</sup> Al Bidaayah wan Nihaayah

<sup>19</sup> Surah Hijr

SO, THEY WERE SEIZED BY A CRY AT SUNRISE. THEN WE TURNED IT (THE CITY) UPSIDE DOWN AND SENT OVER THEM RAIN OF STONES MADE OF CLAY.

SURELY, IN THAT THERE ARE SIGNS FOR THOSE WHO READ SIGNS. AND SURELY, IT (THEIR CITY) IS LOCATED ON THE STRAIGHT (MAIN) ROAD. SURELY, IN IT THERE ARE SIGNS FOR THE BELIEVERS.

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّنْ سِجِّيلٍ ۗ مَّنضُودٍ ﴿٢٠﴾ مُسَوَّمَةً عِنْدَ رَبِّكَ ۗ وَمَا هِيَ مِنَ الظَّالِمِينَ

بَبَعِيدٍ ۗ ﴿٢٠﴾

SO, WHEN OUR COMMAND CAME, WE TURNED ITS HIGHEST INTO THE LOWEST (UPSIDE DOWN), AND WE RAINED ON IT STONES OF HARD CLAY, ONE OVER THE OTHER, MARKED, FROM YOUR LORD. AND IT IS NOT FAR FROM THE TRANSGRESSORS.

In the end of the verse Allah is issuing a warning to future transgressors of the same sin. People who insist on indulging in this Haraam act should not consider themselves very far from this punishment, it can come even today as it came in the past.

The area of the Dead Sea is where the punishment of Allah came down upon the nation of Nabi Loot Alayhis Salaam. There is spiritual darkness in this area, so avoid using products made from the sand and material of the Dead Sea. Every stone and grain have its effect. It can be inferred from this Hadeeth that once while travelling, Rasulullah Sallallaahu Alayhi wa Sallam was passing through an area wherein punishment had come down previously. He told the companions Radhiyallaahu Anhum to move quickly through and not

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<sup>20</sup> Surah Hood

spend time in the area. So, to use anything from the area will be even more severe.

It is dismaying that the Dead Sea has become a tourist destination and people go there on vacation and swim in this sea. Places where punishment descended are not places of leisure. Rather, they are places from where man takes lesson and acknowledges the power of Almighty Allah.

## AFTER THE PUNISHMENT

Nabi Loot Alayhis Salaam and those with him moved to a mountainous area nearby, and he remained there till the end of his life.<sup>21</sup> Another opinion is that he went to Shaam (Syria).<sup>22</sup>

Nabi Loot Alayhis Salaam had two daughters. The name of the elder daughter was Reethaa and the younger was Zaghrataa.

It is mentioned that not a single person from the community accepted Islam, except his two daughters.

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<sup>21</sup> Qasasul Qur'aan

<sup>22</sup> Al Kaamil fit Ta'reekh

# نبي اسمعيل عليه الصلاة والسلام

## NABI ISMA'EEL ALAYHIS SALAAM

Nabi Ibraheem Alayhis Salaam was at an advanced age and did not have children. He made Du'aa unto Allah Ta'aala to bless him with children.

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿١٠٠﴾ فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ﴿١٠١﴾<sup>23</sup>

O MY LORD, GRANT ME (OFFSPRING) FROM THE RIGHTEOUS. SO, WE GAVE HIM THE GLAD TIDING OF A FORBEARING BOY.

The king of Egypt had given Sayyidah Haajirah Radhiyallaahu Anhaa to Sayyidah Saarah Radhiyallaahu Anhaa as a gift. She passed this gift on to Nabi Ibraheem Alayhis Salaam, and he married her. This forbearing boy mentioned in the verse above was born to Sayyidah Haajirah, and he was named Isma'eel. The forbearance, patience, and quality of submission in the life of Nabi Isma'eel Alayhis Salaam is exemplary and a lesson for others.

The elder wife Sayyidah Saarah did not yet have any children. Later, after the birth of Nabi Isma'eel, she was blessed with a son who was Nabi Is'haaq Alayhis Salaam. His history will follow later, Inshaa Allah.

Nabi Ibraheem Alayhis Salaam was blessed with children at an advanced age, and he thanked and praised Allah for accepting his Du'aa.

