



# LORE OF LIGHT

VOLUME I

LIVES OF THE PROPHETS AND  
MESSENGERS ACCORDING TO  
TRADITIONAL ISLAMIC SOURCES

HAJJAH AMINA ADIL

INSTITUTE FOR SPIRITUAL AND CULTURAL ADVANCEMENT



A prophet (*nabi*) is a human being to whom Allah ﷻ has revealed a criterion of disciplinary law (Shariah) but whom He did not ask to deliver it as a message.

A messenger (*rasul*) is a human being to whom Allah ﷻ has revealed the disciplinary law as a prophet, but on top of that, sent him to deliver the message; thus he is both a prophet and a messenger.

In a narration of Imam Ahmad, Abu Dharr asked Prophet Muhammad, upon whom be peace,

"O Messenger of God, how many are the prophets?"

He replied, "120,000 and between their number are 315

messengers."

Laboriously compiled from rare manuscripts, traditional Islamic texts, and other printed source material, including ahadith and āthār and the many traditional books of history, and painstakingly translated from Ottoman Turkish to English, this book, and its three accompanying volumes, depicts the perfected, blessed character and refined manners that God bestowed on His prophets and messengers. This illustrious work examines the lives of the prophets and messengers of God in great detail, heretofore unknown in English literature on their lives. It depicts the great lengths to which the holy figures went - at times losing life, suffering humiliation, torment and abuse from those who opposed them, often leaving their homes, always tolerant of their attackers and seeking peace - to guide the many peoples and nations of the world towards the light which God has sent throughout time for humankind's betterment and upliftment.

The Holy Quran mentions twenty-five of these messengers, namely: Adam, Noah, Abraham, Ishmael, Isaac, Jacob, David, Solomon, Job, Joseph, Moses, Aaron, Zacharia, John (the Baptist), Idrīs (Enoch), Jonah, Hud, Shu'ayb, Salih, Lot, Ilyas, Ilyā'sa, Dhu 'l-Kifl, Jesus and Sayyidina Muhammad, peace be upon them all. These are the messengers of God who came with holy books containing the Divine Message. The others are prophets who received divine revelation but who were not ordered to deliver it to anyone; it was for them. By way of example, all of Jacob's sons were prophets, but Joseph was the only messenger from among them.

Laboriously compiled from rare manuscripts, traditional Islamic texts, and other printed source material, including ahadith and athar and the many traditional books of history, and painstakingly translated from Ottoman Turkish to English, this book, first of three volumes, depicts the perfected, blessed character and refined manners that God bestowed on His blessed prophets and messengers. This illustrious work examines the lives of the prophets and messengers of God in great detail, heretofore unknown in English literature on their lives. It depicts the great lengths to which these holy figures went - at times losing life, suffering humiliation, torment and abuse from those who opposed them, often leaving their homes, always tolerant of their attackers and seeking peace - to guide the many peoples and nations of the world towards the light which God has sent throughout time for humankind's betterment and upliftment.



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*Lives of the Prophets and  
Messengers According to  
Traditional Islamic Sources*

*Hajjah Amina Adil*

INSTITUTE FOR SPIRITUAL AND CULTURAL ADVANCEMENT

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Author, the late Hajjah Amina Adil Shaykh Muhammad  
with her daughter Hajjah Nazihe.

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*A'ūdḥu billāhi min ash-Shayṭān ir-rajīm*

*Bismi'l-Lāhi 'r-Raḥmāni 'r-Raḥīm*

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ

مِنْ ذُرِّيَةِ آدَمَ

وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ

وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ

وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا

*Those were some of the prophets  
on whom Allah did bestow His Grace,  
of the posterity of Ādam,  
and of those who We carried  
(in the Ark) with Noah,  
and of the posterity of Abraham  
and Israel  
of those whom We guided and chose.*

*Sūrah Maryam (Mary), 19:58.*



## ABOUT the author



he late Hajjah Amina Adil, renowned author and lecturer was a spiritual advisor for more than thirty years, devoting herself to helping people of all walks of life better understand Islam. In addition, she played a pivotal role in helping Muslim women understand and apply the many distinguishing rights God Almighty set forth for women in the Islamic faith.

Hajjah Amina studied under many scholars of the Middle East and Turkey, including Grandshaykh Abdullah ad-Daghestani and Naqshbandi, among others.

Married for fifty years to Shaykh Muhammad Nazim Adil al-Haqqani, the spiritual head of the Naqshbandi-Haqqani Sufi Order, Hajjah Amina traveled the world. A scholar of Shariah in her own right, she had thousands of students throughout North and South America, Europe, the Middle and Far East, Southeast and Central Asia, and Africa.

Hajjah Amina is a direct descendant of Prophet Muhammad ﷺ. She was born in Russia's Kazan Province during the early Communist era, which mandated a statewide purge of Jews, Christians and Muslims. With neighbors mysteriously disappearing and millions exiled to camps in Siberia where they either froze or starved to death, when she was a mere toddler the family fled on foot in the dark of night on a perilous journey that, for reasons of safety, could only be undertaken with the clothes on their backs.

Too young to recall the long journey that would eventually lead them to Turkey, family members have narrated her parents' bravery and deep sense of faith, young Amina's sense of

adventure, and a tragic life-threatening fall that left her in a coma from which they feared she would not recover. After more than a year and with Communist officials in deadly pursuit, the family was able, miraculously, to make their way to Erzurum in northeastern Turkey.

Thus, at such a tender age, Hajjah Amina was granted the high status of "*muhājirah*", which means one who migrated from tyranny and religious oppression to a place where they can openly practice their faith. It is said the reward for such an undertaking rests solely with God Almighty.

These early life experiences seem to have shaped Hajjah Amina's love of family, community and travel, her forthrightness in standing for justice, and her love of Islam. However, after twelve years in Turkey, Hajjah Amina's father had a vision in which he was instructed to relocate the family to Shām (Damascus),<sup>1</sup> which had been their original destination upon leaving Russia. In Damascus they found the life they had been seeking, and settled on Jabal Qāsiyūn, a high mountain which overlooks the entire city.

It was here the family met Grandshaykh Abdullah al-Fa'iz ad-Daghestani of the Golden Chain of the Naqshbandi Sufi Order, who took particular care in overseeing Hajjah Amina's religious and spiritual development. Under Grandshaykh Abdullah she studied *Taṣawwuf* (Sufism – Islamic spirituality) and she studied

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<sup>1</sup> Shām is a name for the whole Levant or "Greater Syria" region that today contains Syria, Jordan, Lebanon, Israel, and the Palestinian territories (sometimes excluding the Jazīra region in the north-east of modern Syria). The term linguistically comes from "land of the left hand", referring to the fact that for someone in the Hijāz (Mecca or Madina), facing east, north is to the left (so the name Yemen correspondingly means "land of the right hand"). The region is sometimes defined as the area that was dominated by Damascus, long an important regional centre — in fact, the Arabic word al-Shām الشام standing on its own can refer to the city of Damascus.

*Fiqh* (Islamic Jurisprudence) under such notable scholars as Shaykh Ṣāliḥ Farfūr of Syria and Shaykh Mukhtār Alaili, then Secretary General of Religious Affairs of Lebanon. Hajjah Amina's teachers and mentors were always amazed with her acumen, with her high level of retention, and her ability to grasp and reason complex issues within the framework of Islamic Shariah, even at a young age.

At age twenty-three, upon the advice of Grandshaykh Abdullah she was engaged to the young Shaykh Nazim; they married a month later and their companionship stood as a testimony of marital love and bliss for over fifty years. In fact Shaykh Nazim used to often remark that his wife seemed to him the same as when they were first married. Together they have lived and raised their four children between Syria, Turkey and Cyprus, and at the time of this writing they had been blessed with sixteen grandchildren and six great-grandchildren.

As a young mother and wife of a shaykh in training, Hajjah Amina was often left alone to face the challenges of raising a family while her husband was either in spiritual retreat or traveling for months on end, visiting various regions to spread the word of the Unity of God. This, coupled with her early life experience, only strengthened her faith and reliance on God Almighty.

Hajjah Amina has thrice performed Hajj, the Islamic pilgrimage to Mecca. Known for her wise, practical approach to life and her problem-solving skills, over the years she has become a much-turned-to advisor of women on a host of issues. She speaks fluent Turkish and Arabic, and is proficient in English. She is uniquely beloved to heads of state and their ministers, to celebrities, as well as common folk.

Known affectionately to her guests, students and the students of her husband, as Hajjah Anne, "Hajj Mother," Hajjah Amina, passed from this earthly life in 2005. Hajjah Amina spent the last

years of her life in the village of Lefke, in northern (Turkish) Cyprus in a comfortable "old world" farm house with a spacious garden. There she used to receive thousands of visitors every year from every corner the world. She would often accompany Shaykh Nazim on his official visits to other countries and had been a keynote speaker at numerous conferences on Islam and Muslim women.

As you read this treasured volume with its rich tapestry in the pageant of the prophets and messengers and their families, kith and kin, raise your hands in prayer for our beloved mother, Hajjah Amina Adil.

## preface



Blessings be to Allah ﷻ (The Almighty, glorified and exalted), that He created us and sent His messengers to teach us, and sent His message of the unity of God through many prophets, including Noah, Abraham, Moses, Jesus and our master Muhammad, God's mercy, peace and ever-flowing blessings be upon them all, to fill all peoples with love and peace, and to provide us wisdom and guidance. Allah ﷻ sent the heavenly books: the Psalms of David, the Torah of Moses (Old Testament), the Injil of Jesus (New Testament), and the Holy Qur'an of Prophet Muhammad ﷺ.

We find in His infinite wisdom and mercy, Allah ﷻ has sent divine knowledge much as the sun fills the horizon, illuminating the hearts of humankind as they navigate and face the challenges of this earthly life.

He made his prophets role models for all humanity, for all times to come. May His blessings come on all messengers, especially on the Last Messenger, Sayyidina Muhammad ﷺ, the Chosen One from among all prophets, sent as a mercy for all humanity and a rainbow of divine light and revelation for the entire world. Blessings be upon his companions who are the stars of that universe of knowledge, and forgiveness be upon those who follow them until the Day of Judgment.

A prophet (*nabī*) is a human being to whom Allah ﷻ has revealed a criterion of disciplinary law (Shariah) but whom He did not ask to deliver it as a message.

A messenger (*rasūl*) is a human being to whom Allah ﷻ has revealed the disciplinary law as a prophet, but on top of that, sent him to deliver the message; thus he is both a prophet and a messenger.

Prophets, as they have been described in the sayings of Ibn 'Abbās ؓ in the work of commentary *Rūḥ al-bayān*, specifically of the chapter of Qur'an entitled Sūrat al-'Arāf, it is stated that the prophets number around 124,000, and the prophet-messengers are twenty-five.

Further, Imam Aḥmad narrated that Abī Dharr al-Ghifārī ؓ said:

"Oh Messenger of Allah, who was the first Prophet?" He said, "Ādam." And I asked, "O Messenger of Allah, how many are the messengers?" He said, "310 and a few more."

And in another narration of Imam Aḥmad, from the narration of Abī Umāma, Abū Dharr ؓ asked:

"Oh Messenger of Allah, how many are the prophets?" He said, "120,000 and between them 315 messengers."

The Holy Qur'an mentions twenty-five of these messengers, namely: Ādam, Noah, Abraham, Ishmael, Isaac, Jacob, David, Solomon, Job, Joseph, Moses, Aaron, Zachariah, John (the Baptist), Idrīs (Enoch), Jonah, Hūd, Shu'ayb, Šālīḥ, Lot, Ilyās, Ilyā'sa, Dhu 'l-Kifl, Jesus and Sayyidina Muhammad, peace be upon them all. These are the messengers of Allah who came with holy books containing the Divine Message. The others are prophets who received divine revelation but who were not ordered to deliver it to anyone; it was for them. For example, all Jacob's sons were prophets, but Joseph was the only messenger from among them.

Laboriously compiled from rare manuscripts, traditional Islamic texts, and other printed source material, including *ahadith* and *uthūr*<sup>2</sup> and the many traditional books of history, and painstakingly translated from Ottoman Turkish to English, *Lore of*

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<sup>2</sup> *Athar*: transmissions which do not relate directly back to Prophet Muhammad, but relate to one of his Companions or their Successors.

*Light* depicts the perfected, blessed character and refined manners that Allah ﷻ bestowed on His blessed prophets and messengers. This illustrious work examines the lives of the prophets and messengers of God in great detail, heretofore unknown in English literature on their lives. It depicts the great lengths to which the holy figures went - at times losing life, suffering humiliation, torment and abuse from those who opposed them, often leaving their homes, always tolerant of their attackers and seeking peace - to guide the many peoples and nations of the world towards the light which God has sent throughout time for humankind's betterment and upliftment.

This book, and the succeeding three volumes, are probably by far the most comprehensive work in English to date giving the history of Allah's prophets and messengers from the first prophet, Ādam, upon whom be peace to the Seal of the Messengers, Muhammad Mustafā ﷺ. Painstakingly collected from many different authentic traditional sources, these source were translated lovingly, by my blessed mother-in-law, Hajjah Amina Adil with the assistance of sister Radhia Shukrullah, a resident of Cyprus.

Wife of my master in Sufi teachings, Shaykh Muhammad Nazim al-Haqqani, Hajjah Amina was a source of illuminated knowledge, inspiration and blessing to all who knew her. We pray that in republishing this work, more blessings and will be granted to our mother (Anne) in her afterlife, for as the Prophet Muhammad said, "When the offspring of Ādam dies, his deeds come to an end, except for three; *ṣadaqatun jāriyā*—a flowing donation; knowledge from which people benefit; and a righteous child who prays for him." And what more beneficial knowledge can there be than the knowledge of the holy messengers of God?

Therefore, as you pick up this masterful work, and follow the footsteps, trials, tests and joyful moments of the holy figures, keep in mind our blessed mother (*anne*) and send a Fātiḥā for her soul.

Shaykh Muhammad Hisham Kabbani

Representative of Shaykh Nazim Adil al-Haqqani, fortieth Shaykh  
of the Naqshbandi-Haqqani Golden Chain



## publisher's notes



his book is attempts to maintain a balance in being designed for readers less familiar with Sufi terminology while at the same time providing as accurately as possible, correct transliterations of technical terms and nomenclature. As such, we have sometimes replace Arabic with English translations, but in instances where such terms are crucial to the tone and substance of the text we have left them in. In such instances, we have included transliterations or footnoted explanations as well as an extensive glossary.

Quotes from the Qur'an are centered, highlighted in bold, italicized, and chapter number and verse is cited. The Holy Traditions of Prophet Muhammad ﷺ (known as hadith) are offset and italicized.

The following symbols are universally recognized by Muslims and have been respectfully included in this work:

The symbol *ﷻ* represents *subhānahu wa ta'ala*, (may His Glory be Exalted) praise customarily recited after reading or pronouncing the name "Allah" and any of the Islamic names of God.

The symbol *ﷺ* represents *sall-Allāhu 'alayhi wa sallam* (God's blessings and greetings of peace be upon him), which is customarily recited after reading or pronouncing the holy name of Prophet Muhammad.

The symbol *ﷺ* represents *'alayhi 's-salām* (peace be upon him/her), which is customarily recited after reading or pronouncing the holy names of the other prophets, family

members of Prophet Muhammad, the pure and virtuous women in Islam, and the angels.

The symbol \* represents *raḍī-Allāhu ‘anh* (may God be pleased with him/her), which is customarily recited after reading or pronouncing the holy names of companions of the Prophet ﷺ.

The symbol ʿ represents *qaddas-Allāhu sirrah* (may God sanctify his secret), which is customarily recited after reading or pronouncing the name of a saint.

### Transliteration

To simplify reading the Arabic names, places and terms are not transliterated in the main text. Transliteration is provided in the section on the spiritual practices to facilitate correct pronunciation and is based on the following system:

Symbol	Transliteration	Symbol	Transliteration	Vowels:	
	n		on	Long	
ء	'	ط	ṭ	اَ	ā
ب	b	ظ	ẓ	و	ū
ت	t	ع	ʿ	ي	ī
ث	th	غ	gh	Short	
ج	j	ف	f		a
ح	ḥ	ق	q		u
خ	kh	ك	k		i
د	d	ل	l		
ذ	dh	م	m		
ر	r	ن	n		
ز	z	ه	h		
س	s	و	w		
ش	sh	ي	y		
ص	ṣ	ة	ah; at		
ض	ḍ	ال	al-/l-		



# the creation of the universe



n the beginning, Allah Almighty created Mind. He said to Mind, "Go!" and it went. He said, "Come!" and it came. He said, "Speak!" and it spoke. He said, "Be quiet!" and it was silent. The Lord then said, "By My Glory and My Majesty, by My Sublimity and Grace, I have created no servant more pleasing than you, and I have given you naught better than patience."



Sayyidina 'Alī ؑ reports:

The Lord created Mind from a hidden light. At first, it was hidden and Allah wished it to shine forth. So He equipped it with knowledge, and He gave its soul Discernment. He placed Asceticism on its head, and Modesty in its eyes, Wisdom upon its tongue, Gnosis within its ears, Kindness and Compassion in its heart, lofty Aspiration in its spirit and Patience in its essence. Allah decorated Mind with all the attributes of perfection, for the light of Mind is spiritual, and it belongs to the spirit of man, the Children of Ādam. It has its place in the heart's secret and this secret always aspires to the highest spiritual station. Mind by itself cannot know such aspiration; only with the secret, which Allah gave to man can it reach that far. By itself it cannot climb, it has no particular will or inclination, but with the secret, which Allah gave to the Children of Ādam ؑ it can attain to those high stations.



The Lord spoke to Mind, "O Mind, look who is before you."

Mind looked and beheld a very beautiful being, and asked, "Who are you, so fine and so beautiful?"

This being answered, "O Mind, without me you have no rank or standing." "What is your name?"

"My name is Divinely Granted Success; Success from the Lord of the Worlds."

The Lord created the Pen and He told the pen, "Write!"

The Pen said, "O Lord, what shall I write?"

"Write that which was and that which will be...."



The Holy Prophet ﷺ said:

In the beginning the Lord created the Pen from a jewel, the size of which was 500 years in length. Its nib was split and from it issued light, as ink issues from the nibs of our pens. The end of the Pen was attached to the Throne, and it was given into the hands of the angels. Each letter they wrote was as big as Jabal (Mount) Qāf, that is to say, it was gigantic.



From Abbas ؓ:

First Allah Almighty created al-Qalam, the Pen, and al-Lawḥ al-Maḥfūz, the Preserved Tablets. He said to Pen, "Write!"

The Pen asked, "What shall I write?"

"Write that which is, which was and that which will be!" commanded the Lord.

Allah created the Tablets from white pearl, and every day they change into 360 different colors.

The Pen asked, "What shall I write?"

The Lord answered: "Write: *Lā ilāha illa-llāh Muḥammadun rasūlullāh* (There is no god but Allah, Muhammad is

Allah's Messenger) whoever is contented with My Decree, patient with My trials, thankful for My Favors, him I shall write among the Righteous."

On the Day of Resurrection, Allah Almighty will raise them along with the prophets in the Station of the Righteous. And He says of those who do not suffer His trials patiently, who give not thanks for His Favors and who are not content with His Decrees that they "rise up from the sod, seeking equality with God", and this is sacrilege.



The Pen began to write. What did it write? It wrote: "intercession is given to the prophets, miracles are given to the saints, love of God is given to the pious and Paradise is given to the generous."

The Lord said to the Pen: "Write!" "What shall I write, O my Lord?" "Write: *Bismi'l-Lāhi 'r-Raḥmāni 'r-Raḥīm!* (In the Name of Allah, the Merciful, the Compassionate)"

The Pen wrote the 'bā' (the first letter of the *Basmala*) of '*Bismi'l-Lāh*' and light spread out from this letter from the Throne to the farthest corner of the Universe. All was lit up by this light.

The Pen wondered and asked the Lord, "What is this light?"

The Lord answered, "This is the light I wish to give to the Nation of Muhammad which will read these letters. I bestow it upon them from My Endless Bounty."

The Pen then wrote the next letter, which was the 'sīn.' The letter 'sīn' has three peaks (teeth) and from each one of these a different kind of light issued forth: from the first peak a light which reached up to the Throne, from the second one a light which reached the Kursī, the Divine

Court, and from the third a light which reached up to Paradise (Jannah).

"What is this Light, O my Lord?" wondered the Pen.

"There will be three groups among the Children of Ādam. Firstly, there will be those who vie with one another for the performance of good deeds; this means, those whose hidden reality is better than that which they show outwardly. The light of this group reaches up to al-'Arsh, the Divine Throne. Secondly, there is a group whose inner reality is on equal footing with their outer manifestation, and their light will reach up to the Divine Court. The third group consists of those who have wronged their own souls, that is to say, those whose outer aspect overcomes their inward reality. The light of this last group reaches up to Paradise (after they have been purged in hell)."

Again, the Lord commanded the Pen to write. The Pen wrote 'mīm' (the third letter of the *Basmala*). The light that this 'mīm' effused illuminated the whole world. The Pen was so surprised that it opened its mouth wide—as wide as it could—and remained stupefied for 2000 years.

Then it asked: "What is this light?"

"This is the light of Muhammad Mustafā ﷺ," said the Lord. "'mīm' is the first letter of the name of Muhammad ﷺ, My Beloved, the Prince of Messengers and the Crown of all Creation. I have created the world for his sake alone."

When the pen heard these words, it said, "O Lord, teach me to give him *salāms!* (Greetings of Peace)."

The Lord taught the Pen to say, "*As-salāmu 'alayka, yā Rasūlullāh*" (Peace be upon you, O Messenger of Allah!)

The Pen saluted him thus and waited silently, but no answer came.

Then it said "O Lord, nobody answers me. Your Beloved, the Crown of Creation, does not return my *salāms*!"

The Lord said, "O Pen, he is not yet created. If he were present at this moment, he would certainly return your greetings. But I will reply in his stead: *Wa 'alayka as-salām, yā Qalam* (and Peace be upon you, O Pen.)"

Therefore, it is a *Sunnah* (commendable practice) to give *salāms*, and it is *wājib* (obligatory) to return them. The first being ever to give *salāms* was the Pen, and the first to answer them was the Lord of the Worlds. If one does not give *salāms*, it is not a great sin, but if one fails to return the *salāms* given, it is a sin the responsibility for which falls on everyone present. Likewise, it is sufficient for one person in a group to return the greetings. One person may fulfill this obligation in the name of all present.

Then the Pen wrote بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - *Bismi'l-Lāhi 'r-Raḥmāni 'r-Raḥīm*" it asked, "O Lord, what is this mighty Name?" The Lord answered, "The Name of Allah is for the People of Remembrance (*Dhikr*); those pious ones who are incessantly engaged in the Remembrance of their Lord and who vie with one another in the performance of good works. The Name '*ar-Raḥmān*' nourishes and sustains all who are in the world without distinction, be they Christians, Jews, unbelievers or others --they all receive their provisions from the manifestation of the Holy Name '*ar-Raḥmān*'. '*Ar-Raḥīm*' is reserved for the Muslim Nation on the Day of Judgment. As it is written:



سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ Peace—such is the greeting from the Lord,

*All Compassionate.*<sup>3</sup>

All My servants' sins will be forgiven by the blessing of that Holy Name. Whenever any action is begun with that phrase (*Bismi'l-Lāhi 'r-Raḥmāni 'r-Raḥīm*), the endeavor is blessed, and I grant My servant success and forgiveness for his failings.

Next, the Lord commanded the Pen to write:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ - *Alḥamdu lillāhi rabbi-l 'alamīn!* (The first

verse of the opening chapter *Sūrat al-Fātiḥah* of the Holy Qur'an which means: Praise belongs to Allah, the Lord of all Beings.) The Pen wrote it and a great light shone forth from this line. This light was divided into two: one part of it formed the ocean of mercy, the other the sea of forgiveness. The Lord then ordered the soul of the Holy Prophet, ﷺ "Enter into these two oceans!" Thus he became a 'Mercy to the Worlds,' as it is

written in this verse: وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

*We have not sent thee, save as a mercy unto all beings.*<sup>4</sup>

Again the Lord ordered the Pen, "Write!"

The Pen asked, "What shall I write?"

The Lord answered, مَالِكِ يَوْمِ الدِّينِ "*Māliki yaumi 'd-dīn*" (the Master of the Day of Doom, the fourth verse of the opening chapter, *Sūrat al-Fātiḥah*).

The Pen wrote and from these words issued forth darkness and light mixed together, and they separated

<sup>3</sup> *Sūrat Yāsīn*, 36:58.

<sup>4</sup> *Suratu 'l-Anbiyā (The Prophets)*, 21:107.

from each other and each took to one side. From the light the Lord created the Sea of Bliss and from the darkness the Sea of Misery. "Whoever pronounces these words," said He, "I will bring him out of the Sea of Miseries into the Sea of Bliss, that there he may abide forever."

Then the Almighty ordered the Pen to write:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ - *Iyyāka na'budu wa iyyāka nastā'in*, which means: "Thee only do we serve, to Thee alone we pray for succor."

From this phrase a twofold light issued forth. From one part, Allah created the Ocean of (Divinely-granted) Success and from the other, part the Ocean of Virtue. He said, "Whoever recites this verse, him I will give success and virtue and his companions.

Again the Lord ordered the Pen to write. It wrote:

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ - *Ihdinā širāṭ-al-mustaqīm, širāṭ-alladhīna an'amta 'alayhim* (Guide us in the straight path, the path of those whom Thou hast blessed).

The light coming from these words fell into two parts. From one part was created the Sea of Guidance and from the other part the Sea of Plenty, "Whoever says these words," spoke the Lord, "him, I shall guide, and him I shall provide with My bounty."

Once more, He ordered the Pen to write. And the Pen wrote: غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ - *ghayri 'l-maghḍūbi 'alayhim wa lā ḍāllīn*, which means, "Not of those against whom Thou art wrathful nor of those who are astray."

And a darkness rose up from these words, and this too was in two parts. Out of one part was created the Sea of

Wrath, of the other the Sea of Anger. The Lord spoke, "I will make safe from the Seas of Wrath and Anger whoever recites these verses."

And thus, the verses of the Sūrat al-Fātiḥah were written down by the Pen at the beginning of Creation.



The Holy Prophet ﷺ said:

It took the Pen 700 years to write down the *Basmala* (the words بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - *Bismi'l-Lāhi 'r-Raḥmāni 'r-Raḥīm*). If a Muslim recites the *Basmala* with pure intention in his heart, it will be counted as seven hundred years of worship.

The Holy Prophet ﷺ also said:

Allah created mankind in the midst of darkness, then, He showered light upon them. All those who were touched by this light reached to guidance. Those who were not touched by it remained in error.