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ ۖ إِنَّ رَبِّي لَسَمِيعُ  
الدُّعَاءِ ﴿٣٩﴾<sup>24</sup>

<sup>23</sup> Surah Saaffaat

<sup>24</sup> Surah Ibraheem

PRAISE BE TO ALLAH WHO, DESPITE MY OLD AGE, BLESSED ME WITH ISMA'EEL AND IS'HAAQ. SURELY, MY RABB IS THE ONE WHO HEARS THE SUPPLICATION.

It is narrated from Sayyidina ibni Abbaas Radhiyallaahu Anhu that Nabi Ibraheem was ninety-nine years old when Nabi Isma'eel was born, and he was one-hundred and twelve years of age when Nabi Is'haaq was born.<sup>25</sup>

## MIGRATION TO MAKKAH MUKARRAMAH

Nabi Ibraheem Alayhis Salaam took his wife Sayyidah Haajirah Radhiyallaahu Anhaa and their infant child on a journey from the area of Palestine to Makkah Mukarramah.

Makkah was desolate and there was no one staying there at that time. The Ka'bah had been destroyed and there was just a mound of sand where the Ka'bah used to be. Nabi Ibraheem brought them to this area, left mother, and baby there, and departed. As he was departing, she repeatedly asked him why he is leaving them in this desolate barren area where there was no other person, nor anything to benefit from, but he did not respond. Eventually, she asked him if it is the command of Allah Ta'aala. Then he responded and said that yes, it is the command of Allah to leave them in this place. When she heard this answer, she became relieved and said that if it is the command of Allah, then Allah will not let them perish. Some of the details are mentioned in Hadeeth.

Sayyidina ibni Abbaas Radhiyallaahu Anhu explains the details of this incident. Sayyidina Ibraheem Alayhis Salaam took her and her infant son who was still suckling to Makkah and left them at the Ka'bah. There was no one in Makkah at that time, and there was no water available. He left a bag of dates and a bag of water at their side.

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<sup>25</sup> Roohul Ma'aani

Thereafter Sayyidina Ibraheem turned and commenced leaving. Ummi Isma'eel (Sayyidah Haajirah) followed him and said: "O Ibraheem, where are you going and leaving us in this valley wherein there is no person or anything." She repeated this a few times. He did not turn towards her. Then she asked: "did Allah instruct you with this?" He said: "yes." Then she said: "then He (Allah) will not let us perish."

She returned and Sayyidina Ibraheem kept walking until he reached Thaniyyah, a point from where they could not see him. He turned towards the Ka'bah, lifted both hands, and made Du'aa in the following words:

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ  
 الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي  
 إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٢٦﴾

O OUR LORD, I HAVE SETTLED FROM MY PROGENY IN A VALLEY WITH NO VEGETATION, BY YOUR SACRED HOUSE, SO THAT, OUR LORD, THEY MAY ESTABLISH SALAAH. SO, MAKE HEARTS OF MANY PEOPLE YEARN TOWARDS THEM, AND PROVIDE THEM WITH FRUITS, SO THAT THEY MAY BE GRATEFUL.

Ummi Isma'eel kept breastfeeding him and drinking from the water that was with her. Eventually the water came to an end and she and her son became thirsty. She could not bear to see the child in anguish. She climbed Mount Safa which was closest to her, hoping that she would see someone, but could not see anyone. She climbed down Mount Safa, ran back into the valley, tucked in her garment like

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<sup>26</sup> Surah Ibraheem

a person in distress, and proceeded to climb Mount Marwah. Here too she hoped that she would see someone but there was no one to be seen. She done this seven times. Sayyidina ibni Abbaas Radhiyallaahu Anhu says that Nabi Sallallaahu Alayhi wa Sallam said: "this is the Sa'ee of the people between these two mounts." When she finally climbed Marwah, she heard a sound and told herself to keep quiet so that she could hear properly. She listened again and heard the sound. She said: "O, you who have made me hear your voice, have you got something to help me?" She suddenly saw an Angel at the place of Zamzam digging with his heel or wing until water appeared. She started gathering sand around it to control it, and filled her waterbag with the water, and the water was still flowing. Sayyidina ibni Abbaas Radhiyallaahu Anhu says that Nabi Sallallaahu Alayhi wa Sallam said: "may Allah have mercy on Ummi Isma'eel, if she had left the Zamzam, or had not scooped from the water, Zamzam would have been a flowing stream."

She drank from the water and breastfed her child. The Angel said to her: "do not fear being neglected, for verily here is the House of Allah which will be built by this boy and his father. Verily, Allah will not neglect his family."