The Holy Prophet ﷺ was asked by his companions, "What shall we answer when they ask us about the beginnings of Creation?"

He answered, "Say: the first thing to have been created was the mind of Muhammad, then the soul of Muhammad, then the light of Muhammad; thereafter the Pen and the tablets."



After this, the Lord created the Divine Throne from a green gem. It has 70,000 tongues, and each tongue praises the Lord in a different language. Then He created another green gem, and He gazed upon it with the Gaze of Awe

which caused it to turn liquid and to begin to boil. From this, He created the whole Universe and He placed it above the wind.

Then the Lord placed Himself upon the Divine Throne in the Seat of Command.<sup>5</sup> Thereupon, the Throne became very proud of itself and inclined towards conceit. The Lord loves not the conceited, so He created a snake with a head of white pearl and its eyes of ruby red. This snake had 70,000 faces, each face had 70,000 tongues, each tongue spoke in 70,000 languages, and all of these were praising the Lord. The Throne then realized that this snake was a creature more marvelous than itself, and the Lord made this snake twine around the Throne with half of its length. The other half hung down below. The Divine Throne, itself, is huge. Between each of its pillars there is a distance of 30,000 years, as a bird might fly. In relation to the whole of the Universe, however, it is as if a tiny ring were falling into a vast desert.

After this, Allah Almighty created four angels to raise up the Throne and to bear it aloft. They will, however, number eight on the Day of Judgment, as the Lord Himself has spoken:

وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ

*Upon that day eight shall carry above them the Throne of thy Lord.*<sup>6</sup>

At first, they could not lift up the Throne, so they asked all the angels to come and help them, but even their combined efforts could not lift the weight of the Throne.

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<sup>5</sup> The word "placed" here is not a reference to dimension, time or space, but must be taken in the abstract without saying "how?".

<sup>6</sup> Qur'atu'l Haqqah (The Sure Reality), 69:17.

The Lord said, "Speak the words '*Lā ḥawla wa lā quwwata illa biLlāhi 'l-'aliyyi 'l-'aẓīm.*' These four angels were able to lift up the Throne after speaking these words. However, it is not known whether the angels lifted the Throne or whether the Throne lifted the angels. These four Throne bearers are called the '*Qurabīyyūn.*' Their heads are below the Throne while their feet reach down to the lowest of the seven earths.



The Holy Prophet ﷺ spoke:

The Lord wrote these words on the base of His Divine Throne: "Whoso obeys Me, I shall do as he likes; and whoso remembers Me, I shall remember him; and who seeks from Me forgiveness, I shall forgive him, and whoever is thankful to Me, I shall give him increase."



The Holy Prophet ﷺ also said:

I shall inform you of the size of the Throne. It has 360,000 pillars, and between each two pillars there are 70,000 worlds. In each world, there are 360,000 deserts and 360,000 cities, but nobody but Allah Almighty knows who lives in all those places.



Then Allah Almighty created the soul (*rūḥ*), and no one can know it but the Almighty Lord.



It is written in the *Tafsīr-al-Qāḍī*:

Allah Almighty created the soul as a gem which does not perish for it is made of the Divine Essence.

According to these Qur'anic verses:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

*Count not those who were slain in God's way as dead, but rather living with their Lord, by Him provided.<sup>7</sup>*

The body passes away, not so the soul, but all men are ignorant of the soul's secret. Imām Ghazālī has said that the soul is like the body of man, except that it is far more fine and beautiful and perfect. Reward and punishment are dealt out to body and soul alike.

The Lord created two groups of souls, the higher and lower souls. The higher souls belong to the angels and to mankind. The lower souls belong to the Jinn and the devils. The spirits of plants and animals are of nature, they live, die and are returned to nature without reward or punishment.

Then the Lord created the Divine Court, and its splendors are untold. Compared to its immensity, all the seven heavens and the seven earths are as a tiny ring lost in a huge desert, but in relation to the Divine Throne it is nothing but a single pearl dropped into the limitless ocean.

The Holy Prophet ﷺ beheld it during his Night Journey and his Ascension to the Throne. It is situated immediately below the Throne.

فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ

*So glory be to Him, in Whose hand is the dominion of everything, and unto Whom you shall be returned.<sup>8</sup>*

The Lord created the air and the wind which has so many wings, Allah only knows their number. Then He created the water. Wind stirs the water and it surges up in waves. From the waves rise

<sup>7</sup>Surat Ali-Imran (the Family of Imran), 3:169.

<sup>8</sup>Surah Yasin, 36:83.

vapor and steam, and these become the foam of the sea. And this sea became solid, by the Command of the Almighty, and there were formed from it mountains, firmly grounded, as many mountains, as there had been waves. And Allah alone knows their number.

Then the Lord created Jabal Qāf which surrounds the whole world, as if it were wrapped around it, and it is made all of green stone.

Said the Holy Prophet ﷺ:

The Lord created the worlds before creating mankind, and He created the Angels and the Jinn. These creatures all glorified their Lord saying: '*lā ilāha illa-llāh, Muḥammadu 'r-Rasūlullāh:*' But even then there were among them some disobedient to their Lord. One of the jinn was called 'Azāzīl (later he came to be called Iblīs), and he worshipped the Lord more than any of the others, he was the best of their number. So the Lord gave him a pair of wings that he could fly up and join the angels and learn from them their ways. Once the Lord ordered them to make war on the disobedient, and in the battle they were defeated. 'Azāzīl was at the head of the fighters, and upon their victory, pride took hold of his heart.



'Azāzīl had worshipped the Lord for 40,000 years in heaven, 40,000 years on the earths and for 40,000 years in Paradise. Shah Naqshband has said:

Had I found one place on earth or in the heavens where Iblīs had not placed his forehead in *sajdah* (prostration in prayer), I would have hidden the Nation of Muhammad ﷺ there. But there was not one place, upon which he had not prostrated himself.



But throughout those many long years of worship, 'Azāzīl prayed and prostrated himself only according to his own will, never according to any command. Once only did the Lord order him to make a single prostration before Ādam ﷺ, and he disobeyed and for that he was damned.



The Lord created the earths in layers one upon the other, and between them He let scorching (barren) winds blow. The last layer of the earths is made of sulfur which will fuel hell for the unbelievers.

After having created all the heavens and the earths, Allah Almighty ordered an angel to pick up and carry the whole of creation. So that the angel's feet might not be suspended in empty space He placed beneath him a stone of red ruby which was brought from the highest Paradise. Beneath the ruby He placed a huge bull that carried the ruby and the angel and all the heavens and the earths between his horns. The bull stood on a dome, and the dome rested on the back of a fish. This fish is swimming in an ocean, and the ocean is surrounded by air which is blown by mighty wind, so that, by the Will of the Almighty, everything revolves in orbit.



As this verse of the Holy Qur'an describes:

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ

*It is He Who created the night and the day, the sun and the moon, each swimming in a sky.<sup>9</sup>*



Imam 'Abbās ؓ relates:

<sup>9</sup> Suratu 'l Anbiya (the Prophets), 21:33.



Below the Divine Throne and above the seven heavens there is a river. This river is of light and is reserved for the angel Jibrīl ؑ. He dips his wings into it and from every drop that falls off them when he shakes his feathers; Allah Almighty creates an angel, which circumambulates the Bayt al-Ma'mūr (the Heavenly House) until the Day of Judgment.



From Ka'b al-Aḥbār ؑ:

The Lord created the angel Isrāfīl ؑ (who inscribed the Preserved Tablets before all things), then He created Jibrīl ؑ, Mikā'īl ؑ and 'Azrā'īl ؑ who are the archangels and the Messengers among all the angels.

Isrāfīl ؑ has four wings, one to the east, one to the west and one above the Majesty of the Lord. Isrāfīl's ؑ head is above the Divine Throne, his feet are below the seven earths. He has the most beautiful voice among all the angels; he is among the angels as Dāwūd ؑ was among men.

Five hundred years later, the Lord created Jibrīl ؑ, the most highly favored of the angels, whom He calls "the loyal spirit" or "the Lord's favorite." Jibrīl ؑ is the bearer of the Divine Revelation to the prophets of mankind. He has 600 wings, and each one is made of a different kind of precious material: pearls, gems, multi-colored jewels, and none but Allah knows their great beauty. Among his 600 wings there is one, which has an especially distinct ornament, and because of this, Jibrīl ؑ is also known as the "Peacock of the Angels." Allah Almighty has appointed him to be the rouser of earthquakes.



From Ibn 'Abbās ؑ who relates from the Holy Prophet ﷺ:

The Angel Jibrīl ؑ used to show himself to the Prophet in the shape of a very beautiful person, resembling a man by

the name of Dahiat al-Kalbi. One day the Prophet ﷺ asked to see the angel in his own, original form. Jibrīl عليه السلام said, "You cannot comprehend me in my own form." "But I must see you," said the Prophet ﷺ. One day at the Prophet ﷺ beheld a vision which covered all the expanse of the horizon, from the east to the west, and he fainted from fear. When he recovered, the angel clasped him to his breast, having again assumed the shape of a man, and said: "Do not fear, O Messenger of God, it is your friend, Jibrīl عليه السلام."

After another 500 years Allah Almighty created the Angel Mikā'il عليه السلام. He has two wings of precious chrysolite and other gems and 1000 faces. Each face has 1000 mouths and with each mouth he praises the Lord and transfers the rewards to the believers. He has one million eyes, and each of these eyes cries for those who disobey the Lord, and he asks forgiveness for them. From every drop that falls from the eyes of the angel Mikā'il عليه السلام, the Lord creates other angels who sing His praises and pray for forgiveness for the Nation of Muhammad ﷺ.

Five hundred years later, the Lord of the Worlds created 'Azrā'il عليه السلام, the Angel of Death. His place is between the heavens and the earth, but it is also related that he resides in the first heaven. He is always facing the Preserved Tablets, the Plates of Destiny. With his right hand he takes hold of the souls of the believers when they die and he places them into 'Ilīyūn, a blissful place in Paradise. With his left hand he seizes the souls of the disobedient and unbelievers and he throws them into Sijjīn, a place in hell.

The Lord of the Worlds created the angels called the Kirāmun 'Alabīn, the Noble Scribes, and the Muqarrabīn who are intended for the correction of mankind. They write down all the good and the evil that has been done. The good deeds are written down by the angels on the right hand: as soon as one good deed is performed it is written down tenfold, at the very least, that is to

say, meriting a tenfold reward, and some sources say 700, some 4,000. The angels to the right are always busy writing down these good deeds until they grow weary of writing and can write no more. The Lord, Himself, then takes over and nobody but He, the Creator of all creatures, can know how much they will be given by their Lord. As it is written:

وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

*and God provides whomsoever He will without reckoning.*<sup>10</sup>

As for the recording angel on the left, he is under the command of the angel on the right. Every time a sin is committed, he asks, "O right-hand angel, have I permission to write down this sin?" And the angel on the right says, "No! Do not write it down yet. Wait, maybe he will feel remorse, maybe he will repent, maybe he will perform a good deed that makes up for it (make an ablution, pray two *raka'ats*, give *salāms* to the Prophet ﷺ, read Qur'an) and the Lord may perhaps forgive him before this bad action is written down." Engaged in this discussion, the angels tarry for a full seven hours. If the person, after seven hours, shows no sign of repentance and makes no reparation for his failing, the left-hand angel will write down the deed once.

Every person has about him four of these recording angels (Kirāmun Kātibīn). Two of them come to him in the morning and stay with him until night fall, then the other two take over the shift until the next morning. Each of these four angels has 640 other angels to witness what he is writing, and they never leave him.

Above the seventh heaven and facing the Divine Throne the Lord created the Bayt al-Ma'mūr, the Heavenly House. It stands exactly above that place on Earth where the much honored Ka'bah is now

<sup>10</sup> Sūratu 'l-Baqara (the Heifer), 2:212.

standing, only unfathomably high above it. Every day, 70,000 angels circumambulate this shrine seven times and they pray there. Near it is a river of light in which the angels bathe and don their *ihrām*, (pilgrim's garb) of light. When they are finished, other angels take their place, and there will be no moment, until the Last Day, when the *tawāf* of the angels will be interrupted.



The Heavenly House was created in Paradise, and it was brought down to the Earth where it stood until the time of Nūh's ﷺ flood.

From Mujāhid رحمه الله:

Allah Almighty created the sun from the light of the Throne and from the veil around the Throne He created the moon. In the beginning, the light of the sun and the moon were equal, there was no distinction between day and night. However, the Lord wished that His servants might find rest and repose during their sleep in the night, so He bade the Angel Jibrīl ﷺ to brush the face of the moon with his wing, and when he did so, he added its light to the light of the sun. When we look at the full moon now, we can clearly see the valleys, marshes and craters of the moon. Those are the traces of the angel's wing.

The Lord created Jannah below the Divine Throne. For this reason the Holy Prophet ﷺ has said:

The root of the Jannah (Paradise) is the base of the Divine Throne. And Paradise was created with all manners of delights, known and unknown marvels, and gushing streams of the waters of Kāffūr and Salsabil, of milk and wine and honey. The Holy Prophet ﷺ was shown these wonders on his Mi'rāj (Ascension). He saw these four rivers streaming by separately and yet springing from a common source. This source was housed underneath a dome. He asked the angel, "What is under this dome?"

The angel answered, "O Messenger of God, you have the key. It is: *Lā ilāha ill-Allah, Muḥammadur-Rasūlullāh.*" He spoke these words and entered into the dome where he saw a river springing from each one of the walls. Around the circumference of the dome was written "*Bismi'l-Lāhi 'r-Raḥmāni 'r-Raḥīm.*" From the eye of the first 'mīm' sprang the river of milk, out of the 'ha' of Allah the river of wine, from the eye of the second 'mīm' flowed the river of honey, and out of the last 'mīm' (*Raḥīm*) the waters of the river of Salsabil. The angel explained that the Lord would reward all those who say "*Bismi'l-Lāhi 'r-Raḥmāni 'r-Raḥīm*" with a draught from those Paradise streams.



When the Almighty created Paradise with all its delights and adorned it with all of its unspeakable splendor, the Jannah said, "*Tūbā* (great joy) to whoever enters me!" The Lord of the Worlds then spoke and said, "O Jannah, by My Name, and by the Might, Power and Glory pertaining to Me, there are eight groups of persons I will not suffer to dwell within your blessed confines, until they have repented and returned to their Lord. Firstly, the wine-drinkers; secondly, the adulterers; thirdly, those who wink and make derisive gestures with their eyes; fourthly, those who have no zeal for the sake of Islam; fifthly, the oppressors; the sixth group are the calumniators; the seventh those who cut off the bonds of kinship; the eighth, those who break their promises. All of these shall not enter Paradise until they have repented and asked for forgiveness.



Wahab reports that he asked the Holy Prophet ﷺ:

"O Messenger of God, of what did the Lord create Paradise?" The blessed Prophet ﷺ answered: "Allah created Paradise from many kinds of gems, and also of water. The Jannah has a wall made of gold, and a wall

made of silver, a wall made of diamond and a wall made of ruby. Its buildings are constructed of unimaginable precious materials. The soil of the Jannah is of musk and its clay is of saffron, its pebbles are of topaz and beryl. Those who reach Paradise will dwell therein forevermore and they will not come forth again, being eternally beloved by their Lord."



The Lord also created Hell, full of scores of torments and multiple horrors. Hell has seven gates. To each gate there are seventy mountains, and on each mountain there are seventy castles. To every castle there are seventy doors, and behind each door there are seventy types of punishment. Among these are chains and whips and fetters and hooks of molten iron. The dwellers of Hell will be given fruit of the Zaqqūm tree to eat and are made to drink boiling water. The Holy Prophet ﷺ saw the gate to first Hell which is called Jahannam and is reserved for the disobedient among the Nation of Muhammad ﷺ. Those Muslims who commit greater sins and do not repent of them, though they are still counted among the people of the faith, are placed in Hell and punished there. The very lightest of their castigations will be that they are made to wear sandals made of the fire of Hell. With these sandals strapped to their feet, their insides will heat up to such a degree that their teeth will begin to glow from within like red-hot iron, and their brains will begin to boil.

The second division of Hell is called Ḥuṭamā. It is the Hell to which the Jews are driven by Gog and Magog (Jūj and M'ājūj). The third section is Jahīm, and it is for the Christians and the idol-worshippers. The fourth Hell is called Sā'ir, and it is reserved for the devils and for those who worshipped the sun, the moon and the stars. The fifth hell is called Lazā, and it is for those who associate partners with Allah.



Abū Huraira ؓ relates that the Holy Prophet ﷺ once explained to him that the fire of Hell is seventy times hotter than the hottest fire on Earth. "I asked him," he says, "O Messenger of God is the fire on Earth not hot enough? We all know how much it hurts us when we burn ourselves even a little bit!" The Holy Prophet ﷺ answered him, "It is so much hotter so that the punishment of the unbelievers might be increased."

The Lord of the Worlds ordered the guardians of Hell to stoke its fires, and they stoked them for a thousand years, and the fire was white-hot. Then He ordered them to continue their stoking for another thousand years, and the fire became red-hot, like molten iron. Thereafter He ordered them to stoke it yet another thousand years, and from the excessive heat it turned all black. As the Lord says: *"We have prepared it for the wrongdoers."*



From Wahab:

The Lord of the Worlds created the fire of Sammūn. From this Fire of Sammūn He created the Jinn.

وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ

*"And the jinn created We before of fire flaming"<sup>11</sup>*

The first of the Jinn was named Mārij and the Lord created a second one to be his wife, and she was named Mārija. They had a son and they called him Jinn. From them, are derived all the clans of the Jinn, including Iblis. And the Lord gave them the earth to dwell therein. They lived and worshipped there for a long time. So much, did they worship that the angels grew amazed, and said to the Lord of the Heavens and the Earth, "O our Lord, raise

<sup>11</sup> Sūrat al-Ḥijr (the Rocky Tracts), 15:27.

them up to heaven, so that we might learn from them and follow their good example." So the Lord brought Iblīs, then 'Azāzīl, up to be among the angels and he lived with them in the first heaven. Others remained living on Earth and remained righteous, while a number of them became sinners and transgressed the law, as did the Children of Ādam ﷺ after them.

And the Earth began to complain of them to the Lord: "O my Lord, have you created me that I should be peopled by disobedient folk?" The Lord answered: "O Earth, be patient, I shall send prophets among them to lead them back to the straight path." Until that time no prophets had yet appeared among the Jinn. The Lord sent to them 800 prophets and they killed each one. At last, the Lord spoke to 'Azāzīl in the first heaven, and He said him, "Go, 'Azāzīl, go and fight the unbelievers of your people living on the Earth." 'Azāzīl obeyed and descended onto the Earth and fought with the unbelievers, vanquishing them. Then the Lord sent down a fire from the skies and it consumed them, so not a trace remained. The only Jinn left alive were the believing and worshipping Jinn.

Again, 'Azāzīl prayed so eagerly that he was raised up into the first heaven, or, according to another narration, he worshipped so much in the first heaven that he was raised up through all the seven heavens and above them. He worshipped on the Earth; he worshipped in the heavens, until Ādam ﷺ was brought into existence. Then, the Lord ordered all the angels to bow down before Ādam ﷺ and all the angels obeyed except Iblīs:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ

الْكَافِرِينَ



*So they bowed themselves, save Iblīs, he refused and waxed proud, and so he became one of the unbelievers.<sup>12</sup>*



From Ḥasan al-Basri رحمته الله:

Iblīs worshipped above the seven heavens for more than 70,000 years, until he was raised to the station of Ridwān which is a very high station. Ridwān is the guardian of Paradise. Iblīs was the guardian of Paradise for 1000 years. Once he read an inscription on the gates of Paradise, and it read: "There is one servant among the most highly favored servants of the Almighty Lord, and for a long time he will be obedient and serve his Lord well; there will come a day, however, on which he will oppose his Lord and disobey, and he will be driven from His gates and be cursed." Iblīs, who was then still called 'Azāzīl, read and wondered at this prediction. "How can that be," he asked, "that one of the closest servants to the Lord should grow disobedient to the Lord of the Worlds and be driven from His Holy Nearness? O Lord," he pleaded, "give me permission to curse that rebellious one, whoever he may be." The Lord gave him permission and Iblīs showered curses upon that future sinner for one thousand years, knowing not that it was to be himself.

There is conflict of opinion between people as to whether Iblīs is of the Angels or of the Jinn. But it is written in the Qur'an:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ  
الْكَافِرِينَ

<sup>12</sup> Sūratu 'l-Baqara (the Heifer), 2:34.

*He was one of the Jinn and committed ungodliness against his  
Lord's command.*<sup>13</sup>

Because of his extreme virtue and the intensity of his prayers, the Lord raised him up into the heavens to live among the angels. When the Lord ordered them all to bow down and prostrate before Ādam ﷺ, he refused and his hidden disobedience was exposed.

This then was the order of the Creation: first of all Reason was created, then the Soul; after this, the Pen, the Divine Throne and the Divine Court; then Heaven and Hell, the people of the Jinn, the Earth and the Children of Ādam ﷺ, the final and most perfect creation.

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<sup>13</sup> Qur'ān al-Kahf (the Cave), 18:50.

## the creation of adam

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَيَخُونُ نُسُوحًا بِحَمْدِكَ وَتُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ



nd When thy Lord said to the angels:

*"I am setting in the earth a viceroy.*

*And the angels answered: " O Lord, will You then create a being to be Your deputy on Earth who will shed blood and vomit evil on the face of the Earth?*

*We are incessantly engaged in Your praises and we never disobey." And the Lord said:*

*"Assuredly I know that you know not."<sup>14</sup>*

When the Lord spoke these words, the angels all grew afraid and they were struck with awe by the power of these words. They began to circumambulate the Ka'bah seven times on that day, and that is the origin of the rite we perform to this very day.

The Lord intended to create Ādam ﷺ and He revealed to the Earth, "O Earth, I wish to create the Children of Ādam ﷺ from your clay, and they should live upon you and worship Me, and I shall grant them Paradise as their final station, and if they disobey Me, I shall place them in Hell." Then, He sent the angel Jibrīl ﷺ to fetch some clay so that He could begin the work of Creation. When Jibrīl ﷺ stretched out his hand to pick up some clay the Earth resisted, invoking the Divine Name, "By the Might and the Glory of my Lord, do not touch me, do not stretch out your hand for me to take any part of my clay!

<sup>14</sup> Sūratu 'l-Baqara (the Heifer), 2:30.

Before Jibrīl ﷺ set out to perform this task as he had been ordered by the Lord, Iblīs had gone and warned the Earth not to give him any of her earth. Iblīs had long believed that the Lord would make him His deputy on Earth, and when he heard that He was planning to call into being a wholly new creature, he was eaten by envy and jealousy. So he tried to subvert the plans of the Lord by advising the Earth that what the Lord planned to create from its clay would be no good for it. When the Earth refused to yield up any of her clay to him, Jibrīl ﷺ returned to his station and was silent. The Lord addressed him and said, "O Jibrīl ﷺ, have you brought the clay?" Jibrīl ﷺ answered, "O Lord, I went and did as You bade me to do, but the Earth besought me and invoked Your Holy Name not to take anything from her, and I could not do it by force."

The Lord then sent the Angel Mikā'il ﷺ to procure the clay, but the same happened also to him and he did not succeed. Likewise, it was with Isrāfil ﷺ, he too returned without success. Finally, the turn came to 'Azrā'il ﷺ who went to the Earth and asked her for the clay, upon the Command of the Almighty. The Earth implored him also and besought him with all her might and persuasion, but 'Azrā'il ﷺ was not moved, and said, "It is the Command of the Almighty, so be quiet!" And in spite of her protests he gathered some earth for this creature to be formed, and the Earth screamed all the while the angel took the earth from her. He collected clay from every land, from every continent, from all the four corners of the earth. For this reason, mankind is so varied, and there are many different races and colors.

Then, 'Azrā'il ﷺ brought the clay before the Lord and the Lord asked: "What did she say when you took the clay from her?" 'Azrā'il ﷺ replied, "O Lord, she screamed all the while and implored me by Thy Holy Name not to take any of it, but I carried out Thy Command and I listened not to her protests." Then the Lord spoke, "O 'Azrā'il, for this that you have listened single-mindedly to My Command, and never were in doubt as to what

was demanded of you, I will charge you with the task of taking their souls when they are to die. At that time they will certainly cry and scream and entreat you to leave them, but you among all the angels will pay no attention to their clamor and heed My Command alone." From that time on, 'Azrā'il ؑ has not smiled even once.

Allah Almighty took the lump of clay, and in forty days He made it into a dough-like mass. Then He took another piece and mixed it with a part of Hell, and He took another piece and mixed it with Paradise. Then He said, "I am Allah, and to Me belongs all judgment, and none judges Me."

He sent Jibrīl ؑ to fetch a bit of earth from the very core of the Earth, and he mixed it into the dough. But this piece was like musk or amber, a very wonderful substance such as was not found in all the Jannah and its gardens of delights and nothing like this was ever created. And He placed this within Ādam ؑ, and all the angels knew that this was the clay of which Muhammad ﷺ was going to be made.

It is written:

وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ

*and of water We fashioned every living thing....<sup>15</sup>*

All of creation is essentially made of water; even the clay of the Earth and its firmness; and all its creatures. Water is the original substance.

Then Allah Almighty created the *nafs*.<sup>16</sup> When the *nafs* is told "Go!" it says, "No, I don't want to," when it is told, "Come!" it says, "No, I don't want to."

<sup>15</sup> Sūratu 'l-Anbiyā (the Prophets), 21:30.

<sup>16</sup> *nafs*: the lower, appetitive, commanding soul of man; his ego.

It was asked, "Who are you?"

It answered, "Who am I? I am I, and you are you."

Then it was ordered that the *nafs* be punished with the heaviest afflictions for 1,000 years. It was brought back and asked again, "Who are you?"

"Who am I?" it said, "I am I, and you are you."

So, they took it away and made it suffer more and more punishment, for another thousand years.

They led it back before the Lord who asked it again, "Who are you?"

It answered, "Well, who am I?"

And He asked it, "And who am I?"

The *nafs* said, "Who are you?"

And its pride had only increased. So the Lord ordered it to be placed in the Valley of Hunger, and it was tormented by hunger for a thousand years.

Then it was brought back before the Lord who asked, "Who am I, O *nafs*?"

Then the *nafs* answered, "You are He beside whom there is no other God."

It had been chastened by hunger alone, and for this reason the Lord has enjoined on us a whole month of fasting so that our *nafs* might be disciplined through hunger.

Allah Almighty created the souls 40,000 years before He created the Children of Ādam ﷺ. And He created our provisions 40,000 years before He even created the souls. As it is written the Holy Qur'an:

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ

*And in heaven is your provision, and what you are promised.*<sup>17</sup>

The angels said, "You have created man and he will shed blood on the face of the Earth." The angels were created for no other purpose than to glorify the Lord Almighty, but they were not created to be Allah's deputy on Earth. It was because they never ceased praising the Glory of the Lord with all their many thousand faces and tongues that they thought they were better than the sons of Ādam ﷺ. In ten points, however, they were mistaken, concerning Ādam ﷺ:

- (1) They defamed and discredited Ādam ﷺ.
- (2) They had certain assumptions about him before they had even seen or known Ādam ﷺ.
- (3) They testified against him falsely before they had seen him.
- (4) They attributed to him bad character, but Ādam ﷺ was a prophet and he was of the righteous.
- (5) They made judgment over one who was absent.
- (6) They attributed to him nothing but lust and anger.
- (7) They were envious of Ādam ﷺ.
- (8) They maintained that Ādam ﷺ was covetous of being Allah's deputy on Earth—but how could that be since he was not yet created?
- (9) They were proud of themselves and vain, for their continuous worship and praising of the Lord.
- (10) They opposed the Will of the Creator.

The Lord said to them, "Verily, I know that which ye do not know," and the angels were terrified. Out of their great fear and

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<sup>17</sup> Suratu 'dh-Dhariyāt (The Scatterers), 51:22.

reverence for the Lord they began circling the Throne every day for three hours, and they wept and begged the Lord for forgiveness. The Lord pointed to a river which flowed beneath the Divine Throne and which is called the "water of life." "Wash therein your faces, hands and feet three times each," commanded the Lord, "until you are forgiven." They washed, and the Lord forgave them all.

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَارٍ فَبَأَيُّ الْآءِ  
رَبِّكُمْ تَكْذِبَانِ

*He created man of a clay like the potter's, and He created the jinn of a smokeless fire. Then, which of your Lord's bounties will you deny?*<sup>18</sup>

When He had formed man from clay, He left him to stand in the sun, and wind and the rain.

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا

*Has there [not] been an endless span of time before man [appeared—a time] when he was not yet a thing to be thought of?*<sup>19</sup>

During this period Iblīs came down to look at what the Lord had created, and he struck him with his finger, and an echo-like sound came forth, as when a clay pot is struck. Iblīs thought to himself, "This thing is empty, its insides are hollow!" And he opened its mouth and looked down into it and was confirmed in his view that it was completely empty.

Now Iblīs was in the grip of his envy, and he went to the angels and put the question to them, what would they do if the Lord

<sup>18</sup> Samat al-Rahman (The Merciful) 55:14-16.

<sup>19</sup> Samat al-Insan (Mankind), 76:1.



brought this hollow thing He had created to life, and if He gave it a soul and all that was necessary to make it a living being – would they obey him, if they were ordered to? The angels answered, “of course we would obey him, for it is the Will of our Lord.” Iblīs said, “No, I will not obey him, I would either destroy him, or I would have to disobey the Lord’s Command.” And to this he swore an oath by his right hand.

The Lord ordered the soul of man to enter his still lifeless body. He enlightened this soul with spiritual lights, and then he ordered it to enter. The soul said, “How shall I enter him, it is a difficult matter!” The Lord said, “You shall enter by force, and you shall emerge by force.”

When the Lord had made the soul enter the body of man, all its parts, one by one came alive: his skin and flesh and bones. Everything came to life. The soul entered from the head, and first it reached the brain. Feeling came to the brain and spread from there into all the limbs. Then it reached the eyes.

All his body still resembled the clay he was fashioned of, little by little only was it turning into sentient flesh. When his soul reached his eyes, Ādam ﷺ opened them, and the Lord showed him the Divine Throne. He looked upon the Throne and below it he saw two lines of writing: the first line read: *Lā ilāha ill-L'lāh, Muḥammad-ur-Rasūlullāh*. And the Lord taught Ādam ﷺ to read before he could even speak, for the soul had not yet reached his tongue. The second line read: “The servant is sinful and the Lord is forgiving.”

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

*Recite: and thy Lord is the Most Generous, who taught by the Pen, taught man that he knew not.*<sup>20</sup>

<sup>20</sup> Sūratu 'l-ʿAlaq (The Clot), 96:3-5.

The soul descended until it reached the nose. As it reached the nose, Ādam ﷺ sneezed. By that time the soul had reached the mouth and the tongue, and Ādam ﷺ said, "*Alḥamdulillāh*, Praise be to Allah," his first words. The Lord of the Worlds answered: "*Yarḥamuka Rabbuka, Yā Ādam*," which means, "Your Lord has mercy on you, O Ādam." This is the origin of the custom we keep. When somebody has sneezed, it is Sunnah for him to say "*Alḥamdulillāh*." Whoever is with him and hears him say these words, it is *wājib* for him to answer "*Yarḥamuk Allāh*." Then, the first person who sneezed says, "*Yahdinā wa yahdikum-ullāh*," May Allah guide us and you. If a person misses saying "*Alḥamdulillāh*" after sneezing, it is not a great mistake, it is an omission of a Sunnah practices, but is no sin. However, the person who neglects to give the appropriate answer commits a sin because he is leaving out an action which is *wājib*. This is the same as in the case of giving *salāms* and returning them. He who does not answer the *salāms* given to him commits a reprehensible act.

From this first "*ḥamd*" (Praise) that Ādam ﷺ spoke after he sneezed, the Lord fashioned the *liwā al-ḥamd*, Banner of Praise, beneath which He will unite all the prophets and saints on the Day of Gathering, giving the standard into the hand of our noble Prophet Muhammad ﷺ to lead us all.

Little by little, the soul proceeded into the body until it had reached Ādam's heart. The heart began to beat in remembrance of its Lord. The beating of our heart is a constant repetition of the Divine Name, "*Allah, Allah, Allah*;" it is always making *dhikr*. Then the soul descended into the belly, and all the way down until it reached the feet. All creatures admired the beauty of Ādam, for no creature of such beauty had yet been created. The beauty of the angels is similar to the beauty of Ādam, but Ādam's beauty is of a special kind, and it increased with every day.

Allah Almighty sent the angel *Jibrīl* ﷺ with three things: reason, modesty, and faith. He said to the angel, "Let him choose one of

these things." Given the choice Ādam ﷺ chose reason, and told the other two gifts to go away. But modesty and faith said, "Wherever reason goes, we must go as well; we will not be separated." For whoever has modesty, is he not a believer? First, there was reason. From reason comes faith and from faith springs modesty. Hence, the Holy Prophet ﷺ said, "Modesty is from faith." Those who have no shame and no modesty, also have no faith. Faith and modesty are always found together. And whoever has faith also has reason. So, faith said, "The Lord has commanded me to stay wherever reason stays," and modesty said, "I am to go wherever faith may go." So, the three refused to separate and remained with Ādam ﷺ for all time.

The Lord commanded the angels to bring Ādam's clothing from Paradise, and they brought him Paradise wraps and clothed and adorned him, and stood in wonder gazing at his great beauty.

Whenever Ādam ﷺ opened his mouth to speak to breathe, a light would shine from his mouth and nose and this light shone as brightly as the sunlight. He asked, "O Lord, what is this light!" He was told, "This is the light of Muhammad ﷺ." He asked the Lord to let him see this light plainly, and the Lord placed this light upon his brow, between his eyebrows. It shone on Ādam's forehead as brightly as the sun, or as the light of the moon at its fullest. All was lit by this light; in whatever direction he turned his face.

Then, Allah Almighty ordered Ādam ﷺ to preach a sermon to the angels. Now how should he find anything to say to the angels who are engaged in perpetual worship of the Lord for uncounted eons before Ādam ﷺ was even created? However, it was the Command of the Almighty, and He called all the angels to assemble and hear the khutba (sermon) of Ādam. All the angels came together, and there were 20,000 rows of angels, each row extending from the west to east. Ādam ﷺ began his address in a most sweet and beautiful voice, and he ascended a *minbar* (pulpit)

which they had brought for him from the Jannah. This pulpit stood on pedestals and was covered in green silk, studded with precious jewels and diamonds. It spread a dazzling light from all these many-faceted gems. Ādam ﷺ ascended the *minbar* wearing a four-cornered crown of gold upon his head. Each of these corners cast a different kind of light, and this light reached all the four corners of the Earth. Then Ādam ﷺ began to speak:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

*And He taught Ādam the names, all of them.*<sup>21</sup>

The Lord had taught Ādam ﷺ the names of everything in the world, and He spoke to the angels saying:

ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ قَالُوا  
سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ قَالَ يَا آدَمُ أَنْبِئْهُمْ  
بِأَسْمَائِهِمْ

*"O My angels tell me their names," and the angels answered,  
"Glory be to Thee! We know not save what Thou hast taught  
us. Lo! Thou, only Thou, art the Knower, the Wise."*

*Then the Lord ordered Ādam, "Ādam, tell them their names."*<sup>22</sup>

Ādam ﷺ then spoke and told them the names of all things in existence, as the Lord had taught him. Then he saluted the angels saying, "As-salāmu 'alaykum, O angels of the Lord," and they returned his *salām* full of respect and reverence. And Ādam ﷺ asked the Lord, "O Lord, have You created anyone more excellent than me?" And the Lord answered, "By My Majesty and Divine

<sup>21</sup>Surat al-Baqara (the Heifer), 2:31.

<sup>22</sup>Surat al-Baqara (the Heifer), 2:32-33.

Power, I have created no creature more preferable and favored than you, O Ādam."

Allah Almighty commanded the angels to place Ādam ﷺ on a throne of light and to show him all the heavens. They did so, and it took one thousand years. After a thousand years the Lord bade the angels make obeisance to Ādam ﷺ and they all fell down before him in prostration except for Iblis; out of pride he refused to bow low. The first of the angels to fall down before Ādam ﷺ was Isrāfīl ﷺ for he could perceive the whole of the Qur'an written upon the forehead of Ādam. He is a very great and highly honored angel, and he is one of the messengers among the angels. But Iblīs, and some of those with him did not bow before Ādam, and the Lord sent a fire to destroy them. After their destruction, Iblīs was rejected and cursed.

Allah sent to Ādam ﷺ his sustenance, and the first food he ate was a bunch of white grapes. When he had eaten, he pronounced the words, "Alḥamdulillāh—Praise be to God." Thence, it has become the custom to give thanks to the Lord Who has created us and provided for us after partaking of any food or drink, and to remember the Lord's favors on us, for Allahs says:

لَنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ

*If you are thankful, surely I will Increase you.*<sup>23</sup>

The more thankful we are the more the Lord will bestow upon us from His endless stores of bounty. This will be the Sunnah until the Day of Judgment.

After the creation of Ādam ﷺ, the angels showed him their heavens and the regions around the Throne for one hundred years; the Lord created for him a winged horse of musk, whose wings were made of coral and pearls. The angels mounted Ādam

<sup>23</sup> Surah Ibrahim (Abraham), 14:7.

ﷺ upon the horse, Isrāfīl ﷺ walking on his left, Mikā'il ﷺ on his right, and Jibrīl ﷺ leading his horse by the bridle. Thus, they encircled all the heavens and the earth until a thousand years had passed. Then, Ādam ﷺ took up his dwelling in the Jannah.

After the creation of Ādam ﷺ, some of his clay was left over, and from it the Lord formed the date-palm. For this reason the Holy Prophet said to his companions, "Give honor to your father's sister!" They asked him, "Who is this aunt?" and he answered, "The date-palm."

Adam ﷺ lived in Jannah for a long time, surrounded by all the delights of Paradise, and yet he could not fully enjoy them, for he was alone. Even Paradise without company fails to please. He was shown all there that could be imagined of beautiful tastes and sights and was asked, "Ādam, are you content?" "No," he would say, "show me something else; it is not what I desire." At last, the Lord sent upon him a deep sleep. Up until that time, Ādam ﷺ had never known sleep. In his sleep, the Lord took from him a rib and from it created Hawā. Ādam ﷺ did not feel this, however. Thus it is said that women must be treated gently and with consideration, yet with firmness, because Hawā was created from a crooked rib. If you allow their crooked nature to go on unchecked, it will become more and more crooked, and if you try to bend them straight, they will break.

Allah Almighty created Hawā and invested her with great beauty. She came into being as a young woman, dressed and adorned as a bride, with a crown upon her head and they sat her beside Adam's head. When Ādam ﷺ awoke, the angels wished to test him to find if he really knew the names of all things. For Ādam ﷺ had been asleep during the creation of Hawā. So how could he have knowledge of her?

They asked him, "Who is this?"

Ādam ﷺ answered: "Why, she is my wife, the Almighty Lord has created her for me."

"What is her name?"

"Her name is Ḥawā." The Lord had shown him all this in his dreams.

Ādam ﷺ wanted to touch her and reached out for her, but a call sounded from on high, stopping him.

"It is forbidden," he was told. "First, the marriage contract must be written. And then, you must give her the bridal price (the dower)."

"What sort of dower must I give her, see all I these gardens of Paradise, they all will belong to her!"

"No, that will not do; you must salute the Prophet Muhammad ﷺ ten times in one breath! That will be her price!"

Ādam ﷺ took a deep breath, and gave five *ṣalawāt* in one breath, and then he had to draw another breath. And he completed the five remaining *ṣalawāt* with the second breath. The Lord accepted it, and from this is derived the custom of paying the dower for the daughters of Ḥawā in two parts; one part before the marriage ceremony, and the other part at a later date. It is permissible:

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا

*It is He who created you out of one living soul, and made of him his spouse that he might rest in her.*<sup>24</sup>

<sup>24</sup> Sūratu 'l-'Arāf (the Heights), 7:189.

## adam's fall from paradise



dam ﷺ and Hawā lived together in the Jannah and they were extremely happy and contented. The Lord said, "O Ādam ﷺ and Hawā, eat and drink of whatever pleases you in this Paradise home, but do not approach this one tree. And My Peace and Mercy may be upon you." And the Lord regarded His creation and He saw that it was good and perfect. He praised His own work and all the angels fell in with Him and sang His praises, so that the heavens resounded.

The Lord said to Ādam ﷺ, "I have created you in the best of all possible forms, and I have made you to walk upright on two legs; I have blown upon you the Breath of Life. I have set you above the angels and made them bow down before you, and him who did not bow I have cursed for your sake. Then, I have made for you your companion and mate, Hawā, and for you both I have prepared the Jannah 2000 years before you were created. Now I ask of you only that you do not go near that tree which I have forbidden you. If you disobey and eat the fruit of that tree, I shall expel you from Paradise and punish you with the Fire."

Adam ﷺ said, "O Lord, I have heard and I will obey."

The Devil heard these words as they were spoken and he began to devise his plan for Ādam's fall from Paradise. He came up close to the gates of Paradise (from which he was excluded), stood there and wept. As he stood there weeping, the peacock noticed him and came to the gate and asked him why he was so sad. The devil answered from outside the gate, "Oh, you do not know what I know, you do not know that there is death, and what a dreadful thing that is, how it makes you look and feel, and you too will taste of it." And he proceeded to describe to the peacock death in all its horrible details.



Listening to him, the peacock also began to weep and eventually encountered the snake. The snake was different from its present form, then. It was a beautiful creature that walked on two high legs, like a camel, and had a pair of lovely, graceful wings. The snake met the weeping peacock and asked to know the reason for its distress. The peacock told him all that the Devil had told him about death and its horror and how much this had affected him. The Devil had also mentioned that everybody must die, even the inhabitants of Jannah, but that there was one remedy against death: They must eat the fruit of a certain tree, and from that they could gain immortality and remain in Paradise forever and ever. So, the snake went up to the gate where the devil stood weeping.

"Show us this tree," he said to the devil, "so that we might eat from it and become immortal," for even in those far-off days at the beginning of time nobody desired to die.

The devil said, "Let me into the garden, then I will show you that tree."

The snake and the peacock answered, "How should we let you into the garden, we know that the Lord has banned you from entering into it, and Ridwān, (the guardian angel of Paradise) is watchful. He will see us and it is forbidden to let you in."

The devil then said to the snake, "Open your mouth, I will enter into you, and when you close your mouth, no one will know that I am there. No one but Allah Almighty knows what is hidden—not Ridwān, or any of the other angels—can know unless the Almighty teaches them." The snake opened up its mouth wide, and the devil made himself very small and crept inside. In this way, he led the snake to the forbidden tree. It was the wheat tree.

Hawā saw the snake coming and it was crying. She asked it why it was crying, since there are no tears and no unhappiness in Paradise; it is the abode of eternal and everlasting felicity. The snake said to her, "O Hawā, don't you know that there is an end

even to your state of bliss. You and your husband, Ādam, will die in the end and you will be driven from here, and all will be changed. Your beautiful bodies will decay and all will fall to pieces." And he described to her everything the devil inspired him to tell her. He concluded his description by telling Ḥawā that if she ate from the tree they were standing under, she would become immortal, and all this horror would not befall them. Ḥawā was frightened and easily convinced so she ate from the tree.

Then, she picked some fruit and brought it to her husband, Ādam, and said to him, "O Ādam, a messenger has come to me who has told me of death, and he says that we must eat from this tree if we do not want to die. See here, I have brought you some of its fruit." Now all of Ādam's children were contained within his loins at that time, all the unbelievers and transgressors of the law and wrongdoers among the human race were contained within him, and they spoke up and clamored at that moment, and made Ādam ﷺ forget his promise to the Lord.

As Ḥawā kept urging him to eat one of the grains, he gave in at last, took one of them into his mouth and was about to swallow it, when the angel Jibrīl ﷺ appeared to him and strangled him slightly. Therefore, from that time until this very day, all men have in their throats what is called the "Ādam's apple." The grain of wheat did not descend all the way into his belly. Ḥawā however, swallowed the forbidden fruit, and as a result she and all of her daughters are now afflicted by monthly courses and afterbirth bleeding. That will be their punishment until the end of times.

When they had eaten the fruit, all of their crowns and Paradise clothing suddenly took off and flew from them, and Ādam ﷺ found himself standing naked and uncovered. He began to jump about in the attempt to find cover for himself, but each time he tried to hide behind some trees these trees lifted up their branches

and exposed him. No tree was willing to hide his shame. Then he heard the voice of the Lord calling to him, "O Ādam, what is it with you? Why are you jumping about in such a strange way?"

"O Lord," he replied, "I am ashamed before You, because I have forgotten the promise I gave You. I have broken my word and forsaken Your trust."

At last, Ādam ؑ came upon a grapevine which was very large but had only few leaves. "This tree needs its leaves more than I do," he thought, and went on until he came to the pomegranate. This tree resembles a dainty, delicate lady; its leaves will not serve to cover anything and he passed it by.

Last of all, he came to the fig-tree. The fig-tree let him have three of its leaves, and they were large, so he covered himself with them and hid his shame. Hawā also came to the tree, and it let her have five of its leaves, for she needed more than Ādam ؑ to cover herself. For this reason, the shroud of men is made up of three pieces while the shroud of women is made of five pieces of cloth.

The Lord then proclaimed to Ādam ؑ that he was no longer deserving of Paradise, and that henceforth he was cast out. Ādam ؑ and all that was in the heavens began to weep at that. Ādam ؑ tried to hold on to the trees around him, but they would not allow him to touch them. Everything in Paradise wept for Ādam ؑ, all except the silver and the gold.

"Why do you two not weep for Ādam?" asked the Lord.

They answered, "O Lord he gave You his word. Why did he forget to keep it? He has deserved all that has befallen him; it is his own fault. Why should we cry for him?"

The Lord said, "Everything weeps and laments for Ādam; all of creation honors and respects him, except you two. For this, in the world the Children of Ādam ؑ will hold nothing in higher esteem than silver and gold, even though you be but rocks."

The Lord then addressed the fig tree, "O fig-tree why did you give Adam ﷺ your leaves to cover himself there with when the other trees denied him their foliage?"

The fig-tree answered, "O Lord, I have learnt generosity from Thee. You have given me so many more leaves than I need for myself. So when one came to me in his need why should I not let him partake of the abundance You have bestowed upon me?"

The Lord said to it, "You too will go down with them to the Earth, and your flowers will not open to the outside as do the flowers of every other tree, but to the inside." And there are many other peculiarities to the fig-tree. One hadith tells us: "If a person burns a fig-tree and the smoke of it reaches his house, he is obliged to pull down and destroy that house."

The aloes (ʿūd) tree cried more than any other tree for Ādam's loss of Paradise, and it tried to hide him. Allah said to it, "You too will go down to Earth with Ādam, and he will cut down your wood and burn it so that he might smell your good smell and it reminds him of his home in Paradise, and he will have no mercy on you."

The Lord sent down Ādam ﷺ onto a mountain in India (Sri Lanka), Mt. Serendib. Hawā came down at Jeddah (Hijāz). With them came the fig tree, and the ʿūd tree (aloes), the devil and the peacock. The peacock had formerly an exquisitely beautiful voice in the Jannah, now its voice was changed to a miserable squeak for that it had been the conveyor of the devil's words. Last of all, the snake was driven out of Paradise, because it had transported Iblis into the Jannah, and the Lord punished it by taking from it its legs and its wings and making it crawl on its belly. And because it had taken Iblis into its mouth, its mouth filled with poison, and so it remains to this very day.

Adam ﷺ sat on Mount Serendib and wept so much that the whole valley was filled with his tears. He cried:

قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

*"Lord we have wronged ourselves, and if Thou dost not forgive us, and have mercy upon us, we shall surely be among the lost."*<sup>25</sup>

He asked for nothing but his Lord's forgiveness, all the splendors of the Paradise lost were as nothing to him. Attaining his Lord's mercy was all that mattered to him.

Hawā sat weeping on the shores of the sea where she had landed. Her tears fell upon the oysters and seashells, and they were turned into pearls. The tears of Ādam ﷺ became fragrant spices like ginger and cloves and galingale, and many other medicinal plants as well. Iblīs, the devil, wept also, from anger and resentment. The Lord created the crocodiles and alligators and other ugly creatures from his tears which fell upon the river waters. The snake wept, and from its tears appeared scorpions and centipedes and other poisonous creatures. From the tears of the peacock—it too wept from annoyance and discontent at having been driven out of Paradise—came noxious little creatures like fleas, mosquitoes and bed-bugs which live on the blood of men and animals and cause them much misery.

As long as they had been in Paradise, they had never felt the need to evacuate their bowels; now, that they had come to earth, all they ate came out from them as disgusting and filthy matter. So that for forty days they could not pick up the scent of the Earth, such was the awful stench that issued from them, and it made them weep even more bitterly.

Ādam ﷺ continued to weep for three hundred years, and his tears filled up the valley. In time, the birds came to drink from the pool and they said, "O how delicious is this water, surely there is no

<sup>25</sup> Sūratu 'l-'Araf (the Heights), 7:23.

better water to be found than this." Ādam ﷺ understood their speech, and it saddened him even more, and he cried unto his Lord, "O Lord, even the birds and the beasts make fun of me and ridicule my grief." The Lord answered and called Ādam's name thrice before he responded to His call. "Why do you not answer me?" asked the Lord. "O my Lord," replied Ādam ﷺ at length, "I thought You had forgotten Your slave Ādam."

The sin of Ādam ﷺ was not a great sin, it was a comparatively minor sin, in relation to the sins his progeny would commit. After three hundred years, the Lord inspired Ādam ﷺ to pray, "O Lord, forgive me my sin for the sake of Muhammad!" The Lord answered, "O Ādam, how do you know the name of Muhammad, he is not yet created." Ādam ﷺ said, "Lord, the day You created me and made the spirit of life enter into my head, I opened my eyes, and my gaze fell upon the base of the Divine Throne. There, I read two lines: *Lā ilāha illa-Llāh Muḥammadur-Rasūlullāh*. Had there been anyone better than Muhammad, You would surely have written his name alongside Your own. In this way I knew that Muhammad is your Beloved and the most excellent of Your whole creation. In the second line I read: The servant is culpable, and the Lord is forgiving. From pre-eternity You have written this upon Your Throne—I, O my Lord am guilty, so do forgive me!" And the Lord forgave him.

After He had forgiven Ādam ﷺ, He told Ādam ﷺ to go in search of Hawa. The Lord had created Ādam ﷺ to be very tall. He began his walk from India (Sri Lanka) to Jeddah (Saudi Arabia). Each place his step fell upon became a city or a town; a dwelling place for men. Wherever he sat down to rest, great cities were built later on, and perhaps the greatest cities of all were built where he lay down to sleep.

Before Ādam ﷺ came down to Earth, Iblis had rushed ahead and spread the news of his coming among all animals and wild beasts of the Earth. He warned them of the coming of one who would be

the wildest of them all. One who would be their mortal enemy, who would hunt, slaughter and eat their flesh and then use their hide. He would destroy their happy lives in the forests. Iblis told them of all the things that were going to be. The beasts worried and wondered what they should do. Iblis advised them, "Now he is only by himself, a single man, and he has no weapon. If you attack him promptly and tear him to pieces, there will be an end to him and no further troubles."

So, as soon as Ādam ﷺ arrived at Mount Serendib, all the animals were assembled and ready to attack him. Ādam ﷺ called upon his Lord and asked for help. The Lord told him, "Place your hand upon the head of the first animal that comes rushing up to you." The first animal to come up was the dog. Ādam ﷺ placed his hand upon the head of the dog, and he was tamed. He began to work for Ādam ﷺ from that time onward. He defended Ādam ﷺ and drove all the other animals away, by the Grace of the Lord Almighty. The dog is so obedient to man that it surrenders even its own prey to his master when it has been hunting.

Hawā, at Jeddah, was also on the look-out for Ādam ﷺ, but she did not go very far away. She ran to and fro between the mountain and the seashore, and wept all the while. At long last, she encountered Ādam ﷺ at 'Arafāt. When they met, Ādam ﷺ asked of her, "O Hawā, I have been searching for you across the whole wide world. Where have you been to look for me?" Hawā acted coy and a little shy, and answered, "I did not go anywhere in search of you, I Just sat here and waited for you to come and find me." Ādam ﷺ was a little annoyed at her words and said, "O Hawā, for that you did not run to look for me as I was seeking after you, the place on which you sit shall be cold from now on, and for all times to be." For this reason, the buttocks of all the daughters of Hawā are always much colder than the rest of their bodies.... (From Shaykh 'Abd Allāh Ad-Daghestani)

## the repentance of adam عليه السلام



he Lord of the Worlds wished to forgive Ādam, so He sent Jibrīl ؑ to Ādam ؑ and said, "O Jibrīl ؑ, Ādam ؑ is the Crown of My Creation, a marvel of nature and I have created him from haste. He fears Me more than any other creature and he is the first to sin and the first to repent. Ādam ؑ was the first to know My Holy Name and the first to praise Me; him I created to be My deputy on Earth, and I placed him in Paradise in the beginning, before any deeds were done. He was the first before whom all My angels fell down in prostration, and I have cursed Iblīs because of him. He is the first in gratitude to Me, the first to repent unto Me, and I have forgiven him, O Jibrīl ؑ, as I have forgiven all his sons who repent after they have sinned and return to Me."