The place of the Ka'bah was a raised mound and when it rained, the water flowed on its right and left. She lived in this manner until a group from the Jurhum tribe, or a family from the Jurhum coming from the road of Kidaa' resided in the lower area of Makkah. They saw a bird that would fly around water. They said that this bird flies where there is water, although we know there is no water in this valley. They sent one or two scouts to check who found the source of the water (Zamzam). They informed the others about the water, and they moved closer to it. Ummi Isma'eel was by the water. They asked her: "do you give permission for us to stay near you?" She said: "yes, but you will have no right (possession) over the water." They agreed and accepted. Sayyidina ibni Abbaas Radhiyallaahu Anhu says that

Nabi Sallallaahu Alayhi wa Sallam said: “Umami Isma’eel was pleased with this because she longed for human company.” They settled here, and called for their families who came and settled with them. The child (Nabi Isma’eel) grew up and learnt Arabic from them. His virtues caused them to admire and love him. When he became an adult, they married him to a lady amongst them. Umami Isma’eel passed away.<sup>27</sup>

## AN INCIDENT RELATED TO THE WIFE OF NABI ISMA’EEL ALAYHIS SALAAM

Nabi Ibraheem Alayhis Salaam frequently visited them in Makkah. It is recorded that the distance was shortened for him (by the will of Allah), and he traversed the distance between Syria and Makkah very quickly. Another narration mentions that he would travel with the Buraaq<sup>28</sup> between the two places, and this animal was extremely swift.<sup>29</sup>

Once, he visited after Nabi Isma’eel got married. He came to his house, but he was not there. He asked his wife of his whereabouts. She answered that he is gone out to seek livelihood. Then he asked her about their living conditions. She replied: “we are in living in misery and in difficulty” and she voiced her complaints. Nabi Ibraheem said to her: “when your husband returns, convey my Salaam to him and tell him to change the threshold of his door.” When Nabi Isma’eel returned, he seemed to perceive something, thus he asked her if anyone had come. She said: “yes, an elderly person came to us”, and she described him. Then she said: “he asked about you and I informed him. He asked us about our living conditions, and I informed him that we are in difficulty and hardship.” Nabi Isma’eel asked her: “did he give you any advice?” She said: “yes,

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<sup>27</sup> Bukhaari

<sup>28</sup> This was the same heavenly animal that Rasullullah Sallallaahu Alayhi wa Sallam rode from Makkah to Baytul Muqaddas on the Mi’raaj journey.

<sup>29</sup> Al Bidaayah wan Nihaayah



he instructed me to convey his Salaam to you and he said you must change the threshold of your door.” He said: “that was my father, and he has instructed me to separate from you. So, go back to your family.” He divorced her and married another lady from among them (Jurhum). Nabi Ibraheem stayed away from them as long as Allah wished, and after a while he visited, and again he did not find Nabi Isma’eel. He went to his wife and asked her about him. She said that he is gone out to seek livelihood for them. He asked her how they are faring and their living conditions. She replied: “we are in goodness and ease,” and she praised Allah. He asked: “what is your food?” She said: “meat.” He asked: “what is your drink?” She said: “water.” He said: “O Allah, grant them blessings (Barakah) in meat and water.” Nabi Sallallahu Alayhi wa Sallam said: “at that time they did not have any grain, and if they had, he would have made Du’aa for blessings in it too. If someone only has these two things as sustenance, his health would be affected, unless he is in Makkah.”

Nabi Ibraheem then said to her: “when your husband comes, convey my Salaam to him, and instruct him to keep the threshold of his door.” When Nabi Isma’eel came, he asked her if anyone had come. She said: “yes, an elderly person came with handsome features,” and she praised him. “He asked about you, and I informed him (of your whereabouts). He asked regarding our living conditions, and I told him that we are in goodness and comfort.” Nabi Isma’eel asked her if he gave any advice. She said: “yes, he conveyed Salaam to you and instructed you to keep the threshold of your door.” He said: “that was my father, and you are the threshold. He has instructed me to keep you (as a wife).”<sup>30</sup>

There are a few more points mentioned in another narration:

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<sup>30</sup> Bukhaari

\* The Angel who was digging with his heel was Sayyidina Jibra'eel Alayhis Salaam. At this point Sayyidina ibni Abbaas Radhiyallaahu Anhu dug with his heel on the ground and said that it was done in this manner.

\* When Nabi Ibraheem asked the first wife and the second wife regarding the whereabouts of Nabi Isma'eel, they both said that he had gone hunting.

\* The second wife requested Nabi Ibraheem to stay for a while and to have something to eat and drink.

\* Nabi Sallallaahu Alayhi wa Sallam said that because of the Du'aa of Nabi Ibraheem, there are blessings in Makkah. <sup>31</sup>

## THE ULTIMATE SACRIFICE

The sacrifice of Nabi Isma'eel Alayhis Salaam by his father Nabi Ibraheem Alayhis Salaam is mentioned in the Qur'aan.

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ  
مَاذَا تَرَىٰ ۖ قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ ۖ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ  
الصَّابِرِينَ ﴿١٠٢﴾ فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿١٠٣﴾ وَتَادَيْنُهُ أَن يُاِبْرَاهِيمَ ﴿١٠٤﴾  
قَدْ صَدَّقْتَ الرُّؤْيَا ۗ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٠٥﴾ إِنَّ هَذَا لَهُوَ  
الْبَلَاءُ الْمُبِينُ ﴿١٠٦﴾ وَفَدَيْنُهُ بِذَبْحٍ عَظِيمٍ ﴿١٠٧﴾ وَتَرَكْنَا عَلَيْهِ فِي  
الْآخِرِينَ ﴿١٠٨﴾ سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ﴿١٠٩﴾ كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١١٠﴾ إِنَّهُ

<sup>31</sup> These points are mentioned in a narration in Bukhaari.

مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١١٣﴾ وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِّنَ الصَّالِحِينَ ﴿١١٤﴾  
 وَبَارَكْنَا عَلَيْهِ وَعَلَىٰ إِسْحَاقَ ۖ وَمِن دُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِ

مُبِينٌ ﴿١١٣﴾<sup>32</sup>

THEREAFTER WHEN HE (NABI ISMA'EEL) REACHED AN AGE IN WHICH HE COULD WORK WITH HIM, HE (NABI IBRAHEEM) SAID: O MY BELOVED SON, I HAVE SEEN IN A DREAM THAT I AM SLAUGHTERING YOU, SO, WHAT DO YOU THINK? HE SAID: O MY DEAR FATHER, DO WHAT YOU HAVE BEEN INSTRUCTED TO DO. YOU WILL FIND ME, INSHAA ALLAH, FROM ONE OF THOSE WHO ARE PATIENT. SO, WHEN BOTH OF THEM SUBMITTED THEMSELVES (TO THE WILL OF ALLAH), AND HE LAID HIM ON HIS FOREHEAD, AND THEN WE CALLED OUT TO HIM: O IBRAHEEM, YOU MADE THE DREAM COME TRUE. VERILY, THIS IS HOW WE REWARD THOSE WHO ARE GOOD IN DEEDS. THIS WAS INDEED A TRIAL THAT CLEARLY DEMONSTRATED (THEIR OBEDIENCE). AND WE RANSOMED HIM WITH A GREAT SACRIFICE. AND WE LEFT FOR HIM (A WORD OF PRAISE) AMONG THE LATTER PEOPLE. SALAAM BE ON IBRAHEEM. THIS IS HOW WE REWARD THOSE WHO ARE GOOD IN DEEDS. SURELY, HE IS AMONG OUR BELIEVING SERVANTS. AND WE GAVE HIM THE GLAD TIDING OF IS'HAAQ, A MESSENGER FROM AMONG THE RIGHTEOUS. AND WE BLESSED HIM, AND IS'HAAQ, AND AMONG THE PROGENY OF BOTH OF THEM SOME ARE GOOD, AND SOME ARE CLEARLY UNJUST TOWARDS THEIR OWN SELVES.