Jibrīl ؑ then came to Ādam ؑ and said to him, "In the Name of Allah, the All-Beneficent, the All-Merciful."

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

*Then learnt Ādam from his Lord words of inspiration, and his  
Lord Turned towards him; for He is Oft-Returning, Most  
Merciful.<sup>26</sup>*

Ibn 'Abbās ؓ has related that Ādam ؑ said to his Lord: "O Lord, you have created me with the power of Your Hand, and have breathed into me of Your Spirit. You have made Paradise a dwelling place for me, and You have forgiven me." The Lord spoke, "O Ādam, whatever you ask of me, I will give it to you."

Ādam ؑ said, "O my Lord, if any of my descendants sin against



"Thee, what will Thou do to them?" The Lord answered, "If they sin, then repent, thereafter, sin and repent again, I will forgive them, unless it be the sin of *shirk* (attributing partners to Me). If they do commit *shirk*, however, they must renew the declaration of their faith before they attain forgiveness."

After Ādam ﷺ had completed his prayer, Jibrīl ﷺ came and said, "O Ādam, the Lord forgives you and turns to you." Then, the angel struck the ground with his wing and from it sprang forth a spring, smelling sweeter than musk. He ordered Ādam ﷺ to wash himself therein, for on account of his having sinned against the Lord his whole body had become black. Ādam ﷺ bathed in the spring and turned immaculate and white as before. Ādam ﷺ thanked the Lord and said, "O Lord, You have cleansed me of sin and given back to me my original appearance...." Then, Jibrīl ﷺ brought a wrap from Paradise and clothed him.

Jibrīl ﷺ spoke to Mikā'il ﷺ, "O my brother Mikā'il, the Lord has forgiven Ādam." Mikā'il ﷺ was glad and said, "If He has forgiven Ādam, He has also forgiven Ḥawā," for Ādam ﷺ leads and Ḥawā follows. Ḥawā also repented and was forgiven, and Jibrīl ﷺ brought clothes from Paradise for her as well.

When Ḥawā was at Jeddah, she was so lonely and heartsore for Ādam ﷺ that she cried all the while. Her tears fell upon the ocean, and they turned into pearls and corals, Ādam ﷺ, on Mt. Serendib was also weeping, but he wept because of his disobedience to the Lord and his separation from Paradise. From his tears sprang ginger, galingale and cloves, Allah Almighty created all the fragrant, aromatic spices from Ādam's tears.

Then, the Lord took from Paradise one red ruby stone and placed it where now the Ka'bah stands (in Mecca). It was also shaped like the Ka'bah. There were in it two doors of emerald, one facing East and the other facing West. Inside, were many lamps from the lights of Paradise. The Lord ordered all men to circumambulate this house, just like the heavenly angels circumambulate His

Throne. Ādam ﷺ set out to perform this circumambulation. Before he began, the angels brought the stone which is now known as Ḥajar al-Aswad (the Black Stone), only then it was radiant and white, and rays emanated from it that were as bright as the rays of the sun or the moon. Every place reached by these rays falls within the Mīqāt of the Ḥaram (boundaries within which pilgrims are required to don *iḥrām*—the special garb of pilgrimage). Later, this white stone turned black, due to the sins of mankind, as it is found today in the building of the Ka'bah.

This house was called the Bayt al-Ma'mūr, and it remained on Earth until the time of Nūḥ's flood. When the flood was decreed, the Lord had the angels raise the Bayt al-Ma'mūr up to the fourth heaven, or perhaps it was the seventh heaven, because on the night of the Mi'rāj the Holy Prophet ﷺ saw the angels circumambulating it in that heaven.

Then the Lord said to Ādam ﷺ, "You must respect your wife Ḥawā highly, for she is the mother of your children and companion for life." So the Lord already counseled our father Ādam ﷺ on his relations with women. Ādam ﷺ thanked the Lord and fell down before Him, for he was desirous of meeting Ḥawā. When he arrived at the Ka'bah, Ḥawā had also come from Jeddah to the Ka'bah but it was said to them, "O Ādam, you must, stand on Ṣafā, and she will stand on Marwa, and until you have completed the rites of Hajj you may not join together." At 'Arafāt, then, they met and recognized each other; hence the place is called "'Arafat." Together they went to Mina where Ādam, was very happy and delighted to have found his mate; hence this place is called 'Mina' which means wish, desire and the Lord's Mercy and Forgiveness came down at Mina when He granted him satisfaction of his desire.

After they had completed their Hajj, Ādam ﷺ took his wife back with him to India. Every year they returned once to the Ka'bah and performed Hajj for forty years. Each of Ādam's steps

measured a distance of three days' journey. Every place that Ādam's step fell upon became a center of habitation, and cities were built there later by men.

When Ādam ﷺ was expelled from Paradise, the Lord touched his back with His Divine Power and from his back (spine) sprung tiny little seeds. There were those which resembled little white pearls and he held them in his right hand. There were others which were like little black drops and these he held in his left hand. The Lord spoke, "O Ādam, these are your children, the companions of the Right, and the companions of the Left. The former I will bring into Paradise from My Mercy, the latter will go to Hell, from My Justice." Ādam ﷺ looked at all those little seeds in his right and he saw that they all bore the likeness of human beings, but there was one among them which caught his attention for it was more radiant than the others.

He asked of his Lord, "Which of my children will this one be?"

The Lord answered, "This will be Dāwūd ﷺ."

Ādam ﷺ asked, "How long will he live on Earth?"

"Sixty years," answered the Lord.

"O my Lord," entreated Ādam, "prolong his life a little!"

Said the Lord, "O Ādam, this is a matter already written and decreed; but if you will give him a little from your own life's span, I will give these years to him."

"Alright, I will give him forty years of my life," Said Ādam.

And he gave it and the angels bore witness. After that, Ādam ﷺ looked to the right and laughed; he looked to the left, and wept.

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Once when 'Umar ibn al-Khaṭṭāb was on Hajj, he came to stand before the black Stone of the Ka'bah and he spoke to it, "O Ḥajar al-Aswad, you are but a stone. You do no

good and no harm, but the Holy Prophet gave you great honor so I will honor you too." 'Alī coming up to him said, "O 'Umar, why do you speak thus? The Lord of the Worlds has informed us that the Black Stone was an angel before this time, and he has consciousness. On the Day of Judgment he will testify. He witnesses all the pilgrims who step before him during the Hajj, and their names are written by him in a book. In it, he records their name and reports them on the Day of Judgment, for the Hajar al-Aswad also has a mouth with which he, then, will speak."

"When the Lord placed Ādam ﷺ in Paradise, He brought him before the forbidden tree, and He told that angel to remain there with him, so he would not forget the Lord's command. When Iblīs (cursed be he!) came to Hawā and seduced her into eating from and asking Ādam ﷺ to eat from the forbidden tree, that angel tried in vain to prevent it. He knew that Ādam ﷺ had broken his covenant with his Lord, and disobeyed. The Lord took their Paradise clothing from them and sent them away from Paradise. He then turned that angel into a ruby, and this ruby is the Hajar al-Aswad. So," said 'Alī to 'Umar, "this is the origin of the stone you were addressing, do not say it is without power to help or to harm. If it is written for one, he must fulfill his trust and come to the Hajj, and the stone records his name."



When the Lord showed Ādam ﷺ all his progeny, the angels were amazed at the great number, and they asked the Lord, "How will they all find place in the world? What will they live on? Where will they find place to stand?" The Lord answered them, "O my angels, they will be grouped into four divisions: one group will be in the loins of their fathers; the others in the wombs of their mothers; one group will live on the Earth; the other below the

Earthin the life of the grave. Thus, when one group goes out, another comes in, and they will not find their conditions too crowded."

## adam's life on earth



he Lord of the worlds ordered Ādam ﷺ to build the Ka'bah, "If you do not erect the Holy House, your children will never do it." So Ādam ﷺ built the Ka'bah and began to circumambulate it. Then, he and Ḥawā and settled down into this life on Earth. Jibrīl ﷺ brought them two oxen from Paradise and an iron plow, as well as a tiny part of fire from hell. This hellfire was washed in the streams of Paradise seventy times and seven times in the waters of the sea and with this fire they then burned and cleared a certain area, so that it could be cultivated and their food could be cooked. The fire was then taken back to hell. It did not remain on Earth. Jibrīl ﷺ also brought Ādam ﷺ some grains of wheat to sow, and Ādam ﷺ set out to do so. Then Ḥawā said, "Give me some seeds too." And by the Grace of the Almighty wheat grew from Ādam's sowing, and barley grew from Ḥawā's.

When the grain was harvested, Ādam ﷺ wanted to thresh his wheat, but the oxen refused to move; they sat and slept. Ādam ﷺ was at a loss for what to do, so Jibrīl ﷺ brought him a stick from the trees of Paradise. "Hit them," he told Ādam.

Ādam ﷺ set to beating the oxen, and they woke up and said, "Why do you beat us?"

"Because you do not follow my command, and you do not move as I wish you to."

They looked Ādam ﷺ in the face and said, "Ah, so it is, whoever disobeys, he must taste of punishment."

Then Ādam ﷺ cried, "These beasts have come to reproach me, O Lord, for it is I, not these animals, who was disobedient and who

must taste of the punishment." And he ceased beating them and wept for a hundred years on account of their words.

After that time Jibrīl ؑ came to him and said, "Do justice unto them, O Ādam."

"How shall that justice be done?" asked Ādam.

"You must work together with them," the angel said, "then you will have your provision and they, too, will be provided for."

So, Ādam ؑ worked together with the oxen, and plowed and sowed, harvested the grain and threshed it. Then they piled the grain onto one side and the straw on another pile. The pile of grain was very small compared to the enormous pile of straw. Ādam ؑ brought the oxen to the site and let them choose which pile they would have as their provision. The oxen said, "Of course we want the large pile." And so it was by the Grace of God, for had they asked for the wheat, only the straw would have remained for the sons of Ādam.

Thereupon, the Lord spoke to the oxen, "Plow and cease speaking." From that day on the oxen stopped speaking and none of the other animals spoke anymore either. The stick that came down to Ādam ؑ from the heavens later became the staff of Moses with which he performed so many miracles. Ādam ؑ had with him a ring when he left Paradise; this ring eventually came to Solomon and became the means of his miraculous powers.

Then, Ādam ؑ and Hawā took to cooking and baking their bread. They took heated stones and baked their bread on these. Three loaves were thus baked. Ādam ؑ was very hungry and ate two of the loaves. Hawā ate half of the remaining loaf and hid the other half. If Hawā hadnot hidden that half-loaf, nobody in the world would now store up things and hoard belongings. People desire more than they need and keep it stashed away for years and years, for their children's children, this they have learnt from our mother Hawā.

After having eaten, they felt for the first time the call of nature, the need to empty their bowels came over them. While they were in Paradise they had never known this feeling after having eaten their Paradise dinners. So Jibrīl ؑ came and opened a hole for them to perform their need. They, then, discovered that a horrible smell arose from their excrements, and they felt very bad about that. Ādam ؑ wept and wept, and said, "O Lord, this is the result of my sin, that whatever I may eat of the best and purest food will turn into the vilest of all smells." This then is the way of the world; in Paradise there are no toilets.

Ādam ؑ asked his Lord, "O Lord, which day is the most preferred by You?"

The Lord answered, "My preferred day is Friday (Jum'ah)."

And Ādam ؑ asked, "Which words are most pleasing to You?"

The Lord answered, "*Lā ilāha illa-Llāh* are the words most pleasing to Me. Whoever pronounces these words, him I will save from hell and bring him into Paradise."

"And which of the months do You love the most? "

"It is the month of Ramadan in which men are fasting and repenting and I forgive them and look upon them with the Gaze of Mercy."

While Ḥawā was living in Paradise, she never had any monthly courses. After they came to Earth, however, these afflictions, including discharge after childbirth beset her. One day, while she was praying, her period began and she asked Ādam, "What shall I do? Shall I continue my prayer or not?" Ādam ؑ said, "I also don't know, let's ask." So he inquired of Jibrīl ؑ and Jibrīl ؑ also did not know and said, "We must ask the Lord." The Lord said that she must leave off her prayer until she was clean again. So Ḥawā began to observe this rule and left her prayers until she was clean.



Then, it was Ramadan and they were fasting, for there was always a month of fasting from the very beginning, the time of our father Ādam, until our very day, and Hawā asked, "What shall I do? May I fast during my monthly flow?" "Leave it," she was told, "for fasting, too, is an act of worship, as is prayer. You may break your fast." After the month of Ramadan was over, she was ordered to make up the days of fasting that she had missed. She said, "O Lord, why is this? Praying is worship as is fasting, and I do not have to make up my prayers." The Lord answered, "It was My order for you not to pray, but for you not to fast, that was at your own prompting." But prayer would have been a lot to make up, and fasting only a little, a part of the month, not even a week, for this reason the Lord enjoined her to make up her fasting and not her prayer. The prayers a woman misses during the period of her ritual impurity are made up by a special contingent of angels so that she loses out on nothing.

There is a hadith from the Holy Prophet Muhammad ﷺ who says to Aisha, "If a woman takes a bath after her monthly course have ended, and she prays two *raka'ats*: reading first the Fātiḥah, then three times "*Qul yā ayyuha-l-Kāfirūn...*" in the first *Raka'at*, then Fātiḥah and three times "*Qul Hū Allāhu āḥad...*" in the second *Raka'at* the Lord forgives her, her sins of forty days and gives her the rewards of a martyr." This is another Mercy from our Lord.

When Ādam ﷺ lived in Paradise, the Lord ordered Jibrīl ﷺ to take Ādam ﷺ on a tour throughout the Paradise gardens. They toured the Jannah and Ādam ﷺ espied a great castle whose walls were made of gold and silver, topaz and ruby, and the most precious materials. Inside the castle was a throne of light underneath a dome of light. Upon the throne, sat a person of amazingly beautiful aspect who instantly made Ādam ﷺ forget all the beauty of Hawā. There was a crown of light set upon her head. She was adorned with pearls and a girdle of light. Ādam ﷺ gazed at her intensely and asked, "O Lord, who is this person?" The Lord answered him, "This is the shape of Fāṭima, and the crown upon

her head is Muhammad; the jewels in her hand are Ḥasan and Ḥusayn; the girdle of light around her waist that is 'Alī."

There were also five gates to the palace of light and an inscription above each of these. Above the first was written, "I am the praiseworthy, and this is Muhammad." Above the second, "I am the highest of the high and this 'Alī." Above the third, "I am the Creator, and this is Fāṭima." On the fourth, "I am the Beneficent, and this is Ḥasan." And above the fifth gate, "I am the Bestower of Charity, and this is Ḥusayn." Jibrīl ؑ said to Ādam ؑ, "Mark well these names, O Ādam, there will come a day when you will have need of them."

Now, when Ādam ؑ descended upon the Earth he wept for threehundred years. Then he heard a voice, calling to him, "Ādam, look upon the Baytu 'I-Mā'mūr (up in the heavens.)" Adam ؑ directed his gaze upwards, then he prostrated himself and said. "O Praiseworthy One, for the sake of Muhammad, O Highest of the High, for the sake of 'Alī, O Creator, for the sake of Fāṭima Zahra, O Beneficent One, for the sake of Ḥasan, O Bestower of Charity, for the sake of Ḥusayn, forgive me, O my Lord, and accept my repentance."

The Lord then spoke, "O Ādam ؑ, had you asked forgiveness by these names for every single one of your descendants from now until the Day of Judgment, I would have forgiven them all and placed not one of them in hell."

When Ādam ؑ was driven out from Paradise, he cried, "O Lord, You have created me from Your Almighty Power, You had given me a dwelling in Paradise and made the angels bow low before me, and I have disobeyed You by following the command of my lower soul. I beseech Thee for forgiveness and return unto Thee. Wilt Thou accept my repentance?" The Lord of the worlds spoke and said, "O Ādam, before I created the Heavens and the Earth, I had written:

*'Lord of the heavens and earth, and of what between them is,  
the All-Mighty, the All-Forgiving.'*<sup>27</sup>

This name, al-Ghaffār, the All-Forgiving, is not wiped out by the sins you have committed. I forgive you, and I give you of My Power and My Mercy and I will bring you back to Paradise at the end of time."

Also, when Ādam ﷺ came down to Earth, his whole body was black, all except for his fingernails which remained white. The angels began to weep, saying, "O Lord, You have created this beautiful creature from Your Perfection and Your Power. You have given him Paradise gardens for his abode, and You have ordered all the angels to bow low before him. Now for one sin, alone, You have repulsed him and driven him from Paradise and separated him from his wife, Ḥawā. He was beautiful and radiantly white. Now, You have made him to be black and his light is dimmed; we weep for him."

So the Lord said, "Let him fast for three days." Ādam ﷺ fasted for three days: on the thirteenth, fourteenth and fifteenth of the lunar month and gradually he became all white again. For this reason, these days are called the "White days," and they are the thirteenth, fourteenth and fifteenth of every lunar month. If a person fasts on these three days, the Lord forgives him all his sins and removes his spiritual blemishes.

Ādam ﷺ looked to the Divine Throne and he saw written upon it the name of Muhammad Mustafa ﷺ. Seeing this name he became desirous of seeing this person, so great was the love this name inspired. The Lord of the Worlds said to him, "O Ādam, this person is from among your descendants, you cannot now behold him. I will bring him forth in the last times, but I will let you see his light now." And the Lord placed the light of Muhammad

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<sup>27</sup> Surah Ṣad, 38:66.

Mustafa ﷺ upon the brow of Ādam, so that wherever he looked, everything shone from this light. He could not, himself, see it, however, for it was sparkling upon his own forehead. So Ādam ﷺ spoke, "O Lord, do let me see this light!" Then the (words of the) Shahadah descended upon his forefinger and he beheld the light. As he saw it, he raised up his finger and pronounced the words of the Shahadah: *Ashhadu an lā ilāha illa-llāh wa ashhadu anna Muḥammadan-Rasūlullāh*. For this reason, the forefinger is also called the Shahadah-finger and it is why we raise up our finger when reciting the Shahadah.

One day Jibrīl ﷺ brought Ādam ﷺ a ring and said to him "Wear this on one of your fingers." Ādam ﷺ wished to wear it upon his Shahadah finger, but Jibrīl ﷺ corrected him saying, "The Lord wants you to wear it on your little finger, for your forefinger is already highly honored by the light of Muhammad, while the little finger is small and weak, and not good for very much. The Lord loves the small and the weak, so you too, must have compassion with the weak and the small." Ādam, then, wore the ring on his little finger.

Sayyidina 'Alī reports:

When Ādam ﷺ had eaten from the forbidden tree in Paradise, he spit out what he had eaten, and it fell on the ground. From this grew the tree of poison, and the snake ate of it, and its mouth became poisonous, and so it will remain until the Day of Resurrection.

When Ādam ﷺ came down from heaven to the Earth, his feet touched the ground while his head was still in heaven. He was so tall that he heard the praises of the angels, and he wept. He wept so bitterly that the angels felt constricted and said, "O Lord, Adam's weeping is bothersome to us." The Lord then shortened

Ādam's height so that he was henceforth only sixty ells in height.<sup>28</sup>

Ādam ؑ brought with him from Paradise four things: his staff, the fig leaves, his ring, and his weeping. The staff was passed on to Mūsā who performed with it innumerable marvels. The fig leaf was eaten by the musk deer, and from a gland inside of them comes the wonderful perfumed substance which we call musk. The ring later became the ring of Solomon ؑ. Allah Almighty invested him with might, power and sovereignty over men, jinn birds, beasts and all of creation by the miracle power of this ring.

The fourth thing which Ādam ؑ brought from Paradise was weeping. There was no weeping in Paradise; it is the legacy of Ādam's disobedience. Ādam ؑ wept after he had sinned and attained the Lord's forgiveness.

The Lord said, "Whenever a disobedient sinner repents of his sins and weeps, promising not to sin again, I say to My angels, witness ye that this sinner is weeping on account of his sins and imploring My forgiveness, as his mother Hawā also wept, and I turned her tears into pearls and corals which are highly prized among men. Now that her child is weeping, how shall I remunerate him, O angels?"

They said, "Forgive him his sins, O Lord!"

"Not enough," I say, "give him more!"

"Mercy"

"Not enough!"

"Increase his reward!"

"O Lord," they say, "give him safety from hell!"

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<sup>28</sup> The ell is an old unit of English measurement equivalent to 45 inches, making Ādam 225 feet, or 75 yards / 68.58 meters tall.

"More!"

"Bring him into Paradise and grant him eternal felicity!"

"Not enough," I say, "give him more!"

They say, "O Lord, we don't know how to reward him for his repentance. We don't know what You will give him."

Then I say, "I have forgiven him his sins. The number of tears that fall from his eyes I will equal with My forgiveness. And if one person in a group sheds tears for My sake, I will forgive the whole assembly."

## qabil and habil



here is a narration that states that Hawā gave birth to 120 children; other sources give the number of eighty. Each time she gave birth, she bore twins: a girl and a boy. The first twins were Qābīl (Cain) and his sister Ikhlima. The next pair was Hābīl (Abel) and his sister Qabīla. Qābīl and Hābīl could marry none other than each other's twin sisters, for there were, as yet, no other people living. For this one time only the Divine Command was given that these girls should not be counted as sisters but rather as cousins, for the sake of Ādam's progeny. It was revealed to Ādam ﷺ that Hābīl should marry Qābīl's sister, and Qābīl should marry Hābīl's. Ādam ﷺ informed his sons of this, but Qābīl was not pleased, because his own sister was the more beautiful one. "What!" he said, "Shall I take the plain one while he takes my own beautiful sister? No, I do not agree." Ādam ﷺ said, "This is the Divine Command, I can do nothing more in this matter." But Qābīl was stubborn and headstrong and persisted in his disagreement.

Hābīl was a shepherd and kept flocks of sheep. Qābīl was a farmer and tilled the soil. The Lord then commanded them each to bring a sacrifice. At that time, if a sacrifice had proved acceptable to the Lord, a sign would appear. Fire would descend from heaven onto the sacrificial altar where it had been placed and devour it. Today, when we sacrifice, we divide the meat and eat part of it ourselves and distribute another part. Then it was not so. The offering that had not been accepted was left behind on its altar.

Now, Hābīl was of good character and of a pious nature. Qābīl was headstrong and rebellious. Hābīl received the Lord's Command humbly, went and fetched the best ram in his flock and sacrificed it, saying, "Whether my Lord accepts my sacrifice or not,

I am content with the outcome." Qābīl, however, brought some sheaves of wheat of no great worth and said, "This will do, this is more than enough." and they both placed their sacrifices on the altar. The Divine Fire, then, descended and accepted the sacrifice of Hābīl. Qābīl's offering remained.

Thereupon, Qābīl said to Hābīl, "I want to kill you." Hābīl answered, "Even so, the Lord accepts only the offering of the God-fearing. If you raise your hand against me, O my brother yet I will not rise against you." For Hābīl was strong and vigorous while Qābīl was slight and weak. Hābīl was well able to defend himself, but he feared the Lord.

These events took place in the area around Damascus, for this was where Ādam ﷺ had settled with his sons. Ādam ﷺ and Ḥawā had gone to the Hajj, and Qābīl stayed behind with the intention of killing his brother. Up to that time, however, nobody had died on Earth. Death was not yet known, nor how to put a man to death and what to do with his body. But Qābīl firmly intended to rid himself of his brother. Hābīl went out to herd his sheep on the mountain of Qasiyun above Damascus, and laid his head on a stone, not thinking any evil, and went to sleep. Qābīl followed, walking behind and thinking to himself, "Now how can I kill him?" Then, Shayṭān came to Qābīl to teach him how to do this evil (Shayṭān is never far away when it comes to that!) and he assumed the human form. He came before Qābīl holding a slingshot in his hand. Picking up some stones he flung them at the birds in the air until they fell bleeding from the skies. "Aha," thought Qābīl, "that is how it's done," and he went to the place where his brother was sleeping. He picked up a big boulder and bludgeoned Hābīl on the head with it until he died.

When Hābīl was dead, Qābīl stood over him and knew not what to do with his body. He picked it up and carried him around on his back for forty days. He roamed through mountains and valleys, crossed deserts and plains, but he could not figure out



what to do with his brother's body. From this and from his remorse he became thin and weak, and his face lost all its light. At last the Lord had mercy on him in his miserable condition. One day when he had laid down the corpse to rest, confused and full of regrets, the Lord showed him two crows. One of these crows killed the other by pecking on its head, then it began scraping and digging in the earth until it had created a hollow big enough to lay the body in. Qābīl was watching the crow, and finally he understood. He dug a grave for his brother and laid him to rest in it. Then he went to marry Hābīl's sister.

He arrived back at his home just as Ādam ﷺ and Ḥawā were returning from their Hajj in Mecca. They saw him coming and noticed that he was changed.

They asked, "Where is your brother, Qābīl?"

To which he replied, "I don't know; am I my brother's keeper?" Still he was stubborn and full of rebellion.

"Why has your face so changed?" asked his father Ādam.

"From the sun and the wind, I suppose," he said.

Then Ādam ﷺ went up to the Jabal Arbā'īn (on Mount Qāsiyūn), the blessed cave, to look for his son Hābīl. He came to the place called the "Maghāratu 'd-Dam" (the cavern of blood), so called because the murder of Hābīl took place just above it and his blood ran downhill and onto the stone where it congealed and remains to this day because the Earth refused to absorb this blood. It can be seen there even today, as a sign of the first crime on Earth.

Ādam ﷺ beheld the blood and was dumbfounded. The cave then opened its mouth and spoke with its tongue which also can be still seen today in the Cave of the Blood. It also wept for Hābīl, and will continue to weep until the Day Resurrection. The Mountain of Qāsiyūn is a high mountain, towering above a waterless desert, yet there is water dripping in that cave. It weeps from, both its eyes,

day and night for Hābīl who was killed here unjustly by his brother, Qābīl. And the Cave bears witness to this murder.

There are two stones which testify against the Children of Ādam ﷺ : one of them is the Black Stone of the Ka'bah (the Ḥajaru 'l-Aswad), the other is the stone of the Cavern of Blood (Maghāratu 'd-Dam).

When Ādam ﷺ learned what had happened, he was greatly aggrieved and very angry, and he spoke to Qābīl, "Go! I disclaim all bond of kinship between me and thee, and none of my descendants shall speak to you or associate with you henceforth." So Qābīl took his wife and left and they settled down below in the valley, where there was water.

Qābīl became the first man to worship idols, the first to drink wine and to perform harmful, useless actions.

One day, the devil came up to him and said, "Do you know the real reason why the fire accepted Hābīl's offering and not yours?"

"Why?" he asked.