When Nabi Isma'eel Alayhis Salaam grew up and became a young boy, his father Nabi Ibraheem Alayhis Salaam saw a dream wherein he saw himself slaughtering his son Nabi Isma'eel. It is mentioned that he saw this dream for three consecutive days.<sup>33</sup> The dreams of

<sup>32</sup> Surah Saaffaat

<sup>33</sup> Tafseer Qurtubi

the Ambiyaa Alayhimus Salaam are equivalent to Wahi (Divine revelation). Thus, he understood from the dreams that Allah Ta'aala was telling him to sacrifice and slaughter his son. He unreservedly and wholeheartedly accepted the command of Allah and went ahead. It is mentioned that Nabi Isma'eel was thirteen years old at that time.<sup>34</sup>

When Nabi Ibraheem explained the dream to Nabi Isma'eel, he, without any hesitation, accepted and encouraged his father to fulfil the command. Both, father, and son unflinchingly submitted to the Divine command. Nabi Isma'eel was not boastful or conceited, rather, he very humbly said that Inshaa Allah; Allah willing, you will find me from among those who endure and have patience. He showed his trust and reliance on Allah Ta'aala. By saying that you will find me among those who have patience, he indicated that there are others also who have endured in fulfilling the commands of Allah, and I am one of them. He did not make a claim of patience solely for himself. This was an expression of his humility and modesty. Allah Ta'aala mentions the patience of Nabi Isma'eel with others who endured and had patience.

وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ ط كُلٌّ مِّنَ الصَّابِرِينَ ﴿٨٥﴾<sup>35</sup>

AND ISMA'EEL, AND IDREES, AND DHUL KIFL, EACH ONE OF THEM ARE FROM THOSE WHO OBSERVED PATIENCE.

It is mentioned that Shaytaan tried to dissuade Nabi Ibraheem from fulfilling the Divine command three times, and each time Nabi Ibraheem pelted him with seven pebbles. The three pillars in Mina (Jamaraat) and the pelting of them which is among the rituals of Hajj are in commemoration of the pelting of Shaytaan by Nabi Ibraheem.

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<sup>34</sup> Tafseer Qurtubi

<sup>35</sup> Surah Ambiyaa

There was also an attempt by Shaytaan before the time of slaughter. When Nabi Ibraheem had decided to sacrifice his son, Shaytaan said to himself that if he does not attempt to lead them astray now at this time of sacrifice, he will never be successful in leading them astray in the future. He came in the form of a man to the mother (Sayyidah Haajirah) and said: “do you know where Ibraheem has gone with your son?” She said: “they have gone to collect wood from this valley.” Shaytaan said: “no, by Allah, he has not gone with him except to slaughter him.” She said: “no, he is most merciful with him and loves him more than that.” Shaytaan said: “he (erroneously) thinks that Allah has instructed him to do it (sacrifice his son).” She said: “if his Rabb has instructed him to do so, then it is best that he is obedient to his Rabb.” Shaytaan departed from her and went to the son.

The son was walking, following the footsteps of his father. Shaytaan said: “O boy, do you know where your father is taking you?” He said: “we are going to collect wood for our family from this valley.” Shaytaan said: “no, by Allah, he does not intend anything except to slaughter you.” He said: “why is this so?” Shaytaan said: “he (erroneously) thinks that Allah has instructed him to do it.” He said: “he should fulfil what his Rabb has instructed him with, happily and obediently.” When he could not succeed with the boy, he went to the father.

Shaytaan said to the father: “where are you heading O Shaykh?” He said: “I am heading to this valley for a need which is in it.” Shaytaan said: “by Allah, verily Shaytaan came to you in a dream and instructed you to slaughter this son of yours.” Nabi Ibraheem recognised him immediately (as Shaytaan) and said: “get away from me O enemy of Allah! By Allah, I will carry out the command of my Rabb!” Shaytaan left from there in a fury, and he was unable to influence Nabi Ibraheem and his family in any way. They were protected from him through the Help of Allah Azza wa Jall.

When they reached the place of slaughter, Nabi Isma'eel said to his father: "O my father, tie me well so that my body does not toss and turn. Protect your own clothes (from my blood). If my mother sees the blood on you, she will be overtaken with grief and sorrow. Sharpen your knife and run it swiftly over my throat, so that death becomes easy on me. When you return to my mother, convey my Salaam to her. If you wish, you can take my shirt to her, for, it may be comforting for her."

Now it was the time for the slaughter. Sayyidina ibni Abbaas Radhiyallaahu Anhu says that Nabi Ibraheem laid Nabi Isma'eel on his side in such a manner that one edge of the forehead was touching the ground. Others have said that he was laid on the ground facedown. Initially Nabi Ibraheem had laid him with his face up, but despite repeated efforts, the knife would not cut, because by the will of Allah, a copper plate had become a barrier between the knife and the throat. When this happened, Nabi Isma'eel told his father to lay him down on his side because by looking at his face, he may become unnerved, resulting in the throat not being properly cut. Thereafter Nabi Ibraheem used the knife in the manner he was told.

When the slaughter did not transpire through the will of Allah, Allah called out to Nabi Ibraheem: 'you made the dream come true.' Both father and son fulfilled the Divine command to perfection, but through the will of Allah, a copper plate was placed in-between and Nabi Isma'eel was protected. He saw in his dream the act of slaughtering, and not the spilling of blood. So, there was no difference in what he saw in his dream and in what transpired here at Mina.

The purpose of this entire incident was not his slaughter, rather, it was an expression of total submission by them to the command of Allah.

When he heard a voice from the heavens, he looked up and saw Sayyidina Jibra'eel Alayhis Salaam with a ram. Sayyidina ibni Abbaas Radhiyallaahu Anhu mentions that this was the same ram given as an offering by Haabeel, the son of Nabi Adam Alayhis Salaam. It was grazing in Jannah till it was now brought down again. Nabi Ibraheem sacrificed this ram in place of his son.<sup>36</sup>

The annual Udhiyyah (Qurbani) by this Ummah is in commemoration of the great sacrifice by Nabi Ibraheem and Nabi Isma'eel Alayhimas Salaam. Nabi Isma'eel was known as 'Thabeehullah'; the one who was sacrificed for Allah.

## CONSTRUCTION OF THE KA'BAH

In one of his trips to Makkah, Nabi Ibraheem Alayhis Salaam met Nabi Isma'eel Alayhis Salaam behind the Zamzam fixing his arrow. He said to him: "O Isma'eel, verily, your Rabb has instructed me to build a house for Him." Nabi Isma'eel said: "adopt obedience to your Rabb (and build it)." Nabi Ibraheem said: "He (Allah) has instructed that you assist me in building it." Nabi Isma'eel said: "then I will." They stood up and commenced construction. Nabi Ibraheem built and Nabi Isma'eel passed the stones to him. While building the Ka'bah they kept reciting Rabbanaa Taqabbal Minnaa...<sup>37</sup>

This is mentioned in the Qur'aan:

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ ط رَبَّنَا تَقَبَّلْ مِنَّا ط  
 إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٥﴾<sup>38</sup>

<sup>36</sup> Ma'aariful Qur'aan, Tafseer Qurtubi, Tafseer Mazhari

<sup>37</sup> Bukhaari

<sup>38</sup> Surah Baqarah

AND WHEN IBRAHEEM WAS RAISING THE FOUNDATIONS OF THE HOUSE ALONG WITH ISMA'EEL: OUR LORD ACCEPT FROM US. INDEED, ONLY YOU ARE THE ALL-HEARING, THE ALL-KNOWING.

When the building became high and the Shaykh (elderly person – Nabi Ibraheem) was unable to lift the stones (to the high position), he stood on the stone of Al Maqaam and Nabi Isma'eel kept passing the stones to him, and both kept reciting Rabbanaa Taqabbal Minnaa...<sup>39</sup>

When they commenced digging, the earlier foundation became visible, and they raised the walls on the same foundation. A new building was constructed on the earlier foundation. While building, they repeatedly asked Allah to accept from them.

## THE MAQAAM IBRAHEEM

This is a stone that Nabi Ibraheem Alayhis Salaam stood on while building the Ka'bah, and it miraculously acquired the prints of his feet. It has been encased and still stands near the Ka'bah. At first it was much closer to the Ka'bah. Later, Sayyidina Umar Radhiyallaahu Anhu had it moved a bit further away from the Ka'bah.<sup>40</sup>

The Hajarul Aswad was brought by Sayyidina Jibra'eel Alayhis Salaam and placed in position.

There are other Du'aas made by Nabi Ibraheem Alayhis Salaam related to Makkah and the Ka'bah, and they are mentioned in the Qur'aan.

## MENTION OF NABI ISMA'EEL IN THE QUR'AAN

Nabi Isma'eel Alayhis Salaam is mentioned in many places in the Qur'aan. His prophethood and a few of his virtues are particularly mentioned in Surah Maryam.