"Because in secret he was worshipping the fire, though nobody knew about this, and for this reason his sacrifice was accepted. Now, if you also begin to worship the fire, your father will accept you back and make amends." So Qābīl began to worship the fire, not heeding his father's warning, for Ādam ﷺ was the first man and the first prophet.

At that time, Shayṭān was able to appear to people in a human shape so that they did not know him. He did this upuntil the time of our Prophet Muhammad ﷺ. After that, he lost this ability, and he was unable to rise to the heavens and eavesdrop on the angels in their heavenly council. People did not recognize him as Shayṭān for he could assume a fair form, and take any person's shape.

After that, Qābīl was cursed, and every time there is an unjust murder, the sin is upon the murderer, and also attributed to Qābīl,

up until the Day of Judgment. As for him who is unjustly murdered his reward is that of a martyr, and the same reward is written every time for Hābīl as well.

When Qābīl had slain Hābīl, Ādam ؑ was so aggrieved; he knew not what to do. He cried unto the Lord, saying, "O Lord, I am beside myself with sorrow. What shall I do?"

The Lord said, "The Earth is at your command." Ādam ؑ ordered the Earth to beat Qābīl. The Earth beat him. Qābīl cried, "O Lord, for the sake of Thy Name, reprieve me!" but the Lord heeded him not. Ādam ؑ repeated his order to the Earth, "Beat him!" Qābīl again called upon the Lord to let him go, but the Lord gave no sign. Then Qābīl said, "O Lord, my father disobeyed Thee and the Earth did not whip him for that. Why does it now whip me for my disobedience?" Then the Lord spoke, "Your father disobeyed Me but once, you have disobeyed both Me and your father." Then Ādam ؑ repeated once more, "O Earth, whip him!" and it did so. Finally Qābīl cried, "O Lord, by Thy ninety-nine Beautiful Names, let me free! Is not Thy Name the most Merciful of those who show Mercy?" There upon the Earth stopped beating him.

Abū Daḥāk ؑ reports:

When Ādam ؑ first came down to earth all the trees bore fruit, and the waters of the sea were sweet, and the lion did not hunt the ox, none of the animals preyed on one another. After Qābīl had slain his brother Hābīl some of the trees ceased producing edible fruit, the waters of the sea turned bitter and the animals began to hunt and destroy one another.

After this, the Children of Ādam ؑ became plentiful and the Lord Almighty called Ādam ؑ to be His prophet. Ādam ؑ taught them all that the Lord had enjoined him to teach them. And the Lord sent to Ādam ؑ ten Heavenly Scriptures, and instructed him to keep the fast of Ramadan. On the day of the breaking of the fast,

Ādam ﷺ prayed, "O Lord, forgive me and all my sons who have fasted the month of Ramadan." The Lord answered, "Even before you asked, I have forgiven them all."

One day, Ādam ﷺ had to leave his house to attend to his business affairs and he instructed Ḥawā to let nobody in. "The devils are abroad," he said, "and they might drop in to talk to you and deceive you. Let nobody in at all until I return."

When he had gone, a woman came and said to Ḥawā, "I am on my way to market, please look after my little son while I am away."

Ḥawā answered her, "O my sister, my husband has strictly forbidden me to let anybody in." But the other one insisted for so long that Ḥawā finally gave in and accepted the child into the house. He was a terribly naughty little boy and did devilry of all sorts. When Ādam ﷺ came home, he knew at once that it was Shayṭān, and so he killed him. After a while, the woman came back and said, "Where is my son?" They said, "He is gone, we don't know whither." So the woman began calling, "O Waswās, (a synonym for the devil, the tempter who insinuates evil) O Waswās, where are you?" The dead bones answered her, "Here I am, mother!" for he was the devil. The woman took him with her and left.

The next day Ādam ﷺ again warned his wife not to let anyone in. As soon as he was gone, the woman came again and asked Ḥawā to look after her son. But Ḥawā refused and would not take him. The woman, however, forced him upon her and left. When Ādam came home he was very, very angry to see that Ḥawā had disobeyed him, so he shouted and beat her. In the end, he slaughtered the devil child and sank him in a well.

When the woman returned to fetch her son, they said, "He left; we don't know what has become of him." This time she called out, "Where are you, Waswasi 'l-Khannās (epithet of the devil, he who

withdraws when the name of God is mentioned)?" His bones came back to life again, and he left with his mother.

Again, the very next day, she reappeared before Hawā and wished to leave her son with her, but Hawā drove her away and would not have him, saying, "Go away! My husband scolds and beats me because of you; he goes wild when he sees your child. I will not have him. No, thank you!" Secretly, the woman concealed the child in the house and Hawā had no knowledge of this.

This time when Ādam ؑ came home and found the boy there again, he flew into a rage. Hawā protested that she knew nothing of it, that the boy had been left in the house against her will. So Ādam ؑ killed him once more, put him in a pot and cooked him, and they ate him. After their meal, the woman came back and asked for her son.

They said, "He is gone."

She called out, "Where are you, O Waswāsu 'l-Khannās?"

He answered, "I am in the belly of the sons of Ādam, O mother."

"Oh," she said, "that is a good place for you, you may stay there...."

## death of adam عَلَيْهِ السَّلَام



When the time decreed for Ādam's death approached, the Lord said to him, "Ādam, this coming Friday (Jum'ah) I am going to take back your soul." Ādam ﷺ heard this and wept. When he came to Ḥawā, weeping, she asked him for the cause of his sadness.

He said to her, "I have received the news that on this Jum'ah my soul will be taken from me by the Angel of Death, 'Azrā'il."

Ḥawā asked, "What is death like?"

Ādam ﷺ said, "O Ḥawā, death is worse than being sawed to pieces."

Then Ḥawā also began to weep and cry, "Woe unto us, we were thrust out of everlasting Paradise and now our lives on Earth have ended. What will become of us after death?" Ādam ﷺ said to her, "When we die, we are put in the Earth and the Earth eats us, until we have become earth again." And they both wept.

After weeping for a while, Ādam ﷺ said to Ḥawā, "Do not weep too much, for this draught of death has no end. Whoever is born will die, our children and their grandchildren's grandchildren after them; not a soul but that it should taste of death."

Then, on the appointed day the Angel of Death came and recited this verse:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

*Every soul must taste of death...*<sup>29</sup>

<sup>29</sup> Surat Āli-Imran (the Family of 'Imran), 3:185.

And Ādam ﷺ wept and cried in his agony.

‘Azrā’īl ﷺ said, “Why do you cry so much?”

Ādam ﷺ answered, “O Angel of Death, will you take the souls of my children in like manner?”

The angel said, “Are you crying because you have to leave the world or are you weeping on account of your sins?”

Ādam ﷺ repeated his question, “How will you take the souls of my children? Will it be for them as it is for me, for it is hard on account of my sin.”

“Ādam, death for you will be very mild,” replied the angel.

Ādam ﷺ raised his head to heaven and prayed, “O Lord, ease the agonies of death for me and for those of my sons who are believers.”

Ādam ﷺ had lived for 960 years.

When the Angel of Death came to take his soul he said, “O ‘Azrā’īl, what is the rush? Jibrīl ﷺ has informed me that I would live to be one thousand years; that is how it is written on the tablets of destiny.”

The Angel of Death said, “The Lord has told me that you have given over forty of your years to the Prophet Dāwūd ﷺ, O Ādam.”

Ādam ﷺ said, “O no! I remember no such thing; I have given him nothing.”

“O yes, you did,” said ‘Azrā’īl ﷺ. And all the angels bore witness to the fact that he had made over forty years to Dāwūd ﷺ. The Lord said, “I grant you another forty years, O Ādam, so that your years may number one thousand altogether, and to Dāwūd ﷺ I shall grant one hundred full years from My Bounty.”

Ibn ‘Abbās ؓ related:

When Ādam's time came, he called his son Shīth ﷺ to him, who was then four hundred years old. Ādam ﷺ said, "O Lord, how is the taste of death?" The Lord answered, "The bitterness of death is more bitter than poison. Death takes the life out of blood and flesh and all the limbs and it takes the light from the countenance of men, so that they return to the Earth from which they have sprung. You and all of your descendants will die. Every soul will taste of death then I will raise you up again on the Day of Resurrection, and I will assemble all mankind on the Day of Reckoning, and each of you will be asked: what did you do while you were in the world, what did you give and what did you receive, and did you fulfill the law of Allah Almighty? And all will be dealt reward and punishment in accordance with their actions."

When Ādam ﷺ heard this speech he began to weep more than ever. The Earth then addressed him and said, "O Ādam, you were created from a clot of earth which the Lord took from me, now I am asking it back, you must become earth again." Man is created from clay, and everything he lives on throughout his life comes from the Earth. In the end he is laid to rest in the earth and the earth eats him. All he has taken from it is returned.

Shīth ﷺ, alone, among all the sons of Ādam ﷺ was born without a twin sister. When Ādam ﷺ was on his deathbed, he called Shīth ﷺ and said to him, "O my son, my legacy to you and to your sons consists of five things. These are: First, this world is empty and of a passing nature, be not mistaken about that. I was in the Lasting Paradise (Jannatu 'l-Baqī') I transgressed the law, and was made to leave that blissful abode. Second, give little ear to the words of women, and if there is any doubt, ask your own reason. Had I thought about the matter of the forbidden fruit and asked my own reason, I would not have had all this cause for regret. Third, when you are about to undertake anything, consider its outcome. Had I considered the result of my action I would not now find myself in this condition. Fourth, when your *nafs* commands you to do an



action prevent it and do the opposite. Fifth, in all your undertakings, take counsel. Had I consulted with the angels I would not have fallen from my station."

When Ādam ﷺ finished speaking, he surrendered his soul and Shīth ﷺ mourned for him.

Ibn 'Abbās ؓ relates:

When death approached any of the prophets they were greatly upset by it and they were not pleased, except for the Holy Prophet Muhammad ﷺ. When death came near to him, he said, "How good is this journey, for I am returning to my Lord."

Ādam ﷺ asked to behold the Angel of Death. "Show me death," he asked of the Lord. "I wish to see its shape." The Lord ordered the angel 'Azrā'īl to show Ādam ﷺ the face of death, and his face was like the face of a ram. When Ādam ﷺ beheld his face, a great fear took hold of him, for it was very terrible, and he fell to the ground in a dead faint. The angels came to him and sprinkled his face with the water of life. When Ādam ﷺ came to he said, "O Lord, is this what death is like? Is it so particularly for me, or will it be the same for all of my sons?" The Lord answered, "It is the same for all created beings, as I have said:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ

*Every soul will taste of death, then they will be returned unto Me.*<sup>30</sup>

After having tasted death, the soul of the believer goes to Illiyīn, and that of the disobedient servant goes to Sijjīn.

From Ka'bu 'l-Ahbār:

The Lord ordered 'Azrā'īl ؑ, "Go to Ādam in a pleasant agreeable form." The Angel of Death appeared only twice

<sup>30</sup> Suratu 'l-'Ankabut (The Spider), 29:57.

in a gracious and kind aspect: once, to our father Ādam, ᷺ because he was the first man and the first prophet, and the second time to our noble Prophet Muhammad Mustafā ﷺ.

At last, the Lord ordered ‘Azrā’īl to bring to Ādam ᷺ the draught of farewell, and Ādam ᷺ emptied it, saying, “I am subservient to my Lord’s command.”

The Angel of Death, then, said, “*As-salāmu ‘alaykum*, Peace be upon you, O Father of Mankind. Do you know me?”

“Yes, I know you,” replied Ādam, “but for what have you come?”

“When you have emptied this cup, O Ādam, I will make you taste the bitterness of death.”

And Ādam ᷺ drank the last draught, saying, “I am obedient to my Lord.” Then ‘Azrā’īl took from him his soul.

All the angels assembled after Ādam ᷺ had died. They brought Paradise water from the fount of Salsabil and a winding sheet from the Jannah. They washed him and dressed him in three lengths of cloth. His son, Shīth ᷺, prayed the funeral prayers over him, and all living beings came to his funeral, all that was between heavens and the Earth, and between the expanses of the horizons. Ādam ᷺ died on the forenoon of a Friday and his grave is on Mt. Serendib, Sri Lanka.

Hawā mourned for forty days after his death, partaking neither of food nor drink, and she died forty years later. Other sources say it was only a year until her death. Yet others claim she was buried with him; and Allah knows best.

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ  
تَرْجَعُونَ

*All perish except His Face, His is the judgment, and unto Him shall be returned.*<sup>31</sup>

None of us will remain in this world; all will pass on. Ādam's descent into this world occurred on account of a very minor sin which is in no way comparable to what his descendants committed after him, and yet he was expelled from Paradise because of it. The wisdom of this is that Allah Almighty created Ādam ﷺ to be His representative on the Earth, not in Paradise. Had Ādam ﷺ not left Paradise, how should he have been His deputy on Earth? Thus, the Lord caused him to commit this small disobedience, so that His will be done. Allah is "the Doer of what He wills."

The repentance of Ādam ﷺ teaches us also that the Lord is the Answerer of Prayers. If a man repents sincerely after he has sinned, and returns unto his Lord, the Lord is merciful and forgiving, and restores him perfectly.

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<sup>31</sup> Sūratu 'l-Qaṣaṣ (The Story), 28:88.

## shīth عليه السلام



When Qābīl had slain Hābīl, Ādam ﷺ and Ḥawā were much distressed and they wept for forty days. After the fortieth day, Jibrīl ﷺ came to Ādam ﷺ and ordered him to cease in his mourning. "I will give you another son," says the Lord, "who will look exactly like Hābīl." Jibrīl ﷺ said to Ādam ﷺ, "This son is going to be a prophet and a saint, and he will succeed you in the prophethood."

When this son was born (the only one to be born without a twin), they named him Shīth ﷺ which means a grant or gift. And Shīth ﷺ grew up to be a prophet, and Allah gave him the Light of Muhammad (Nūru l-Muhammadī) which went with him wherever he turned. Allah Almighty revealed to Shīth ﷺ fifty pages of heavenly scripture and Shīth ﷺ called mankind to the service of the Lord. Some people followed him while others turned away. Shīth ﷺ lived until he was 720 years of age, then he died, and Allah made Idrīs (Enoch) his successor. Shīth ﷺ is one of the prophets called messengers, because of the scripture revealed to him.

All in all, one hundred pages of Heavenly Scripture were revealed: fifty of these came to Shīth ﷺ, thirty to Idrīs ﷺ, ten to Adam, ten to Ibrāhīm ﷺ; Dāwūd ﷺ was given the Zabūr (Psalms), Jesus the Injil (Gospels), and Muhammad the Holy Qur'an.

At first Ādam ﷺ had one son, Hābīl and he died. Allah gave him Shīth ﷺ in his stead. Then, there was Qābīl who slew Hābīl and Adam ﷺ chased him away. He went away with his father's anger upon him, and lived down below by the river and became the first person to do evil. He worshipped idols, drank wine and did many other forbidden things. The descendants of Shīth ﷺ remained living on high ground and they were believers, while the sons of

Qābīl lived below in the plains and along the banks of the water. They were many and multiplied rapidly. In one thousand years, the sons of Ādam ﷺ became very numerous.

The sons of Qābīl began to grumble against their father Ādam ﷺ and said, "If only our Father Ādam had not sinned, we would all still be sitting comfortably in Paradise rather than slaving here on Earth and toiling to feed our families by the sweat of our brow. It is all his fault and we ought to take our revenge on him." So they came together and consulted with each other and decided to kill Ādam ﷺ. They planned to accomplish this deed in a combined effort so that they would all share the blame and none could be singled out and condemned. Because of this evil intention of theirs, the Lord changed their tongues so that each spoke in a different language and they could not understand and each other any more. Ādam ﷺ understood them all, however, for he was a prophet; when they assembled to plan their crime, one could not understand what the other was saying, and they could come to no conclusion.

Each clan now had a different language, and they were dispersed over the Earth and set up separate dwelling places in many lands. But the people of Shīth ﷺ populated the original land. Ādam ﷺ taught Shīth ﷺ to farm, and he built houses with walls of stone and mud so that the Children of Ādam ﷺ no longer lived in caves and underneath trees as in the beginning. Shīth ﷺ founded one thousand cities and he, too, was one of the messengers.

The youngmen of the tribe of Shīth ﷺ who were living on the mountain were very handsome, while their girls were plain. The daughter's of Qābīl's tribe were very beautiful, but their men were ugly. Shayṭān looked at this and thought, these women are beautiful, and those men are good-looking and he conceived evil thoughts.

Now, there was a river flowing down from the mountains into the plains in which people used to bathe. Some young men from the

mountain went down and said, "Why do we never see our relatives in the plains? They are, after all, our uncle's sons!" Others told them, "Ādam 𐎠𐎤𐎡𐎹 has forbidden us to do so because they are bad people and if we mix with them we will be in danger of losing our faith and of being contaminated by their evil." But there were some disobedient youths among them who were too curious and went down the river, anyway, to visit their relatives. They saw the lovely maidens of that tribe, and the girls saw them. They wondered why beauty was not married to beauty, and they began to mix with each other. Before long, fornication began to be practiced and there arose great confusion and trouble in the land.

## İDRİS عليه السلام



İdrîs ؑ (Enoch) was born and the Lord gave him discernment and clear perception. He was born of the sons of Shîth ؑ and his father was called Yard, a chieftain of his tribe. When the birth of a son was announced to him, he did not rejoice, as he otherwise would have—for then as now, the birth of son is acclaimed more joyfully than the birth of a daughter. He was worried and said, "In times such as these who can bring up a son to be righteous? He will likely grow up to run after the loose girls down the river...." But when the child was shown to him he perceived upon his forehead the Light of Muhammad ﷺ, and his heart was glad because he knew he would be one of the righteous. So he named him İdrîs ؑ which means one who studies and teaches much.

According to the law of old, İdrîs ؑ was a shepherd before he became a prophet, as all prophets have herded sheep before their calling to prophethood, and to the shepherding of men. İdrîs ؑ herded sheep until his thirtieth year. Wherever he went he worshipped and prayed and held fast to the law of the Lord. He was wont to study intensely and he was the first man to write with a pen. He had an intensive mind and was always busy designing improvements of the living conditions of his times.

The Children of Ādam ؑ at first dressed in animal skins and leather garments which were both cumbersome and an impediment to their movements, as well as having a strong smell. So İdrîs ؑ set his mind to finding another way for the children to clothe themselves. Only he and the believers dressed themselves at all in those days; the people of Qābîl all ran naked and laughed at the believers' modesty. İdrîs ؑ was sixty-five years of age when he married Hadama, a gentle, believing woman. One night, he

was leading his sheep into the fold which was roughly made of timber tied together with ropes and straw of date palm fiber. He contemplated this woven structure and thought to himself, "If only we could make clothes in this manner...." Just then, he beheld a spider spinning its thread and weaving it into its web. "*SubhānL'lāh!*" he cried "Allah has shown me how to make cloth!" And he hurried home to his wife, taking with him some of his sheep's wool.

Now, our mother Ḥawā had been the first to spin wool and from her, Idrīs ؑ had learnt the art. He now spun some wool and built himself a weaving loom, and began to weave. He worked very hard at this, and in six months he had completed a piece big enough to serve as a sheet. He took this to his wife and showed it to her, and she immediately said, "O my husband, teach me, so that together we might spin and weave cloth and make ourselves some new clothes." So they worked together, and it was a very difficult task in the beginning and they wished nobody to know what they were doing. They wove together until they had made enough fabric to make two gowns. Hadama was very happy when she had finished her piece and went to show her husband, and asked him, "Now how am I to wear this; how is sewing done?" And they tried on the cloth every way and did not know how to cut or piece it together to make a garment.

So for days they prayed, and asked the Lord to show them how to make a garment to cover their nakedness. At last, Allah inspired Idrīs ؑ. He laid out the cloth on the floor and told his wife Ḥadama to lie down upon it. She did as he bade her. Then Idrīs ؑ took a piece of coal and drew the outlines of her body on the cloth. Next he needed to cut the cloth, but he had no scissors. He went and fetched some sharp stones, placed the cloth between two cutting edges and beat it along the coal-drawn line. In this way the cloth was cut. In order to sew the pieces together, Idrīs ؑ used some hard and pointed thorns, at the top of which he made a little hole. Into this, he threaded some of the spun wool there. And, lo,



he had invented needle and thread. When the garment was stitched together, Hadama tried it on and Idrīs ؑ found her much prettier in her new dress than in the skins and leather she had been wearing before. So Idrīs ؑ became the first tailor.

Then, his wife made clothes also for him, but they decided not to show themselves to the people in their new clothes until they had taught them about all the advantages of the new fabric, and this they did.

The Lord had given Idrīs ؑ an enlightened mind and great intelligence. He taught him how to read and write, and to do sums, to read the stars and to find orientation by them. Idrīs ؑ naturally became the teacher of his people and gathered all the young boys into his presence to impart his knowledge. He also knew the lore of healing plants, and he prepared herbal medicines to cure illnesses. When people fell ill in those days, they believed it was the effect of some evil magic upon them.

Idrīs ؑ taught them that it was from the Almighty, and that He Who had sent them illness had also sent them remedies for their ailments. So Idrīs ؑ was also the first doctor, and he revealed to them many of the secrets of the Secrets of Creation.

One day, an injured person came to him with a cut that was heavily bleeding, and he did not know how to still the flow. Idrīs ؑ took some clean wool and wrapped it around the wound, and healed him.

More and more people assembled around Idrīs ؑ to be taught by him, and he was, yet, a young man and had not entered his prophethood. He studied and taught the divinely revealed messages of Ādam ؑ and Shīth ؑ and wrote them down and made them into books.

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ

*And We have honored the Children of Ādam.*<sup>32</sup>

He taught people that man has the obligation to aspire to the highest goal of spirituality, and not to remain stationary as the animals.

One day, however, the young boys did not show up for their lesson. Wondering about this, he inquired, and heard that their parents would no longer permit them to attend. "You are teaching our sons knowledge which divides us from our people." They said, "It is a form of magic." Idrīs ؑ was puzzled how they could change their minds from one day to the next, but before long a crowd of people gathered around his house, armed with sticks and stones, led by one ambitious individual who envied Idrīs ؑ his position and wished to be head of the tribe himself. Idrīs' students came to warn him to hide himself or to flee so that they would not kill him.

Idrīs ؑ replied, "Leave me to reason with them." And he went out and talked to his enemy. He spoke to him, "So you are the cause of all this trouble, just because you wish to be the leader of the tribe—but it was my father whom the people elected to be their chief, and he is a just man and loves his people."

"That may be," replied the other, "but I will not let you sit in his seat. I am going to remove you from this world. You are causing division among the people through the knowledge you are teaching them, and your influence is harmful altogether."

Idrīs ؑ said, "What have I done to you, O people, have I not taught you all manner of useful things, how to kindle fire, to build houses, to sew clothes?" Then the people bethought themselves and realized that, indeed, Idrīs ؑ had done nothing but good for

<sup>32</sup> Suratu 'l-Isra (the Night Journey), 17:70.

them. At that moment, the dissenter sneezed and something black came out of his nose. People wanted to know what it was and he explained to them that it was on account of the smoke from their fires which had entered his nose and made soot collect there. One of the students of Idrīs ؑ who knew him well said, "No, it something else. I know that he mixes certain dried plants and places them at the end of a straw, then he sets fire to the mixture and inhales the smoke and it alters his state of mind." Then they all cried, "This is a forbidden thing, like the drinking of wine, it makes you drunk, this hashish. You have learnt this from the tribe of Qābīl, and you are a spy among us to take away our sons so that they will be estranged from us and not return." And they seized him by his belt, and found wrapped up therein his smoking mixture and also his pipe. They took it from him and he was very angry and began to tremble.

Then he turned and fled towards the valley. There in a quiet spot, he lit a fire and had another smoke in order to feel himself strong. Then he called out, "O you foolish ones, you are surely to be pitied for following one who calls you to worship something you cannot see or know! Come with me, and I will show you something to worship that you see, gods of fire, wood and stone. Who is this Allah? Who has ever seen Him? I believe in nothing I do not see!"

And his students returned to Idrīs ؑ and reproached their elders for having so little faith, "You are created Muslims," they said, "and you have the revelations of Shīth ؑ and Ādam ؑ, while those people live with the Wrath of God upon them and Shayṭān dwells in their midst." And people agreed and repented and returned to their faith.

Idrīs ؑ was troubled and went to his father and asked him, "O my father, what have I done wrong? I have taught them to the best of my ability, and now they threatened to turn away and to follow an impostor who will lead them astray on account of my

shortcomings," "No," answered his father Yâd, "it is not your fault, you have taught them to distinguish between truth and falsehood, good and evil, they are surely misled by Shayṭân, the Accursed."

Now, Idrīs ؑ' days were lengthening and he was 250 years old when he was given prophethood. Jibrīl ؑ revealed it to him and he said, "The disobedient folk are preparing to rise against you, and they intend to make trouble and destroy you. You must prepare to wage a holy war against them." "What must we do?" asked Idrīs ؑ. "You must make Jihad and you will vanquish them for they are weak, and the Word of Truth is with you." And Jibrīl ؑ instructed Idrīs ؑ to make new weapons for the Muslims.

Idrīs ؑ was inspired. One day he was picking apples. He bent down a branch and as he let go of it, it sprang back and propelled the apple across a great distance, much further than Idrīs ؑ could have thrown it. From this, he took the idea of the bow, and fashioned one from branches. He made arrows to match it, and practiced using them. Also, he had observed how sometimes there were veins of metal in the stones which people used to build around their cooking fires. He had seen them melt in the heat and become hard again in the cold. So, he hewed mines into the earth, extracted metal, and worked it into swords and spears, as the angel taught him to do. And the women spun rope.

He announced to his people that there would be a Jihad against the unbelievers. They queried, "Is this your order or is it a command from the Lord?" He said, "It is an absolute command from our Lord, and we shall wait until the time comes." Meanwhile, Idrīs ؑ instructed his people in the use of the new weapons. He taught them how to shoot arrows from their bows and to hit far-off targets; how to lasso moving objects with a rope, in order to take prisoners; and how to manage the spears and swords.

The people, though they admired the artifacts greatly, were loath to use them against any of their fellow men, and they told Idrīs ؑ that it pained them to shed the blood of any man. Idrīs ؑ said to them, "You are right. It is a great sin to shed the blood of man unjustly, but we will be attacked by people who intend to kill us and to destroy the light of Truth. We are fighting for a holy cause; for the Divine Word of Truth; for our country and for our honor and it will be a battle in the way of God." Jibrīl ؑ also revealed to him, "The Lord is pleased with you, O Idrīs ؑ, and with those who are with you; those among them who die in the Jihad which is to follow will die as martyrs and go to heaven, while those who die on the enemy lines will, go to hell, as they fight for the sake of Shayṭān, and you for the cause of Raḥmān."