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<sup>39</sup> Bukhaari

<sup>40</sup> Dalaa'ilun Nubuwwah Bayhaqi



وَأَذْكُرُ فِي الْكِتَابِ إِسْمَاعِيلَ ۚ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَّبِيًّا ﴿٥٣﴾  
وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ ۖ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ﴿٥٤﴾<sup>41</sup>

AND MENTION IN THE BOOK (THE STORY OF) ISMA'EL. HE WAS INDEED TRUE TO HIS PROMISE, AND WAS A RASOOL, NABI. AND HE USED TO INSTRUCT HIS FAMILY WITH SALAAH AND ZAKAAH, AND HIS LORD WAS PLEASED WITH HIM.

## DEMISE

Nabi Isma'eel Alayhis Salaam passed away at the age of one hundred and thirty-six years. He is buried within the precincts of the Haram.<sup>42</sup>

It is mentioned that he had many children. The Arab nation spread from two of his sons.

Rasulullah Sallallaahu Alayhi wa Sallam was from his progeny. There was no other Nabi in this progeny between Nabi Isma'eel Alayhis Salaam and Rasulullah Sallallaahu Alayhi wa Sallam.<sup>43</sup>

The other son of Nabi Ibraheem Alayhis Salaam was Nabi Is'haaq Alayhis Salaam. There were many Ambiyaa Alayhimus Salaam from his progeny.

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<sup>41</sup> Surah Maryam

<sup>42</sup> Qasasul Qur'aan

<sup>43</sup> Al Bidaayah wan Nihaayah

# نبي إسحاق عليه الصلاة والسلام

## NABI IS'HAAQ ALAYHIS SALAAM

### GLAD TIDING OF A CHILD

Nabi Ibraheem Alayhis Salaam and Sayyidah Saarah Radhiyallaahu Anhaa were quite aged when they were blessed with the birth of Nabi Is'haaq Alayhis Salaam.

The Qur'aan informs us of the glad tiding given to them.

وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِّنَ الصَّالِحِينَ ﴿١١٢﴾<sup>44</sup>

AND WE GAVE HIM THE GLAD TIDING OF IS'HAAQ, A MESSENGER FROM AMONG THE RIGHTEOUS.

They were also informed that Nabi Is'haaq will have a son, Ya'qoob.

وَأَمْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ<sup>٥</sup> وَمِنْ وَّرَاءِ إِسْحَاقَ  
يَعْقُوبَ ﴿٤١﴾ قَالَتْ يَا وَيْلَتَىٰ أَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا<sup>٦</sup> إِنَّ هَذَا  
لَشَيْءٌ عَجِيبٌ ﴿٤٢﴾ قَالُوا اتَّعَجِبِينَ مِنْ أَمْرِ اللَّهِ رَحِمَتُ اللَّهِ وَبَرَكَاتُهُ  
عَلَيْكُمْ أَهْلَ الْبَيْتِ<sup>٧</sup> إِنَّهُ حَمِيدٌ مَّجِيدٌ ﴿٤٣﴾<sup>45</sup>

AND HIS WIFE (WIFE OF NABI IBRAHEEM) WAS STANDING NEARBY. SHE LAUGHED, AND WE GAVE HER THE GLAD TIDING ABOUT IS'HAAQ, AND ABOUT YA'QOOB AFTER IS'HAAQ.

<sup>44</sup> Surah Saaffaat

<sup>45</sup> Surah Hood

SHE SAID (IN SURPRISE): WOE TO ME! SHALL I GIVE BIRTH TO A CHILD WHILE I AM AN OLD WOMAN AND THIS IS MY HUSBAND, AN OLD MAN? THIS IS SOMETHING STRANGE INDEED! THEY SAID: DO YOU WONDER AT THE COMMAND OF ALLAH? THE MERCY OF ALLAH AND HIS BLESSINGS ARE UPON YOU, AND THE PEOPLE OF THE HOUSE. SURELY, HE IS PRAISEWORTHY AND GLORIOUS.

When Sayyidah Saarah heard that she would conceive a child, she was surprised and laughed. She was astonished that in their advanced age they will have a child. Because she laughed at that moment, her child was named Is'haaq; one who laughs.

Nabi Ibraheem was one-hundred and twelve years old and Sayyidah Saarah was ninety years old when Nabi Is'haaq was born.<sup>46</sup>

Nabi Ibraheem circumcised Nabi Is'haaq on the seventh day after he was born.<sup>47</sup>

Nabi Isma'eel was approximately thirteen years elder than Nabi Is'haaq Alayhimas Salaam.