The enemy had been preparing their attack for a whole year, already. They practiced and exercised and met in competitions. They dug trenches and prepared instruments of siege. They constructed catapults for hurtling stones against city walls and all manner of murderous machines. They delayed their attack until the time of the harvest, for they planned to fall upon the land, kill all of its believing inhabitants, and to pillage the crops, whatever they might find of harvested dates and wheat and olives for they kept no winter stores themselves. So, in anticipation of their successful exploits they drank and made merry, celebrating with every kind of immorality.

When the autumn came, many thousands of them set out carrying his own wine-skin and food, while there were no more than a thousand Muslims. Idrīs ؑ sent out spies to approach and he learnt that they planned to attack that very night. He let them approach close enough, for the Muslims to see them and for them to understand just how intent the enemy was on their extermination. Then he gave orders for the Jihad to begin. Every Muslim hid behind a rock or boulder with his weapons.

At daybreak the enemy army had reached the mountainside. Suddenly, from behind the rocks came a shower of arrows each of which unfailingly hit its target, to the great consternation of the unbelievers. They could not understand how so many of them fell down dead after having been hit only with these little bits of wood, furthermore over such a great distance, and they fell into disorder and confusion.

The next day they staged a new attack from a different direction, and this time they were met by a rain of spears and swords and they were routed and driven to flight. Many of them were taken captive by means of the ropes that the Muslim women had made. Opinions among the Muslims were divided as to what to do with the prisoners.

Some people wanted to kill them right away. Others favored letting them go so as not to have to feed them, but Idrīs ﷺ, their prophet told them, "We will keep them and use their manpower. They are in our hands and cannot do us any harm. We will put them to work in the making of our weapons. They can do the heavy labor of chipping the stones, cutting the trees and smelting the iron that we need for our swords and spears." Idrīs ﷺ addressed the captives and gave them the choice of becoming Muslims and their brothers in Islam or of remaining slaves. Seeing the people of Idrīs ﷺ living in harmony and justice with each other, many of them embraced the faith, while others did not and became slaves.

The enemy had retreated and had taken with them some of the arrows they pulled from the dead bodies of their companions, and tried to make imitations of this wondrous weapon, but they could not understand how it was propelled to enter a body and kill a man. Time passed. Eventually they ventured on furtive raids into the country and captured some shepherds of Idrīs ﷺ' people and pressed them to tell them the secret. But the shepherds would not yield the secret. They then tortured and beat them to death,

without being able to wrest the information from them, and these shepherds died as martyrs. One old man said, "We will not learn their secret until we go and live among them." So they dressed in the clothes of those shepherds and went to the mountain and lived in a cave, posing as Muslims. In six months they had discovered how to make a bow to shoot the arrows, and they went back to their people to tell them.

Meanwhile, the Muslims busied themselves with making new weapons, for they knew that they would be attacked again. Idrīs ؑ also taught them to store food away for the winter so they would not suffer any deprivation during the barren season, and they began to dry figs and dates and raisins, and store their wheat and barley. The unbelievers knew nothing of these wise ways.

The next year, they saw another army of unbelievers approaching, even more numerous than the first and they saw that this time they had with them bows and arrows like theirs. They came despairing to Idrīs ؑ, asking, "What shall we do? The enemy by far outnumbers us and they have learnt to use our weapons, and surely we will be defeated."

Idrīs ؑ addressed them and said, "Take heart. In addition to our weapons, we have also our faith and Allah Almighty strengthens our hearts. Through faith, Allah enables us to fight bravely and to stand together, while the unbelievers stand alone. Each of them fights for himself and for his own material gain. You may deem them many, but their hearts are divided while our hearts are united in our common purpose, and the cause of Truth." They then fought a second battle and the Muslims were victorious, and the unbelievers were scattered and routed worse than before.

After this, they repeated their attacks more frequently, coming not only in the autumn, but also in other months. Idrīs ؑ was troubled, thinking, "How can we go about our normal business when we have to be on the defensive all the time? Our men will grow weary. We must expand our territory right up to the shores

of the sea and the banks of the river so that it will be more easily defensible and that there will be safety within its borders."

So for some time Idrīs ﷺ went out to survey the land. One day, he came upon a cowherd who sat watching his grazing herd and was singing to himself, "If only I could train you as we have trained the dogs, I would chase you upon the unbelievers and you would vanquish them." Idrīs ﷺ listened to his song, and thought, "He is right. Only the cows are too slow and peaceful for warfare. We need an animal which we can ride and which does not tire, an animal that may bear loads and the weight of a man." He could think of no animal more suitable for this than the camel, so he trained camels for that purpose. He brought his people the camel and taught them to tame and to ride it.

Each time they attacked, the unbelievers came in greater numbers. They had, meanwhile, learned to make all the weapons that the Muslims had, but in the next encounter, the Muslims had the additional advantage of being mounted. As a result, out of their army of 50,000, only four men returned alive. Their chief said, "This will not do. We will also train camels, and then by our greater numbers, we will be sure to win."

So Idrīs ﷺ set out again in search of new means of fighting the unbelievers. He roamed the steppes and plains and came across a herd of beautiful animals which he recognized as the animals his grandfather Ādam ﷺ had described to him, having seen them in Asia on his way from India. They were horses, and they did not shy away from Idrīs ﷺ. He realized this was a sign from his Lord and he led them away and tamed them easily, till they ate grass from his hand. He showed them to his people and each man trained his own horse.

They soon realized their horses were very delicate and would not tolerate great heat or cold or hard conditions of hunger and thirst and they began to wonder whether it was a blessing or a curse for they had to look after them as after their own children. They



appointed horsemen to look after pasturing the horses and these preferred what the cow had left behind.

With their swift-footed horses, the Muslims were more victorious than ever before, and they took all the Surrounding land to the Red Sea, along both its shores, including the Hijāz and Mecca. So the tribe of Idrīs ؑ multiplied and prospered.

Yet the unbelievers also became ever more numerous and in time they all fell under the domination of an exceedingly evil king, named Zahaq who usurped all their belongings and kept people like sheep. Idrīs ؑ fought against this evil king with all his might and trained the believers so well in the arts of warfare that they always emerged victorious from battle, yet the war against evil could not be won.

Towards the end of his life, Idrīs ؑ retired from his worldly occupations and betook himself to a cave to devote himself to a life of contemplation and worship. One day, he simply disappeared from the sight of the world and through the ages it was unknown what had happened to him until the revelation of the Holy Qur'an where it is written:

وَاذْكُرْ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا وَرَفَعْنَاهُ مَكَانًا عَلِيًّا

*And mention in the Book, Idrīs: he was a true man, a Prophet.*

*We raised him up to a high place.<sup>33</sup>*

Along his life, Idrīs ؑ worked incessantly for the good of his people, and prayed and worshipped as much as all the people of his time put together. The angels smelled the scent of his goodness and piety and they felt a longing for his company, so they asked the Lord, "Permit us to visit this man who does so much good in the world, truly, we long to meet him." The Lord answered them, "He is My prophet, Idrīs ؑ, and you may visit him." So the angels

<sup>33</sup> Sūrah Maryam, (the Virgin Mary), 19:56.

began to visit Idris, and among them was the Angel of Death, but the angel of the sun became the particular friend of Idrīs ؑ. Idrīs ؑ would always sit under a tree engaged in his dhikr and gaze at the sky. The angel came to see him every second day.

One day he said to him, "O my friend, you come and pay me visits here on the Earth, can I not visit you one day in your heavenly mansions?"

The angel said, "I have no permission to take you there."

"Go; ask the Lord if I might not go with you."

The angel went to ask the Lord and obtained permission for Idrīs ؑ to be his guest in the heavens. So, he flew Idrīs ؑ up to the heavens and showed him his realm and sat him upon his throne, honoring him as his guest.

Idrīs ؑ asked, "Tell me, how much remains of my lifespan?"

The angel of the sun replied, "I cannot know, that is written upon the Preserved Tablets."

"Be pleased to have a look," said Idrīs ؑ.

"That, I cannot do without the Lord's permission," the angel said.

"So ask His permission!" demanded Idrīs ؑ, and the angel went and did so.

The Lord said, "Whatever he asks of you, do it for him."

The angel then went and asked the angel who was appointed guardian of the Preserved Tablets who told him, "That man will not surrender his soul until he is seated on the throne of the angel governing the sun."

Now the angel of the sun hurried back, for he had left Idrīs ؑ sitting on this very throne, and he returned to find him dead upon

The angel of the sun then wept and said, "O my Lord, I have brought Idrīs ؑ here as a guest. How will I bring him back now as a dead man? O Lord, give him back his soul so that I might return him in safety to his people."

The Lord answered the angel's prayer, and Idrīs ؑ awoke as if from a deep sleep and asked the angel what had happened.

"You have died," said the angel.

"I died?" asked Idrīs ؑ, "So now show to me hell."

With the Lord's permission, the angel carried him to the top of the bridge of Širāt from which he looked down into hell and saw all its divisions. Then Idrīs ؑ wished to see Paradise. When they arrived there, Idrīs ؑ beheld Paradise in all its splendor and glory and never had anything pleased him more.

Eventually, the angel urged him to return, but Idrīs ؑ said, "No, I am staying here. This is my place."

"How can you say this?" said the angel, "You must come with me and cause me no trouble."

"No," repeated Idrīs ؑ, "this is my place. I will abide here, as the Lord has said, 'Every soul will taste of death.' I have tasted of death. And He also says '...they shall abide and not come forth from there forever more....' I have crossed the bridge of Širāt, seen hell, and entered into Paradise, and none who enters this Paradise will ever leave it."

The Lord then spoke, "I confirm all My servant Idrīs ؑ has spoken. It is good, leave him there."

So Idrīs ؑ is now living in Paradise, and according to one narration he tailors the robes for the people of Paradise. Our Prophet Muhammad ﷺ met him there, either in the fourth or in the seventh heaven on the night of Miraj, and Idrīs ؑ, as well as all of the other prophets, greeted him then.

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And Allah knows best all secrets of the heavens and the Earth.

## Lamaq and the king, Zahaq



he prophet Idrīs ؑ begat sons and grandsons, and among them was a young man named Lamaq. When he grew up, he became restless, and wished to travel and explore other lands, for his country was a rocky and barren desert. He obtained his father's and grandfather's permission and set out on his road. He traveled towards the lowlands by the coast. After he had journeyed for about a week, he became hungry and tired. He came to a land situated between two great rivers (the Tigris and Euphrates) and there he came upon a person living in a cave. Lamaq greeted him and told him where he had come from and that he was hungry.

The man said, "I have nothing to give you, go back to where you came from."

"You don't even ask me my name?" wondered Lamaq.

"Why should I ask your name, or who you are or where you come from? Are you not one of the Children of Ādam ؑ and do you not eat bread and meat as everyone else? I have nothing much to say to you...."

Lamaq wondered at the man's inhospitality and left him, taking his road down to the fair riverbanks, where there was lush and green vegetation. There he met a pretty young maid who fled as soon as she saw him.

"Why are you running from me?" he asked her.

"I am fleeing from the wild beasts."

"What sort of animals do you have here? Are there lions and tigers or bears and wolves?" asked Lamaq.

"No," she said, "I am fleeing from mankind; they are the wildest beasts of all." And she cried and wept bitterly.

"Where are you planning to flee?" asked Lamaq.

"I am running towards the Ka'bah," she said, pointing in the direction of Mecca, "perhaps I will find a kinder people there, and more high-minded."

"So we are of one kind." Lamaq told her, "I am of the people of Shīth شيث and not like the people of this land."

The girl said, "If it is so, we may talk. My family consisted of twenty members and they have all perished. Some were killed by snakes, some by their fellow-men, or they were led off into captivity. I am the only one to escape. That is why I am fleeing from this land."

Lamaq said, "Accept me as your brother."

"No," she said, "then you will abandon me."

"Accept me then as your father."

"Then you will sell me."

"Accept me as your husband."

"By the command of the Lord, it shall be so," and she accepted him.

Lamaq was then one hundred years old and not yet married. They returned to her house which was well kept and undestroyed. Her neighbor saw them coming and asked "Who is that?" She replied, "He is my husband, come and perform the ceremony for us." The neighbor was glad that she had found a protector and they proceeded to write the contract without delay.

They had been married and living together happily for about a month or two, when Lamaq looked out one day and saw some caves in the distance. He asked her about them and she answered,

"By the command of our king, all people must go and visit those caves at certain appointed times, and we, too, must go."

Now, the king of that land was Zahaq, and he was very powerful and had declared himself to be god. For one day when he was sitting by himself, the devil came to him in disguise and convinced him that he, now, had power over all things, and that he would be god on Earth. The devil's helpers served him as spies, and so he had hidden ears in every house. They reported to the king every thing they saw and heard, and because of this a great fear spread throughout the land.

This king grew monstrous and lived only on human flesh, especially that of tender children. Sacrificial rites and ceremoniestook place in the caves of which Lamaq had been gazing. People were made to go there, and they never knew whether they would return.

So, as it was the custom of that land, Lamaq and his wife made ready to go to those caves at the time of the great festival that took place once a year. The country was then called Hob; later it became known as Babylon. Great crowds of people assembled there, and everybody was made to strip their clothes, according to the custom and protocol of the evil king.

Zahaq was of the sons of Qābīl, and he had made five idols in his own image, and many others in form of animals and monstrous shapes. He was also the first person to employ pipes and horns and flutes. When he blew on his horn, the whole crowd fell down and prostrated themselves before their master. When he blew a second time, they rose up again and sang his praises, trembling from fear. For the king was frightful to behold. Lamaq went up close to have a good look at him, and he saw a man of broad and tall stature with long hair which entwined with his beard. The strangest thing about him, however, was that in the place where his neck should have been there was a protuberance which resembled the head of a snake, with a snake's tongue darting in

and out of its mouth. For this strange and miraculous growth people held him to be divine.

Lamaq regarded this monstrosity and said, "This may seem to be a snake, but in reality it is a disease..." People around told him to hush, but Lamaq saw the king's face distort as if in great pain. His officers proclaimed, "O people, see our Lord and Majesty, the King-Snake is in pain; he needs to drink a human brain. Who wishes to sacrifice himself for the sake of his Majesty?" Lamaq heard this call and thought that no one would voluntarily offer himself up, but to his surprise, people competed with each other to be the first, and to be fed to the Snake-King. Two men were chosen and tied down, then they cracked open their skulls and the snake's mouth sucked up their blood and brains. After the snake had eaten, the signs of pain disappeared from the king's face and he resumed his normal aspect. Then Lamaq was certain that it was a disease from the devil.

After this presentation, they began shooting down children with arrows, but nobody seemed upset about this, for the people believed that as soon as they died, their souls would be placed in better and more perfect bodies, and they counted it a great honor to be devoured by the horrible snake. They believed that when their blood mingled with that of the monster, they too, would attain degrees of divinity. So they raced with each other to be sacrificed and to have their children slaughtered for three whole days in that cave. That was the form their worship took, and we seek refuge with the Almighty from such abomination.

Lamaq and his wife returned to their home, horrified, at what they had witnessed but unable to change anything. At the gathering, they had noticed one of the officers of the king watching them closely and Lamaq's wife was very afraid.

The next day this man came to their house and said, "Do you not know who I am?"



"No, we do not know you," they answered.

"I am of the officers of Zahaq," he said.

"And what do you want of us?"

"You don't know me, but I know you, O Lamaq," said the man.

"How do you know my name, I am a stranger to this land?"

"How should I not know you, you are the grandson of Idrīs ؑ, and I too am one of the believers. I have mingled among this fiendish folk and become one of the officers of that king so that I might learn their secrets in order to destroy them. I have learnt that they are planning a great war against the believers, and we must send a message to Idrīs ؑ so that he will prepare the Muslims for their coming."

"But how shall we send that message all the way to the people of Idrīs ؑ on the mountain?" asked Lamaq.

The man said, "I have ten followers, here, also in disguise, and I will send them to him."

## nuh عليه السلام



fter a year or so, Lamaq's wife gave birth to a son and they named him Shākir, because of his sweetness and they also named him Nūḥ عليه السلام (Noah). Nūḥ عليه السلام from the start was unlike other children, for on his forehead he bore the Light of Muhammad ﷺ, and it was visible wherever he turned. This light passed on from one womb to the next when a woman became pregnant with one of the forebears of the Prophet Muhammad ﷺ. That light appeared on her face for as long as she carried that child, and when she gave birth, it passed onto the child. The parents of Nūḥ عليه السلام were believers, but they kept their religion hidden from the people of the land they lived in, for they were disbelieving folk. As every prophet worked at some kind of a craft, Nūḥ عليه السلام used to fashion objects of wood. They were very ingenious, cleverly designed and resembled little boats. His parents looked on and wondered at his ideas.

When he was thirty years of age he said to his parents, "Grant me your leave, I desire to go and see all the land which is under the command of the king Zahaq." His father gave him leave, providing he would be back by nightfall. It was only a three hours' journey into the city from where they lived.

So Nūḥ عليه السلام went forth, and on his way he passed groups of people who were being made to work as slaves and doing hard labor. They were being cruelly mistreated and whipped and beaten. Nūḥ عليه السلام was very upset at their suffering. Then he came to the great palace of the king, and he thought, "For this, they are mistreating people in such a cruel way? Just so they might increase their worldly splendors! Allah Almighty will not give them any satisfaction in their works." While he was yet engaged in these reflections, a man came up to him and asked, "How do you like

our grand palace? And what do you think of our city?" Nūḥ ﷺ said, "It is alright, but it is lacking some refinement. I will work for you and show you what I mean." So for ten years he worked for them, returning home to his parents always at night and the unbelievers had never seen the like of his work. He carved and designed all the woodwork for the palace, its doors, windows and cabinets and became known throughout the land for the high standard of his workmanship.

Ten years passed. When Nūḥ ﷺ was forty years of age, he came home one night, and wished to have his bath and to pray. His mother saw him standing looking out into the distance, and asked him what he was looking at. "I am coming right back, mother," he said and left the house. Having left the house, he went towards the mountain, and did not return for ten years, and no one knew whether he was alive or dead.

After ten years, he returned, and called out to the household, "Mother, father, I am back, your son has returned." But no one answered him. He went in to find his father alone and quite immobilized in a paralytic state in which he could hardly speak, and he found no sign of his mother at all. "Where is my mother?" he cried, and great difficulty his father indicated to him that she had died and was buried beneath a rosebush in a corner of the yard. "What has happened to you, O my father?" We found a plant, three years ago, and we ate of it, and it was poisonous. Your mother died of its effects, and I have been in this condition you see me in ever since. A kindly neighbor comes to look after me." And he also said to Nūḥ ﷺ, "Down by the river, there is a spring; if I bathe in it, I will improve." So Nūḥ ﷺ took his father down to the spring, every day, and slowly he regained his health.

When it was easier for him to speak, he asked, "O son, where have you been all these years that we missed you, what were you doing and what did you see?"

Nūḥ ﷺ replied, "O my father, when I looked at yonder mountain, I beheld what first appeared to be mist, then it became a light, then it turned into a shape of a man who said to me, 'Come, come!' And when I heard these words from him, it was beyond my power to resist; that is why I left so suddenly. It was the angel Mikā'il, who arranges the provisions and sustenance for all creatures, calling me, and he showed to me the whole world."

"And what did you see, O my son?"

"O father, wherever I went I saw people being oppressed, being ill-treated and miserable. I saw them lamenting of danger and harsh conditions laid on them by their oppressors. As soon as men get ahead in life, they resort to oppressing those beneath them who are on the level they have just left. I saw injustice and dissatisfaction everywhere."

"And what else did you see?"

"I went to Yemen, also, and there I saw the same conditions."

"Did you go to the Ka'bah at Mecca?"

"Yes, I went there, too, and it is still standing, but there are no believers left in that place to circumambulate it. The unbelievers have advanced towards the holy lands until they reached the Ka'bah, and they massacred everyone they found there and laid all their houses to waste. Now, that Idrīs ﷺ has disappeared from the world of living men, they are seriously seeking to stamp out Islam. They have placed their idols in the holy house of God, and they do every forbidden thing on that sacred ground, stopping short of nothing and going beyond all limits in their acts of disobedience and immorality. All of their corruption they perform with religious fervor. All have come under the sway of Zahaq and Shayṭān, his associate."

Nūḥ ﷺ was now fifty years of age. One night, he woke up his father and said, "(O my father, the angel Jibrīl ﷺ has come to me and called me to prophethood that I might call people back to

their Lord and to the Way of Truth. To this, cause I must devote my life henceforth."

Nūḥ ﷺ was the first of the prophets who had to call people back from the worst possible condition they could have fallen into, from total moral and spiritual corruption. In the time of Ādam ﷺ, people had only his example to follow, and they were not yet corrupted; the people of Shīth ﷺ did not mix with the unbelievers, and Idrīs ﷺ had only to defend his religion when attacked. Nūḥ ﷺ, however, had to go out into a spiritual wilderness, for the people of that time had forgotten everything. They had become totally degraded and knew not what was right or wrong. So, Nūḥ ﷺ had to begin again from the beginning. Nūḥ ﷺ received no new scripture; he called people back to the books they had already received through the previous messengers.

When Nūḥ ﷺ set out to call his people back to the Truth, they scorned and mistreated him, and never accepted his call. As it is recalled in the Holy Qur'an:

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ قَالَ يَا قَوْمِ  
إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ أَنْ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا أَمْرًا يُغْفِرُ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ  
إِلَىٰ أَجَلٍ مُّسَمًّى إِنْ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ

*We sent Nūḥ to his people, saying, "Warn thy people, for there come on them a painful chastisement." He said, "O my people I am unto you a clear warner, saying, 'Serve God, and fear Him and obey you me, and He will forgive you your sins and defer you to a stated term; God's term, when it comes, cannot be deferred did you but know.'"*<sup>34</sup>

<sup>34</sup> Surah Nūḥ (Noah), 71:1-4.

First of all, Nūḥ went and addressed the poor and told them about the unseen God. They all laughed and ridiculed him. He said to them, "Who has created the sun, the moon and the stars?"

"They were created by the order of Zahaq." people told him, "He created them and set them in motion."

"Nay!" said Nūḥ, "Even Zahaq is only a created being. He eats, drinks, and he is of mankind. One day he must die. How can he be god?"

Nūḥ had a horse and a camel and God gave them speech and they roamed through the lands, calling out, "*Lā Ilaha ill 'Allah Nūḥ Rasūlullāh.*" People threw stones at them whenever they saw them passing and said, "This is some kind of magic." However much they beat and mistreated these animals, by the Grace of Allah Almighty, they recovered by the following morning.

Nūḥ kept on with his preaching for 950 years, as he was commanded to do by his Lord. He ceased not to exert himself for the sake of his people, nor did he tire of their constant mistreatment. After that time, he prayed to his Lord:

قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْني وَأَتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالُهُ وَوَلَدُهُ إِلَّا خَسَارًا وَمَكَرُوا مَكْرًا  
كَبِيرًا وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا  
وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا

*Nūḥ said: "My Lord, they have rebelled against me, and followed him whose wealth and children increase him only in loss, and have devised a mighty device and have said, 'Do not leave your gods, and do not leave Wadd, nor Suwa', Yaghuth,*

*Yā' uq, neither Nasr!' And they have led many astray. Increase  
Thou not the evildoers save in error!"<sup>35</sup>*

The unbelievers had five idols which were made in the image of Zahaq. But to make it possible for everybody to worship them, these idols were carried about the land by envoys, and they came to be known by the names of these *wazīrs* who carried them, that is: Wadd, Sūwā', Yāghūth, Yā'ūq, and Nasr.

After preaching in vain to his people for 950 years, Nūḥ ؑ prayed to his Lord against this obstinate folk:

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ ذَرِيَّةً إِنَّكَ أَنْ تَذَرَهُمْ يَضِلُّوا  
عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا

*And Nūḥ said, "My Lord, leave not upon the earth of the  
unbelievers even one. Surely, if Thou leavest them, they will  
lead Thy servants astray, and will beget none but unbelieving  
libertines."<sup>36</sup>*

Even the children of that time were unbelieving and rebellious. During the time of his prophethood, in 950 years, it is said that Nūḥ ؑ succeeded in calling only 80 persons to the true faith, among them three of his sons. One other son remained a disbeliever, as did his wife. If a woman opposes her husband in religious matters, her punishment will be to be resurrected along with the wives of Nūḥ ؑ and Lūṭ, both of whom believed not, and may Allah preserve us from their fate.

When Allah's Command came for Nūḥ ؑ to build the ark, he grew afraid and said, "O Lord, will You destroy all the people in the world? Surely there are innocent ones among them and the

<sup>35</sup> Sūrah Nūḥ (Noah), 71:21-25.

<sup>36</sup> Sūrah Nūḥ (Noah), 71:26-27.

blameless animals..." The Lord replied "It is written with the ink of Eternity that I shall destroy all the disobedient."

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ  
الطُّوفَانُ وَهُمْ ظَالِمُونَ

*Indeed, We sent Nūḥ to his people, and he tarried among them a thousand years, all but fifty: so the Flood seized them, while they were evildoers. Yet We delivered him and those who were in the ship and appointed it for a sign, unto all beings.*<sup>37</sup>

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ مَلَائِكَةً مَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ إِنْ هُوَ إِلَّا رَجُلٌ بِهِ جَنَّةٌ مَقْرَبُوا بِهِ حَتَّىٰ حِينٍ قَالَ رَبِّ انصُرْنِي بِمَا كَذَبُونَ فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعْ الْفُلْكَ بِأَعْيُنِنَا وَوْحَيْنَا فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التُّورُ فَاسْلُكْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ وَلَا تُخَاطِبُنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُغْرَقُونَ فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلْكَ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي نَجَّانَا مِنَ الْقَوْمِ الظَّالِمِينَ وَقُلْ رَبِّ أُنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ إِنْ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ لَّيْسَ لَهُمْ

*And We sent Nūḥ to his people; and he said, "O my people, serve God! You have no god other than He. Will you not be god-fearing?"*

<sup>37</sup> Suratu 'l-Ankabut (The Spider), 29:14.



*Said the Council of the unbelievers of his people. "This is not but a mortal like yourselves who desires to gain superiority over you. And if God willed, He would have sent down angels. We never heard of this among our fathers, the ancients. He is naught but a man bedeviled; so wait on him for a time." He said, "O my Lord, help me, for that they cry me lies."*

*Then We said to him, "Make Thou the Ark under Our eyes and as We reveal, and then, when Our command comes and the oven boils, insert in it two of every kind and thy family—except for him against whom the word already has been spoken; and address Me not concerning those who have done evil; they shall be drowned. Then, when thou art seated in the Ark and those with thee, say, Praise belongs to God Who has delivered us from the people of the evildoers." And say, "O my Lord, do Thou harbor me in a blessed harbor, for Thou art the best of harborers." Surely in that are signs, and surely We put mankind to the test.<sup>38</sup>*

More than 2000 years had elapsed between the time of Ādam ؑ and the time of Nūḥ ؑ. Gradually people had forgotten the teachings of the prophets and fallen to ever greater depths of corruption and idolatry. Throughout his long life, Nūḥ ؑ preached to his people, but they regarded him only as a madman and would not take his words seriously.