## MARRIAGE AND CHILDREN

Nabi Ibraheem sent a proposal to his nephew for his daughter to marry Nabi Is'haaq. The proposal was accepted, and he married her. Her name was Rafqah. She bore twins; Eesu (Al-Ees) and Ya'qoob. Eesu married the daughter of Nabi Isma'eel Alayhis Salaam.

## DEMISE AND BURIAL

Nabi Is'haaq Alayhis Salaam lived to the age of one-hundred and eighty years. He was buried by his two sons Eesu and Nabi Ya'qoob in Al Khalil in Palestine, near his mother and father.<sup>48</sup>

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<sup>46</sup> Roohul Ma'aani

<sup>47</sup> Umdatul Qaari

<sup>48</sup> Al Bidaayah wan Nihaayah

## نبى يعقوب عليه الصلاة والسلام

### NABI YA'QOOB ALAYHIS SALAAM

Nabi Ya'qoob Alayhis Salaam is mentioned many times in the Qur'aan. His name in the Hebrew language is Israa'eel. Israa means slave and Eel means Allah. Thus, his name means slave of Allah, which is equivalent to Abdullah in Arabic. His progeny is known as Bani Israa'eel.

He first married his maternal cousin Layyah, daughter of Laabaan. Then he married her sister Raahil. At that time, it was permissible to be married to two sisters at the same time. It became prohibited later when the Taurah was revealed.

He had twelve sons: six sons from Layyah, and two sons from Raahil. Raahil was the mother of Nabi Yusuf Alayhis Salaam.

He also had two sons from his slave girl Balha and another two sons from another slave girl Zulfa.

Except for Binyameen, all his children were born while he was staying with his uncle Laabaan. Binyameen was born after he moved to Kin'aan (Canaan) (the area of Palestine).

He was a Messenger of Allah sent to the people of Kin'aan.

## PARTING ADVICE TO HIS SONS

وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ ۖ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ  
فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٣٢﴾<sup>49</sup>

AND IBRAHEEM ADVISED HIS SONS, AND SO DID YA'QOOB: O MY SONS, CERAINLY ALLAH HAS CHOSEN FOR YOU THE DEEN, SO, DO NOT DIE EXCEPT AS MUSLIMS.

Both Nabi Ibraheem and Nabi Ya'qoob Alayhimas Salaam advised their children to hold firmly on to the Deen of Islam. Dying as Muslims will be certain by holding on to Islam till the very end.

When Nabi Ya'qoob was on his deathbed, he reinforced their commitment to worship only One Allah.

أَمْ كُنتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ ۖ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ  
مِن بَعْدِي ۖ قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ  
إِلَهًا وَاحِدًا ۗ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٢﴾<sup>50</sup>

OR WERE YOU PRESENT WHEN DEATH APPROACHED YA'QOOB, WHEN HE SAID TO HIS SONS: WHAT WILL YOU WORSHIP AFTER ME? THEY SAID: WE WILL WORSHIP YOUR GOD (ALLAH) AND THE GOD OF YOUR FATHERS, IBRAHEEM, ISMA'EEL, AND IS'HAAQ, THE ONE GOD, AND TO HIM WE SUBMIT OURSELVES.

Nabi Ya'qoob is affirming with his sons that after he passes away, they must not be neglectful in worshipping the One Allah. They reassured

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<sup>49</sup> Surah Baqarah

<sup>50</sup> Surah Baqarah

him that they will keep worshipping Allah just as they are currently worshipping Him, the same Allah worshipped by Nabi Ya'qoob and their forefathers.

From Nabi Aadam Alayhis Salaam to Rasulullah Sallallaahu Alayhi wa Sallam, all the Ambiyaa Alayhimus Salaam preached the same Deen of Islam. Although the day-to-day laws of the Ambiyaa differed, they were Muslim, preached the same Deen (religion) of Islam, and preached the same fundamental points.

Nabi Ya'qoob Alayhis Salaam is frequently mentioned in Surah Yusuf. More details on his life will be mentioned in the section on Nabi Yusuf Alayhis Salaam.

رَبَّنَا تَقَبَّلْ مِنَّا، إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ،

وَصَلَّى اللهُ عَلَى النَّبِيِّ الْكَرِيمِ،

وَالِهِ وَصَحْبِهِ أَجْمَعِينَ،

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ،

Jumaadal Aakhir 1445

January 2024