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا وَإِنِّي كُلَّمَا  
دَعَوْتُهُمْ لَتَنْفِرْ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَسْمَوْا بِآيَاتِهِمْ وَأَصْرُوا  
وَاسْتَكْبَرُوا اسْتَكْبَارًا

<sup>38</sup> Suratu 'l-Mu'minin (The Believers), 23:23-30.

*He said, "My Lord, I have called my people by night and by day, but my calling has only increased them in flight. And whenever I called them, that Thou mightiest forgive them, they put their fingers in their ears, and wrapped them in their garments, and persisted, and waxed very proud."*<sup>39</sup>

Nūḥ lived with his family, and had four sons. Three of these were believers: Shem, Ham, and Japheth, but the fourth, Yam or Ken'an was a disbeliever as was his mother. Nūḥ's wife used every opportunity to go against her husband. She would ridicule him behind his back, and she made his life hard. That is why she is mentioned together with the wife of Lūt in the Holy Qur'an.

ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأةَ نُوحٍ وَامْرَأةَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّاخِلِينَ

*God has struck a similitude for the unbelievers—the wife of Nūḥ, and the wife of Lūt; for they were under two of Our righteous servants, but they betrayed them, so they availed them nothing whatsoever against God; so it was said, "Enter, you two, the Fire with those who enter."*<sup>40</sup>

For several hundreds of years Nūḥ ﷺ called his people to the way of truth and received nothing but abuse in return. People became worse and worse, and finally Nūḥ ﷺ gave up hope of improving them. During the last years before the Great Flood which was to come, a great drought beset the land. For forty years, not a drop of rain fell, and a whole generation had never seen or known the blessed rain. All the land dried up and the dry earth burst into salty crusts and food became scarce. The women also became barren, and no more children were born during the last forty years before the flood. Asked by his sons about this, he told them, "The

<sup>39</sup> Surah Nūḥ (Noah), 71:5-7.

<sup>40</sup> Suratu 't-Tahrim (The forbidding), 66:10.

Lord is about to punish this people, therefore, He is sending no more innocent souls into the world—for the children of all times and all peoples are blameless—so that the innocent may not suffer.” Still people would not heed the warning, and at last Nūḥ ﷺ prayed to the Lord:

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ ذَبَابًا

... And Nūḥ said, “My Lord, leave not upon the Earth of the unbelievers even one. Surely if Thou leavest them, they will lead Thy servants astray, and will beget none but unbelieving libertines.”<sup>41</sup>

The Lord heard his prayer and revealed to Nūḥ ﷺ that He was about to answer it, and send destruction upon the whole world. When Nūḥ ﷺ realized that his curse was actually going to come into effect, and that all living beings on Earth would perish, save those whom the Lord would spare he became pale with fear and awe. The Lord then spoke to Nūḥ ﷺ, “Know, O My Prophet, that before the world was created, before the beginning of eternity it was already written that these people would be drowned in a great flood.” Hearing this Nūḥ ﷺ began to wail and lament loudly and some reports say this is why he was called “Nūḥ,” because it means to wail or lament.

After the Divine Decree was revealed to the prophet, Jibrīl ﷺ came to Nūḥ ﷺ with the Command for him to build the Ark. The first problem for him was to find wood and timber with which to build it.

In the time of Ādam ﷺ a giant was born to one of the daughters of Ādam ﷺ and his name was ‘Uj. ‘Uj grew up to disbelieve in the Almighty. Allah gave him a long life, but he was always hungry. He could never find enough food to satisfy himself. He caught

<sup>41</sup> Surah Nuh (Noah), 71:26.

fish from the sea with his bare hands and fried them in the sun, and not much distinguished him from a wild animal.

This giant 'Uj was still alive during the time Nūḥ ؑ was about to build his ark. 'Uj used to help people with his gigantic strength and carry wood for them down from the mountains and forests, and in return he would expect a meal. But however much they set before him, he always rose still hungry, and not once in his life had his belly been filled. Now, Jibrīl ؑ told Nūḥ ؑ to commission 'Uj to fetch him the wood for the Ark. The angel told him that one armload would suffice. Nūḥ ؑ called for the giant 'Uj to come, and he came swiftly running, each of his steps as long as a man's range of vision. With his head above the clouds, he asked Nūḥ ؑ "What will you give me if I work for you?" Nūḥ ؑ answered, "I will feed you a meal that will fully satisfy your hunger, for the first time in all your life." So 'Uj went off and fetched an armload of wood. When he placed it on the ground it was such a pile that it blocked the view. Then 'Uj said, "Now prepare my food, as you promised to feed me." Nūḥ ؑ placed before him one plate of food and a load of bread.

"Eat," he said to him.

"What?" cried 'Uj, "is this all? A whole roasted ox does not satisfy me, and this is not even enough to fill my hollow tooth!"

"O yes," said Nūḥ ؑ, "it is enough. Just begin your meal by pronouncing the words, '*Bismi'l-Lāhi 'r-Raḥmāni 'r-Raḥīm*.'"

"O no, you won't get me to say that ever. You are trying to trick me into your religion."

"What, won't you say?" asked Nūḥ ؑ. "I won't say '*Bismi'l-Lāhi 'r-Raḥmāni 'r-Raḥīm*,' that I will never say," yelled 'Uj.

"You have just now said it. Now you may begin your meal."

The giant ate, and though it was just a little plate of food, he felt as if he had eaten a whole ox, and he could hardly finish what he

had on his plate. He wiped his plate with bread and leaned back and belched, feeling very full. At that moment, Shayṭān came to him and whispered, "How could you have been filled up by such a little bit of food? It is impossible, Nūḥ ﷺ only worked some of his magic on you; in reality he fed you nothing at all...." The giant believed not the evidence of his full, bloated belly, but in the words of Shayṭān, and got angry. He picked up the load of wood he had brought to Nūḥ ﷺ, and yelled, "You promised to feed me but you fell back on your word. So you shall also have no wood!" With that he picked up the huge pile of wood, hoisted it up into his arms and strode off again towards the mountains.

However, the splinters and shavings that fell from his armload as he stomped away were amply sufficient for building the Ark.

Jibrīl ﷺ, the angel, instructed Nūḥ ﷺ, the prophet, how to build the Ark according to the Command of The Lord. Never before had a ship been built in that waterless country which did not meet the sea or any big body of water. The angel instructed Nūḥ ﷺ how to piece together the hull of the ship out of 124,000 planks. On each of the planks was inscribed the name of one of the 124,000 prophets who were to appear from the beginning of creation to the end of times. On the last plank, the name of our noble prophet Muhammad ﷺ was written. In addition to these, four more boards were used to complete the construction, and upon these were written the names of the four rightly guided Khalifas of the Prophet Muhammad ﷺ: Abū Bakr, 'Umar, 'Uthmān, and 'Alī . Two more pieces were placed on the roof of the Ark and these bore the names of Ḥasan and Ḥusayn , the Prophet's grandsons. By the blessing contained in all these blessed names, Allah Almighty protected the Ark from sinking in the midst of the mighty deluge that was to come upon the world.

For us, there is a lesson in this: Allah Almighty will protect all those in whose hearts there is love and respect for the prophets, particularly for the Prophet of the Last Times, Muhammad

Mustafa, ﷺ and his family and companions, from the fires of hell on the Day of Judgment.

While Nūḥ ﷺ was busy building his Ark, the unbelievers scoffed at him and mocked him every day, and hindered him from his work. They went so far as to spread word that no one should dirty his own toilet from now on, but instead everybody should use the Ark as a place of convenience. People jumped to this mischievous idea and whoever could reach it, went daily and performed his need in the Ark of Nūḥ ﷺ. At last, it became nearly impossible for Nūḥ ﷺ to continue his work on the boat, on account of the filth and the stench that arose from this "public toilet." Nūḥ ﷺ cried to the Lord about this new injustice, and the Lord addressed him, saying, "O My prophet Nūḥ, don't trouble yourself, for I will yet make them lick your boat clean of their own filth...." After this, Nūḥ ﷺ thanked the Lord for harkening to his complaint and continued his work.

After some time, a strange disease began to spread among the people; a skin disease which covered them from head to foot in a horrible rash or eczema. No part of their bodies were not covered with hideous, suppurating sores, and they could find no remedy. Day by day, it grew worse and spread. People began to hide from each other because they were so disgusting to one another. Neither old nor young were exempt from the affliction, and even the pretty young girls hid themselves and grew ashamed of their own hideousness.

People only came out from their houses to relieve themselves in Noah's Ark. One day, one man, perhaps because he was in a hurry, happened to slip on the wet beams of the ship, (all was covered in filth and slime by now), and he tumbled head over heels into the putrid mess. When he had picked himself up and out of it and washed off, he discovered to his great amazement that all the exposed parts of his body were free of the noxious sores! Having found the cure, he undressed and jumped in again,

bathing himself from head to toe in the bath of filth, and he found himself completely cleansed of the disease; not a trace remained.

He rushed back and showed himself to his people saying, "Run I have found the cure!" Run to the Ark that the madman is building, and bathe yourself in it. It is full up with this marvelous medicine!" Quickly, they ran to the Ark, crushing one another in the rush to get there first, and they raced now to clean out the boat which they had previously competed in dirtying. The first comers jumped in while the boat was still full, those who came after scooped it out with their hands and covered themselves with it, and the latecomers had to lick up their own excrement and spread it on themselves with their tongues. In this way the Ark of Nūḥ ﷺ was cleaned, as the Lord had promised him, and Nūḥ ﷺ continued his work.

The boat was completed and the last planks set in their place on the first day of the month of Rajab (the sixth month in the lunar calendar). Its bow was shaped like the breastbone of a fowl and its stern like the tail of a peacock.

Now the Lord commanded Nūḥ ﷺ to call all of his family together and the few believers among his people, and to tell them to make ready to board the Ark, for the flood was about to set in. "This will be its sign," said the Lord, "from the ovens in which you bake your bread, water will gush forth. Then know that the time has come." Nūḥ's people prepared, and the unbelievers continued to scoff, "How should there be a flood in this country which hasn't even seen rain in so many years?"

Finally, one day Nūḥ ﷺ saw the sign that the Lord had given him fulfilled, and he ordered everyone to board the Ark. It had three stories: into the lowest hold entered the animals in pairs male and female, the second story was reserved for the human travelers, and apart from Nūḥ's family there were 80 of them, believing men and women, the third and top story was for the birds. When they had all entered, the doors were shut and they waited. Still the

unbelievers mocked and scorned, and said, "What a foolish game he is at, how is this huge vessel ever going to float on dry land?" But, they had not long to wait for their answer. For before long water began gushing forth from the ground and rains poured down from the skies, and that which no one had believed came true.

Nūḥ ﷺ had gone aboard with his three sons and their families, but his fourth son, Ken'an was his name, or Yam, refused to board.

His father called to him, "Come now, my son, it is time to save yourself, you will be drowned if you stay behind."

He answered "Father, it is well-known that you are quite mad, everyone has said so for a long time, and nobody believes in you. In this country where there is not even a drop of water to spare, no rivers, lakes, or streams—how should there suddenly be a flood? For years we have suffered from drought, and now you tell us this nonsense about a flood? How do you think your ship is going to float on dry land? You are just making a fool of yourself and of us!"

"O my son," said Nūḥ ﷺ, "don't you see those black clouds full of rain?"

"Oh, clouds," said he, "they come, and they rain and pass. If it really gets wet I will climb to the height of that hill and find shelter there."

And the rains began to fall, as if the gates of heaven had sprung a leak. Raindrops, the size of millstones, dropped from the skies and it rained in uninterrupted chains. The springs of the earth gushed forth and the alleys soon filled with water. Soon, the Ark was afloat, and those in the safety of the Ark cried for their families they had left behind. As it is written in the Holy Qur'an:



وَمِی تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَا بُنَيَّ ارْكَبْ  
مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ قَالَ سَأُوِي إِلَى جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ قَالَ لَا عَاصِمَ  
الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ

*So it ran with them amid waves like mountains: and Nūḥ called to his son, who was standing apart, "Embark with us, my son, and be thou not with the unbelievers" He said, "I will take refuge in a mountain, that shall defend me from the water," Said he, "Today there is no defender from God's command but for him on whom He has mercy." And the waves came between them, and he was among the drowned.*<sup>42</sup>

وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ  
الْحَاكِمِينَ قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِي مَا لَيْسَ  
لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ

*And Nūḥ called unto his Lord and said, "O my Lord, my son is of my family, and Thy promise is surely the truth. Thou art the most just of those that judge." Said He, "Nūḥ, he is not of thy family; it is a deed not righteous. Do not ask of Me that whereof thou hast no knowledge I admonish thee, lest thou should be among the ignorant."*<sup>43</sup>

When Nūḥ ﷺ ordered everyone aboard the Ark, he was told to instruct his people not to go aboard saying "Bismi'l-Lāhi 'r Raḥmāni 'r-Raḥīm," for to invoke the Names of Mercy is inappropriate at a time of Divine Wrath and Anger.

<sup>42</sup> Sūrah Hūd, 11:42-43.

<sup>43</sup> Surah Hud, 11:45-46.

وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ

They were ordered to board, saying:

*"Bismi'l-Lāhi majrāhā wa mursāhā - In God's Name shall be  
its course and it's berthing."*<sup>44</sup>

Likewise when we are about to slaughter an animal, we do not say "In the Name of Allah the Merciful, the Compassionate," but only, "In the Name of God" — *"bismi'l-Lāhi, Allāh Akbar."* The Names of Mercy are not invoked when blood is shed, be it slaughter or in battle.

As they went aboard the Ark in pairs, Iblīs caught hold of the tail of the ass and pulled on it so that it couldn't advance. Nūḥ ﷺ did not see Iblīs, and was angered at what he thought was the stubbornness of the donkey, so he yelled at it, "In with you, damn you!" Unwittingly he had invited the accursed one into the Ark of safety. Later, when they were well afloat, Nūḥ ﷺ went down the hatch to look after the animals, and he found Iblīs there among them. "How did you make it in here, O accursed one?" he asked. "O Nūḥ ﷺ, you yourself invited me onto the boat, when you said, 'Get in, damned one' — who else is damned but me? So I thought you must mean me and I got in...."

One day, when Nūḥ ﷺ was strolling on board the Ark, he met a very old person whom he had never seen before.

He asked him, "Who are you that I don't know you, and how did you come aboard?"

"I boarded this ship upon your orders, Captain Nūḥ ﷺ," said he, "and the reason for my being here is that their bodies might be with you while their hearts might belong to me."

Nūḥ ﷺ, then, realized that he was talking to Shayṭān.

<sup>44</sup> Surah Hud, 11:41.

Iblīs went on to say, "O Nūḥ ﷺ, your nation will be destroyed by five things. Three of these I will disclose to you, but the remaining two I will keep to myself."

The Lord of the Worlds then inspired Nūḥ ﷺ to answer him, "Tell me only those last two, I don't need to know the other three."

"That is alright by me." The devil said, "The first thing to destroy them will be envy, and the second is avarice. I grew envious of your grandfather, Ādam, and on account of my envy all my thousands of years of worship were thrown in my face, and the Lord cursed me. Envy was my undoing. But your father Ādam ﷺ was destroyed by greed; for the Lord had forbidden him to approach a certain tree, and he went and ate from it in spite of his better knowledge. Ādam ﷺ was destroyed by his greed. These two things, greed and envy, will destroy your nation as well."

Three kinds of animals came into existence aboard the Ark that had not been created before this time. This is how it happened:

All the animals were in the hold, and after the Ark had been afloat for a while, the stench of their droppings became bothersome to all the people who lived in the second story above them. They came to Nūḥ ﷺ and complained to him of this, and said, "What shall we do?" The Lord then revealed to Nūḥ ﷺ to stroke the back of the elephant. Nūḥ ﷺ stroked his back and it tickled him so that he raised his trunk and sneezed. As he sneezed, the pig was born from his trunk. Thus the pig was created, and it began to eat up all the manure and droppings from the stable until it was cleaned up.

Shayṭān had seen what Nūḥ ﷺ had done to the elephant, and he now in turn stroked the back of the pig. It sneezed also, and from its snout was born the rats. They swarmed over the ship and began to multiply very rapidly. They were always ravenously hungry and when they could find nothing more to eat, they began to gnaw holes into the planks of the ship. Again people complained to Nūḥ ﷺ that the rats would cause the Ark to sink.

and the Lord this time revealed to him to stroke, the back of the lion. And what came out of the sneeze of the lion? The cat was born. No sooner was the cat born, than it went to chase after the rats, and it kept the ship free of vermin. But they had already gnawed a hole into the hull and water was entering through it. Then, the snake came forth and said, "I will do you a service, do not fear me." and it squeezed its tail into the hole. It fitted so snugly that no more water could enter. There the snake remained for the rest of the journey. (From Ibn 'Abbās ﷺ)

At the outset of the journey, it had been revealed to Nūḥ ﷺ that he must forbid all men and animals to have congress with their wives and mates, for this was not an activity to be indulged in while the Divine Punishment was descending upon the world. Also, space on the Ark was limited, so they should not multiply. Of all the people there, Nūḥ's son Ham disobeyed, and his father prayed against him. For this reason Ham's face was blackened, and his descendants are the black races.

All the animals observed the prohibition, except for the dog. The cat saw him and told on him. Nūḥ ﷺ called the dog, but the dog denied his guilt and said, "The cat has lied." Again the dog was unable to control himself, and again the cat bore witness against him. This time the cat prayed, "If this happens again, let them be stuck together so that there will be evidence." The next time the dogs copulated they stuck together and could not draw apart when the cat caught them. The cat fetched the prophet, and the dog was very much ashamed before Nūḥ ﷺ. He was also very angry at the cat, therefore, it prayed against the cat, and the Lord heard and answered its prayer, too. "O Lord," prayed the dog, "for that the cat has shamed me before Thy holy prophet, let it be that whenever the cats engage in their generative activities, they will make such a noise and caterwauling that everyone will know what they are doing." And the dog's prayer also found acceptance and so it is to this very day. This is the cause of the enmity between dogs and cats.

The Ark began its journey in the month of Rajab and it was seaborne for six months. When this time was completed, their provisions had also nearly been used up. Slowly, slowly the waters began to recede, as it is written.

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكَ وَيَا سَمَاءُ أَقْلِعِي وَغِيضَ الْمَاءُ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ  
عَلَى الْجُودِيِّ وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ

*And it was said, "Earth, swallow thy waters, and heaven, abate!" And the waters subsided, the affair was accomplished, and the Ark settled on al-Jūdī, and it was said, "Away with the people of the evildoers!"*<sup>45</sup>

All the people and animals aboard the vessel were slowly growing restive because of having been locked up in a small space for so long, and they were hungry to see dry land. Nūḥ ﷺ opened a small window in the Ark and saw that the rains had ceased, and the waters were slowly receding. He called the crow and said, "Fly along, as far as you might, and see if you can spot dry land for us to disembark upon. Perhaps the peaks of the highest mountains are already clear." During the flood the water level had risen a full forty feet above the highest mountain peaks. So the crow flew away and it flew far and wide to a mountaintop, and there it found the carcass of a drowned animal. Having come upon its favorite food it alighted and began to hungrily feast on the meat, and forgot everything else.

When the crow failed to return, Nūḥ ﷺ ordered the dove to fly in search of dry land. It came to a place where it could make out an olive tree, but it was still mostly submerged. Only the smallest twigs were sticking out of the water. It rested on the twigs and tried to pick one for the prophet Nūḥ ﷺ, but as it did so, it had to wade through the water and it covered its legs. The legs of the

<sup>45</sup> Sūrah Hūd, 11:44.

dove were then still covered in feathers, but wherever the Waters of Wrath touched it, all its feathers fell off. That is why its legs are red from that day on. It plucked a small olive branch and flew back to the Ark. Nūḥ ﷺ blessed the dove for its service, and it became a tame and gentle creature. It is a symbol of peace to all of mankind. Then, he also cursed the crow, and its feathers were blackened and its voice became unpleasant. It is unloved by man.

Nūḥ ﷺ sailed for six months and the Ark came to rest on the mountain of al-Jūdī on the tenth day of Muḥarram (the first month of the lunar calendar). People began to emerge from the Ark, and since they had been locked up in the dim light of the Ark for so long, their eyes were not accustomed to the bright light of day, and they squinted. Their eyes began to run and stick together with infection. It was then revealed to Nūḥ ﷺ to teach his people to anoint the eyes with collyrium (kohl), and their complaint disappeared.

To celebrate their safe return, they put together all the grains they had left in their bags and cooked a festival meal. On the day of 'Āshūrā, (the tenth day of Muḥarram) we commemorate the landing of the Ark by preparing a dish from various grains and beans, chickpeas etc, and this too is called 'Āshūrā.

The first dwelling people founded after their landing they named "Thamānīn" after the eighty believing men and women who had gone aboard the Ark with their prophet. (The name means eighty in Arabic.)

When the Ark first landed and Nūḥ ﷺ looked out through a window, he noticed that the Earth's surface had turned all white. "How is it that the whole Earth has turned white after the Flood, O Lord?" he asked. The Lord answered him, "Look closely, Nūḥ ﷺ, and you will recognize that it is on account of the white bones of all the creatures which have been drowned on because of your curse against them...." Then Nūḥ ﷺ wept as he understood the greatness of the destruction.

The Lord ordered Nūḥ ﷺ "Go to yonder mountain, dig some clay and make from it pots and pans; plates and vessels of every kind you can think of." Nūḥ ﷺ obeyed and worked at this task for a long time, until he had produced a mountain of earthenware vessels. He placed them to dry and harden in the sun. Then, the Lord ordered him to pile them up neatly, the larger pots at the bottom of the pile, and the smallest ones on top. When he had done that, the Lord commanded Nūḥ ﷺ to pull out the vessel that made the lowest corner of the pile, and when Nūḥ ﷺ did so all the pots tumbled and rolled and broke into pieces. Nūḥ ﷺ sat among the pottery shards and was disconsolate at seeing all his efforts having gone to waste. He muttered against the Lord, "Why did You have me build up this huge pile if You were only intending for me to break them up again? Why did You make me take so much trouble with this work which has been all in vain?" The Lord then answered him, "I did this to show you, O Nūḥ ﷺ, how it feels to a creator to destroy his own creation. You gave so much value to these clay pots of your making and they are only of mud, yet you cry for your wasted effort. Do you believe that I place no value in My servants whom I have created from nothingness? For so many days and years and generations I have tended and kept them; sustained and nourished them, then you prayed against them, and I accepted your prayer and cursed the whole world and destroyed all its living beings. O Nūḥ ﷺ, do not ever pray against anyone again for if you do so I will not only not heed your supplication but I will erase your name from the book of the prophets...."

Never again was it given to any prophet to curse the whole world. After this Nūḥ ﷺ wept incessantly and never raised his head again until he died. Some say, that it was on account of these later lamentations that his name became "Nūḥ."

Now, when everybody was descending from the Ark last of all came Nūḥ ﷺ, his sons, his unmarried daughter, the dog, and the ass. Nūḥ ﷺ had promised this daughter to the first man who had

asked for her hand in marriage. After him another came, and Nūḥ ﷺ forgot that he had already promised her to one man, and promised her to this second suitor as well. Eventually, a third one came and asked for her hand, and Nūḥ ﷺ promised her to him, as well. After the flood, when it was time for the marriage, he learnt of his error, and grew confused. What should he do? He had only one daughter and she was now promised to three different men....

The angel Jibrīl ﷺ came to his aid, "Your Lord Almighty sends you His *Salāms* and advises to take your one daughter and put her in a room with your donkey and your dog. Then, by the Grace of the Almighty, you will see His power." Nūḥ ﷺ acted upon the angel's advice and shut the three into a room. When next he opened the door, what did he see? Three identical maidens; his own daughter threefold! He married them in succession to the three men he had promised his daughter to, and they went off to their married homes. Some time later, Nūḥ ﷺ went to visit all three of them, to see how they were getting on. The first one greeted him with respect and courtesy, served him some sweets and honored him as her father and guest. Nūḥ ﷺ then knew that this was his own natural daughter. Next, he went to the house of another one, and he found there a woman who looked like his daughter, but who had no manners at all. She did not recognize him as her father and treated him roughly and would have kicked him, had he not quickly moved on. He understood that this one was the donkey. Last, he went to the house of the third woman who looked like his daughter, and this one did not even know how to speak, whenever she opened her mouth it was to bark or snarl. Nūḥ ﷺ knew that this must be the dog-woman. But they all retained their human form and continued to live after the human fashion. This is why it is said that there are three kinds of women: some are like dogs, others like donkeys, and others like the daughters of Hāwā....

Before the Flood, there lived a widow who was one of Nūḥ's devoted followers. She believed in him firmly and her heart was



true. She had one cow, and every day she would milk it make yogurt from the milk and bring it to the prophet. When Nūḥ ﷺ began to warn people of the deluge that was to come, she begged him many times not to forget her when the hour came. He promised he would not to forget. When the time came, and the gates of heaven poured forth the rain of wrath, Nūḥ ﷺ forgot the poor widow and did not think of her until long after the Flood was over.

After a long time had passed, he returned to his own village, and one day he saw the woman coming to his house with themilk pot in her hand. She said, "O prophet of God, have you forgotten me?" Then Nūḥ's memory returned to him and he asked her with some consternation, "Where have you been all this time, woman? How did you survive that terrible flood that washed all life from the face of the Earth?" The woman said, "What flood? I have seen no flood or anything like it since I saw you last. I am still waiting for your words to come true." Then, after pondering for bit, she added, "Or could it be that this was the event you were talking about: one day my cow came home with her legs covered in mud up to her knees, and I wondered at that. Could that have been your flood?"

In this way, Allah Almighty protects whom He wills from any disaster, and He is powerful over all things.

As to the lifespan of Nūḥ ﷺ, there is a difference of opinion, but the Holy Qur'an says:

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا

*Indeed, we sent Nūḥ to his people, and he tarried among them a thousand years, all but fifty;<sup>46</sup>*

<sup>46</sup> Sūratu 'l-ʿAnkabūt (The Spider), 29:14.

His age at the time he boarded the Ark was 480 years, though some sources maintain he was 600. After the Flood he lived another 306, or 250 years, and the number of his entire years was 950. He lived the longest of all the prophets who have ever appeared, and for that he is called the "Shaykhu 'l-Anbīyā" (the eldest of the prophets). When the Holy Prophet Muhammad ﷺ ascended to the heavens on his night-journey, all the prophets came to him to pay their respects; all but Nūḥ ﷺ. The Prophet Muhammad ﷺ was ordered to go to him on account of his venerable age.

None of the eighty men and women who were saved from the flood had any children afterwards; therefore, all of mankind is descended from the three sons of Nūḥ: Shem, Ham, and Yāpheth. We are all related to our ancestor Nūḥ ﷺ which is why he is also called, the "Second father of mankind." The sons of Shem settled in the lands of Yemen, Hijāz (Arabia), and India. The sons of Yāpheth settled in Asia Minor, Turkistan, and Persia, and Ham's sons settled in Egypt and the rest of Africa.

When Nūḥ ﷺ felt death approaching, he called one of his sons to his side and obliged him to be his successor after he left the world. Then the angel of death came to Nūḥ ﷺ, and when Nūḥ ﷺ beheld him, he began to cry loudly and lament. "Why do you cry so loud," said the angel of death, "have you not lived in the world long enough?" Nūḥ ﷺ said, "This world resembles a house with two doors through one of its doors we enter, and through the other we pass away...."

When he had spoken these words, the angel took from him his soul and he died. Peace and Blessings be upon Nūḥ ﷺ and Felicity in the world to come.

Shaykh Muhammad al-Maghribī has said, "None of the prophets' gravesites are known for certain except the graves of Ibrāhīm ﷺ Khalīl (at Khalīl, Hebron) and the grave of the Holy Prophet

Muhammad ﷺ at Medina." The grave of the prophet Nūḥ عليه السلام is not known to us, but some say it is at Kūfā. And Allah knows best.

But where is the Ark of Nūḥ عليه السلام? People have often asked. It is reported to rest upon the mountain of Qāf and there it is preserved in its original shape. Suhayl bin 'Abd Allāh was sitting, one day, in seclusion, and while he was performing his recitations, he fell into an exalted state. He stretched out his foot and it reached to the mountain of Qāf and later he reported that he had set foot onto the Ark. His companions were incredulous and said, "We might believe this if you had brought us a sign of it." At that very instant a sliver of wood came flying through the air out of nowhere, and by this they knew that Suhayl's report was truthful, and that, indeed, the Ark of Nūḥ عليه السلام rests upon the mountain of Qāf. It is hidden and can be seen only by those to whom Allah shows it.

And may the Almighty increase us in Knowledge and Wisdom and grant us of His Light thereby to see.

## huḍ عليه السلام



When prophet Nūḥ عليه السلام felt his death was approaching, he called his sons to his side. He sent them, along with their families, back to the land of their origin. There, they founded the city known as Bābil, (Babylon). His son, Shem, was sent into Arabia, the Najd, and Yemen. When the Flood broke on the

earth, the Heavenly House had been lifted up and away. Nūḥ عليه السلام now told his son Shem to find the spot where it had stood and to settle near there. So their tribe settled around the area of Mecca, and in time, they became the tribes of Arabia and the Yemen.

Seven hundred or eight hundred years passed. For a long time, the sons of Shem remembered the Flood and the great terror of it, and they held to the religion of Nūḥ عليه السلام and believed. But after some time, as it happens with the sons of Ādam, the story of the Flood became to them only a matter of hearsay, and thereafter a fable and a legend, nothing more than a tale of the ancients which they gradually dismissed. So slowly they reverted to the worship of idols and their old ignorance.

Four tribes were living in the land of Najd. This has always been an extremely dry land; no rain ever fell. While people increased, food grew scarce. So they dispersed in little groups and settled in other lands; every group had their own chief, and each of these chiefs had his own special idol. The idols were named according to the leader they belonged to; one was called 'Ad, and the other Ṭhamūd. There was among them a special class of priests and soothsayers who used to interpret the "speech" of the idols. They would hide behind or inside the figures and produce sounds and hollow voices which they convinced the people were the voices of their gods. The youngest priest among the people of 'Ad was a

young man called Shamrukh, and being the youngest, he was obliged by custom to keep silent and to learn by listening to the older priests, but his heart was even more possessed than the hearts of all the others. Secretly, he was plotting and planning to usurp the power from their hands, and from his early youth he dreamt of nothing but power and kingship.

The people of 'Ad were a race of giants and because of their greater physical strength they used to bully everybody else. Every year, they held a fair on their lands, to which people came from far and wide for trading, games and entertainment, and the fair lasted four days. Formerly, people had looked forward to the enjoyment but since the people of 'Ad became ever more violent and disagreeable; it was no more fun for the tribes. When they were bargaining for some goods, the 'Ad would threaten them by saying, "If you do not buy it for the price we ask, we will kill you." So people stopped coming to the fair, and their business slowed down and came to a halt. A year or two passed. Each year was worse than the one foregone. Finally, they decided to launch raids against the neighboring tribes who had fled from them and no longer came to their fair. They fell upon them, took away all their belongings and led their wives and children off into slavery. Then they decided to pack up and leave the country in search of fatter pastures. They had heard of a land of plenty and planned to take possession of it by force.

Now Shamrukh, the young priest, saw his chance come at last. One day he knocked upon the king's door. The king was sitting with his son, passing the time of day. Shamrukh came in and fell upon his face, prostrated before the king and made him all manner of obeisance. He pretended to be worshipping him and at last he spoke, haltingly, as if from great reverence, "O our god-king, O sublime divinity, your humble servant has seen a dream last night, oh, such a dream—but I cannot tell...."

"What did you see in that dream?" asked the king, bewildered.

"I saw the world fall down before you and kissing your feet. I saw that you are the greatest lord of us all and the great god himself."

The king had never before been flattered in such terms, and he was puzzled.

"Then," continued the false dreamer, "I saw you step out onto the hill of the idols, and, imagine, I saw you smash them all to pieces. After that you stepped out in front of the assembled people and said to them, 'We have made these idols with our own hands, how should there be any harm in unmaking them again? In my hands is the power to hurt and to harm, so fear me, O people, for I am your Lord.' When you had spoken those words, I saw a great light rising behind the mountains, and you appeared in the middle of that light, surrounded as if by your own rays. All your servants fell down before you and great was the awe of that moment. Then you began to increase in size; you grew and grew until you filled out the whole world. It is yours, O king, for you are its creator and sustainer!" His words were calculated and full of lying deceit.

The king marveled at all he said and couldn't quite believe it at first, "Am I then really so big and important?"

"O lord," said the liar, "it was you who showed us that dream.... It was you who has made me the witness of your glory so that I might tell it abroad. I know that you have hidden your true station from us up till now, but the time is now nigh for you to shine forth...."

Now the king knew full well that he was only a mortal and no god, but the priest Shamrukh talked for so long and with, so much persuasiveness that he began to doubt himself. "If I am that god that you say I am, what do you think I should do now?" he asked.

"Give me permission, and I will arrange everything," said Shamrukh.

"What will you do?"

"We must first of all explain to the other priests what has happened, and certainly they will give us their support, for after all, you are powerful over all things...."

The king agreed and sent Shamrukh off to talk to the priests. But what he said to them was this, "O my brothers, flee for your lives, for the king 'Ad plans to have us all killed!"

"How did you come to hear of this?" they asked.

"Just now I have come from his tent and got away by the skin of my teeth. If we don't flee at once, he will have us all killed."

"How and where shall we flee to?" they asked despairingly.

He answered, "We will flee and carry the idols with us, and when we are gone some way, we will chop them to bits and throw them by the roadside."

"But what will all our people and worshippers think?" asked the priests.

"They will think it was 'Ad, the king who did it. Furthermore, I know of a place where is a cave in which we can hide. After they have stopped searching for us, we will go and live among another tribe, and we can serve them with our knowledge, and our lives will be easy once again."

They said, "Alright, when do we leave?"

"At midnight."

They went to the idols and chopped them up into little pieces, and then they placed the pieces into a bag. Meanwhile, Shamrukh was collecting a big pile of brush and firewood behind the hill. Nobody noticed him or what he was doing because they were in such a frenzy to get their own things packed and ready. At midnight they set out, and they did not bother to check whether Shamrukh was with them or not. They set out and dumped their idols by the roadside. They rushed along until they had reached

the cave Shamrukh had described to them and where they fancied themselves to be safe.

But Shamrukh had not gone out with them. Instead he returned to the king and said to him, "O most farsighted king, the dream you inspired in me has come true already. All the priests have fled and they have broken their own idols to pieces. Now the time has come for you to show yourself for what you really are, this very night let the people bear witness to your true majesty and divinity. They will all become slaves unto you and will do nothing against you, whatever you may do to them."

Next, he went and told the people that their priests had realized the falsehood they were worshipping and had broken their idols, and themselves had fled into the hills. He called them to come to a meeting place in the middle of the night, where their new god would show himself to them, and for everyone to appear there without fail. At midnight, when they were all assembled, Shamrukh lit the gigantic pile of grass and brushwood that he had been collecting earlier behind the hill. The king 'Ad stood on top of the hill, and all the sky behind him was illuminated by the great fire, so that the king appeared himself to be shining. People were dazzled for they could not see the fire, they only saw its light, and in the midst of the light the figure up on the temple-mount which spoke to them now in a great voice, "O my people, my servants, I am your own true god, and I have come to you at last and put an end to all the false gods you were worshipping. I have been victorious over them and their priests, and me alone shall you obey me alone shall you worship from this time on." And he said all that Shamrukh had taught him to say.

People thought not much about what he had said, in fact they agreed, and said, "Truly, if those idols had had any power of their own, they would have known how to help themselves out of their plight. As it is, they just let themselves be chopped to pieces." Then they wanted to know where the priests had gone who had



## GLOSSARY

'*abd* (pl. '*ibād*): lit. slave, servant.

'*Abd Allāh*: lit., "servant of God"

Abū Bakr aṣ-Ṣiddiq ؓ: one the closest Companions to the Prophet ﷺ, his father-in-law, who shared the Hijrah with him. After the Prophet's death, he was elected as the first caliph (successor) to the Prophet ﷺ. He is known as one of the most saintly of the Prophet's Companions.

*adab*: good manners, proper etiquette.

Ādam: Adam ؑ, the first man and the first prophet of God.

*adhān*: call to prayer.

*al*: Arabic definite article, "the"

'*alamīn*: world; universes.

*alḥamdūlillāh*: Praise God.

'*Alī ibn Abī Ṭālib* ؓ: the cousin of the Prophet ﷺ, married to his daughter Fāṭimah and fourth caliph of the Prophet ﷺ.

*alif*: first letter of Arabic alphabet ا.

'*Alim*, *al*:- the Knower, a divine attribute

*Allāh*: proper name for God in Arabic.

*Allāhu Akbar*: God is Greater.

'*amal*: good deed (pl. '*amāl*).

*amīr* (pl., *umarā*): chief, leader, head of a nation or people.

*anā*: first person singular pronoun

'*aql*: intellect, reason; from the root '*aqila*, lit., "to fetter."

'*Arafah*: a plain near Mecca where pilgrims gather for the principal rite of Hajj.

'*arif*: knower, gnostic; one who has reached spiritual knowledge of his Lord.

'*arīfūn* ' *bi* ' *l-Lāh*: knowers of God

Ar-Raḥīm: The Mercy-Giving, Merciful, Munificent, one of Allah's ninety-nine Holy Names

Ar-Raḥmān: The Most Merciful, Compassionate, Beneficent, the most often repeated of Allah's Holy Names.

'*Arsh*, *al*:- Divine Throne.

'*Aṣ*: brother of Jacob.

*aṣl*: root, origin, basis.

*astaghfirullāh*: lit. "I seek Allah's forgiveness."

*awliyāullāh*: saints of Allah (sing. *walī*).

*āyah/āyāt* (pl. *Āyāt*): a verse of the Holy Qur'an.

*Āyat al-Kursī*: the Verse of the Throne, a well-known verse from the Qur'an (2:255).

Ayyūb: the Prophet Job ؑ.

Āzar: father of Abraham.

'Azāzīl: the name of Satan before his fall.

Azrā'il: archangel of death ؑ.

Badi' al-: The Innovator; a Divine Name.

Barī Ādam: Children of Ādam; humanity.

Bayt al-Maqdis: the Sacred Mosque in Jerusalem, built at the site where Solomon's Temple was later erected.

Bayt al-Ma'mūr: much-frequented house; this refers to the Ka'bah of the heavens, which is the prototype of the Ka'bah on earth and is circumambulated by the angels.

*baya'*: pledge; in the context of this book, the pledge of initiation of a disciple (*murid*) to a shaykh.

Bin Yamīn: Benjamin, brother of Joseph by the same mother. His name means "that

which burns inwardly," in Syriac.

*bismi'l-Lāhī 'r-Rahmānī 'r-Rahīm*:

"In the name of the All-Merciful, the Compassionate"; this is the introductory verse to all the chapters of the Qur'an except the ninth.

Dajjāl: the False Messiah (Antichrist) whom the Prophet ﷺ foretold as coming at the end-time of this world, who will deceive mankind with pretensions of being divine.

*dhikr*: remembrance, mention of God through His Holy Names or phrases of glorification.

*du'a*: supplication.

*dunyā*: world; worldly life.

'*eid*: festival; the two major festivals of Islam are 'Eid al-Fitr, marking the completion of Ramadan, and 'Eid al-Adha, the Festival of Sacrifice during the time of Hajj.

*fard*: obligatory worship.

Fātiḥah: Sūratu 'l-Fātiḥah; the opening surah of the Qur'an.

Fir'awn: Pharaoh.

Ghaḥūr, al-: The Forgiver; a Divine Name.

*ghawth*: lit. "Helper"; the highest ranking saint in the hierarchy of saints.

*ghaybu' l-muṭlaq, al-*: the absolute unknown, known only to God.

*ghusl*: full shower/bath obligated by a state of ritual impurity prior to worship.

Grandshaykh: generally, a *walī* of great stature. In this text, where spelled with a capital G, "Grandshaykh" refers to Mawlana 'Abd Allāh ad-Daghestani (d. 1973), Mawlana Shaykh Nazīm's master.

*hā'*: letter •

*ḥadīth nabawī* (pl., *ahadīth*): prophetic ḥadīth whose meaning and linguistic expression are those of the Prophet Muḥammad ﷺ.

*ḥadīth qudsī*: divine saying whose meaning directly reflects the meaning God intended but whose linguistic expression is not Divine Speech as in the Qur'an, it thus differs from a ḥadīth *nabawī* (see above).

*ḥaḍr*: present

*ḥaywān*: animal.

Hājar: wife of Abraham.

*ḥajj*: the sacred pilgrimage of Islam obligatory on every

mature Muslim once in his/her life.

*ḥalāl*: permitted, lawful according to the Islamic Shari'ah.

*ḥaqīqah, al-*: reality of existence; ultimate truth.

*ḥaqq*: truth

*Ḥaqq, al-*: the Divine Reality, one of the 99 Divine Names.

*ḥarām*: forbidden, unlawful.

*hāshā*: God forbid!

*ḥarf* (pl. *ḥurūf*): letter; Arabic root "edge."

*Ḥawā*: Eve, the first woman.

*hijrah*: emigration.

*ḥikmah*: wisdom

*ḥujjah*: proof

*Hūd*: Arabian prophet, sent to the people of 'Ad.

*hūwa*: the pronoun "he," made up of the letters *hā'* and *wāw* in Arabic.

*'ibādu 'l-Lāh*: servants of God.

*Iblīs*: Satan.

*iḥsān*: doing good, "It is to worship God as though you see Him; for if you are not seeing Him, He sees you."

*ikh-lās, al-*: sincere devotion

*ilāh* (pl. *ālīha*): idols or god(s)

*ilāhīyya*: divinity

*ilhām*—Divine inspiration sent to *awliyāullah*.

*'ilm*: knowledge, science.

*'ilmun ladunnī*: "Divinely-inspired" knowledge  
*imān*: faith, belief.

*imām*: leader of congregational prayer; an advanced scholar followed by a large community.

*insān*: humanity; pupil of the eye.

*insānu 'l-kāmil, al-*: the Perfect Man; the Prophet Muhammad ﷺ.

*irādatullāh*: the Will of God.

*irshād*: spiritual guidance

*ism*: name

*isma-Llāh*: name of God

*isrā'*: night journey; used here in reference to the night journey of the Prophet Muḥammad ﷺ.

*Isrāfīl*: archangel Raphael ʾإسرافيل, who blows the Trumpet to initiate the Day of Resurrection.

*Jahannam*: a part of Hell.

*jalāl*: majesty

*jamāl*: beauty

*jama'a*: group, congregation.

*Jannah*: Paradise.

*Jibrīl*: archangel Gabriel ʾجبريل, the angel of revelation.

*jihād*: to struggle in God's Way.

*Jinn*: a species of living beings, created out of fire, invisible to most humans. Jinn can be Muslims or non-Muslims.

*Jumu'ah*: Friday congregational prayer, held in a large mosque.

*Ka'bah*: the first House of God, located in Mecca, Saudi Arabia to which pilgrimage is made and which is faced in the five daily prayers.

*kāfir*: unbeliever.

*Kalāmullāh al-Qadīm* : lit. Allah's Ancient Words, viz. the Holy Qur'an.

*kalimat at-tawḥīd*: *lā ilāha illa-Llāh*: "There is no god but Allah (the God)."

*ḫalīfah*: deputy

*Khāliq, al-*: the Creator, one of the 99 Divine Names.

*ḫalq*: creation

*ḫuluq*: conduct, manners.

*lā*: no; not; not existent; the particle of negation.

*lā ilāha illa-Llāh Muḥammadun rasūlullāh*: there is no deity except Allah, Muhammad is the Messenger of Allah.

*lām*: Arabic letter ʾل

*al-Lawḥ al-Maḥfūz*: the Preserved Tablets.

*laylat al-isrā' wa 'l-mi'rāj*: the Night Journey and Ascension of the Prophet Muḥammad ﷺ to Jerusalem and to the seven heavens.

*Leah*: aunt of Joseph, who raised him.

**Madīnātu 'l-Munawwarah:** the  
Illuminated city; city of  
Prophet Muḥammad ﷺ.  
Referred to as Madina.

**mahr:** dowry given by the  
groom to the bride.

**Malik, al-:** the Sovereign, a  
Divine Name.

**maqām:** spiritual station; tomb of  
a prophet, messenger or  
saint.

**ma'rifah:** gnosis.

**Marwa:** a hill in Mecca from  
which Hājar searched for  
water.

**māshā'Allāh:** it is as Allah Wills.

**Mawlānā:** lit. "our master" or  
"our patron," referring to  
an esteemed person.

**Mikā'il:** archangel Michael ʾ, in  
charge of rain and  
sustenance.

**mīzān:** the Scale which weighs  
the actions of human beings  
on Judgment Day.

**mīm:** Arabic letter م

**mī'rāj:** the ascension of the  
Prophet Muḥammad ﷺ  
from Jerusalem to the  
seven heavens.

**Muḥammadun rasūlu 'l-Lāh:**  
Muḥammad is the  
Messenger of God.

**mulk, al-:** the World of dominion

**Mu'min, al-:** Guardian of Faith,  
one of the 99 Names of  
God.

**mu'min:** a believer.

**munājāt:** invocation to God in  
very intimate form.

**murīd:** disciple, student,  
follower.

**Mūsā:** the Prophet Moses ʾ.

**murshid:** spiritual guide, *pir*.

**mushāhadah:** direct witnessing

**mushrik** (pl. *mushrikūn*): idolater,  
polytheist.

**muwḥhid** (pl. *muwḥhidīn*):  
those affirming God's  
Oneness.

**nabī:** a prophet of God

**Namrūd:** Nimrod, king of  
Babel.

**nafs:** lower self, ego.

**nūr:** light

**Nūḥ:** the prophet Noah ʾ.

**Nūr, an-:** The Source of Light, a  
Divine Name.

**Qādir, al-:** the Powerful, a Divine  
Name.

**qalam, al-:** the Pen.

**qiblah:** direction, specifically, the  
direction faced by Muslims  
during prayer and other  
worship towards the Sacred  
House in Mecca.

**Quddūs, al-:** the Holy One, a  
Divine Name.

**qurb:** nearness

**qutb** (pl. *aqṭāb*): axis or pole.

Rabb, ar-: the Lord

Rāhil: wife of Jacob, mother of Joseph.

Raḥīm, ar-: the Most Compassionate, a Divine Name.

*raḥma*: mercy. Also the name of the wife of Prophet Ayyūb (Job) ٢١٣.

Raḥmān, ar-: the All-Merciful, a Divine Name.

*raḥma*: mercy.

*raka'at*: one full set of prescribed motions in prayer. Each prayer consists of a one or more *raka'ats*.

Ramaḍān: the ninth month of the Islamic lunar calendar, the month of fasting.

*rasūl*: a messenger of God

*Rasūlullāh*: the Prophet of God, Muhammad ﷺ.

Ra'ūf, ar-: the Most Kind, a Divine Name.

Razzāq, ar-: the Provider

*rawḥāniyyah*: spirituality, spiritual essence of something.

Riḍwān: the guardian archangel of Paradise.

*rizq*: provision, sustenance.

*rūḥ*: spirit. Ar-Rūḥ is the name of a great angel.

*rukū'*: bowing posture of the prayer.

Şafā: a hill in Mecca from which Hājar searched for water.

*ṣaḥīḥ*: authentic; term certifying validity of a hadith of the Prophet ﷺ.

*ṣāim*: fasting person (pl. *ṣāimūn*)

*salām*: peace.

Salām, as-: the Peaceful, a Divine Name.

*as-salāmu 'alaykum*: peace be upon you (Islamic greeting)

*ṣalāt*: Islam's ritual prayer.

Ṣalāt an-Najāt: prayer of salvation, done in the wee hours of the night.

Şāliḥ: an Arabian prophet sent to the people of Thamūd.

Şamad, aş-: Self-Sufficient, upon whom creatures depend.

*ṣaḥābah* (sing., *sahābi*): the Companions of the Prophet, the first Muslims.

*sajda* (pl. *sujūd*): prostration.

*ṣalāt*: prayer, one of the five obligatory pillars of Islam. Also to invoke blessing on the Prophet ﷺ.

*ṣalatwat* (sing. *salāt*): invoking blessings and peace upon the Prophet ﷺ.

Sārah: wife of Abraham.

*ṣawm*, *ṣiyyām*: fasting.

*ṣayyid*: leader; also, a descendant of Prophet Muhammad ﷺ.

*Sayyidinā/ sayyidunā*: our master  
(fem. *sayyidatunā*: our  
mistress).

*shahādah*: lit. testimony; the  
testimony of Islamic faith:  
*Lā ilāha illa 'l-Lāh wa  
Muḥammadun rasūlu 'l-Lāh*  
or "There is no god but  
Allah, the One God, and  
Muḥammad is the  
Messenger of God."

Shah Naqshband: Grandshaykh  
Muhammad Baha'uddin  
Shah-Naqshband, a great  
eighth century *wali*, the  
founder of the Naqshbandi  
*Ṭariqah*.

Shām: Damascus and greater  
Syria.

*shaykh*: lit. "old man," a  
religious guide, teacher;  
master of spiritual  
discipline.

Shayṭān: Satan.

*shifā'*: cure.

*shirk*: polytheism, idolatry,  
ascribing partners to God

*ṣifāt*: attributes; term referring  
to Divine Attributes.

*Silsilat adh-dhahabiyya*: "golden  
chain" of spiritual  
authority in Islam

*sohbet* (Arabic *suhba*):  
association: the assembly  
or discourse of a shaykh.

*subḥanallāh*: glory be to God.

*sulṭān/sultānah*: ruler, monarch.

*Sulṭān al-Awliyā*: lit., "the king  
of the *awliyā*,"; the highest-  
ranking saint.

*sunnah*: the practice of the  
Prophet ﷺ; that is, what he  
did, said, recommended or  
approved of in his  
Companions.

*sūrah*: a chapter of the Qur'an;  
picture, image.

*Sūratu 'l-Ikhlāṣ*: the Chapter of  
Sincerity, 114.

*ṭabīb*: doctor.

*ṭabī'in*: the Successors,  
generation after the  
Prophet's Companions.

*tafsīr*: to explain, expound,  
explicate, or interpret;  
technical term for  
commentary or exegesis of  
the Holy Qur'an.

*tajalli* (pl. *tajalliyāt*): theophanies,  
God's self-disclosures,  
Divine Self-manifestation.

*takbīr*: lit. "Allāhu Akbar," God  
is Great.

*tarawīḥ*: the special nightly  
prayers of Ramadan.

*ṭariqat/ṭariqah*: literally, way,  
road or path. An Islamic  
order or path of discipline  
and devotion under a  
guide or shaykh; Islamic  
Sufism.

*tasbiḥ*: recitation glorifying or  
praising God.

*taẓadda'*: humbleness.

*tawāf*: the rite of circumambulating the Ka'bah while glorifying God during Hajj and 'Umrah.

*tawhīd*: unity; universal or primordial Islam, submission to God, as the sole Master of destiny and ultimate Reality.

*'ubūdiyyah*: state of worshipfulness. Servanthood

*'ulamā* (sing. *'Alim*): scholars.

*'ulūmu 'l-awwalīna wa 'l-ākhīrīn*: knowledge of the "Firsts" and the "Lasts" refers to the knowledge that God poured into the heart of Muḥammad ﷺ during his ascension to the Divine Presence.

*'ulūm al-Islāmī*: Islamic religious sciences.

*ummah*: faith community, nation.

*'Umar ibn al-Khaṭṭāb* ؓ: an eminent Companion of the Prophet ﷺ and second caliph of Islam.

*'umrah*: the minor pilgrimage to Mecca, performed at any time of the year.

*'Uthmān ibn 'Affān* ؓ: an eminent Companion of the Prophet ﷺ and his son-in-law, who became third

caliph of Islam. Renowned for compiling the Qur'an.

*walad*: a child

*waladī*: my child

*walāyah*: proximity or closeness; sainthood.

*walī* (pl. *awliyā'*): saint, or "he who assists,"; guardian; protector.

*wasīlah*: a means; a special station granted to the Prophet Muḥammad ﷺ as intermediary to God in the granting the petitioner's supplications.

*wāw*: Arabic letter و

*wujūd, al-*: existence; "to find," "the act of finding," as well as "being found".

*Y'aqūb*: the prophet Jacob ؑ.

*yamīn*: the right hand, used to mean "oath."

*yawm al-'ahd wa'l-mithāq*: day of oath and covenant, a heavenly event before this life, when the souls of mankind were present before God where He took from each soul the promise to accept His Sovereignty as Lord.

*yawm al-qiyāmah*: Day of Judgment.

*Yehūdā*: Joseph's eldest brother.

*Yūsūf*: the prophet Joseph ؑ.

*Zam-Zam*: holy well in Mecca.



*zīyārah*: visitation to the tomb of  
a prophet or saint.

Zulaykhā: wife of the king of  
Egypt.

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